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THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, JANUARY, 1888.

EDITORIAL.

A happy man writes from Knoxville, Tenn., to tell us about the recent birth into the Presbyterian family of the healthy Fourth Presbyterian Church in that thriving city. This church was regularly organized in the month of April, 1886, by the authority of the Presbytery of Union (happy-omened name!), with 18 members. Generously aided by Knoxville churches and citizens, and bravely helping themselves, the people had their house of worship so far advanced as to hold their first service in it November 7, 1886. Rev. E. A. Elmore was engaged as stated supply for one year. Within one year, viz., on November 6, 1887, they dedicated their church free of debt, with "a fund of \$750 as a nucleus for a parsonage fund." The Ladies' Working Society also has \$200 on

hand toward purchasing an organ. They have paid for church and grounds \$4156.16; for pastor's salary and general expenses, \$1200.

The Presbytery of Union recommended them to the Board of Home Missions, and the Board offered them aid. "But," writes our correspondent, "we felt that we ought to help ourselves and trust the Lord for the balance. Thus we did not have to call on the Board, but have been able to contribute to all the boards during the past year."

THE CHURCH AT HOME AND ABROAD welcomes the little new sister and wishes her a happy new year. May many just such vigorous and earnest churches be added to our number in this year of our Lord 1888.

A travelling business man, whose home is in the state of New York, writes us from Honesdale, Pa., as follows:

I am on the road eight months in the year, and am providentially here to-day. As an humble layman, I am trying to stimulate God's people, as I meet them in their churches, to greater interest in missions. I am trying to persuade all I can to subscribe for THE CHURCH AT HOME AND ABROAD, and peruse it from beginning to end, and thus acquaint themselves with the wants and spiritual condition of the world, and to take a deeper interest in its redemption. Never before has God given to his people

such a grand opportunity to answer the prayer they have been offering since they were taught it at their mother's knee, "Thy kingdom come." Never before has so wide a field been open, and never before were so many young men offering to go and occupy. Now is our opportunity. May every Christian feel it to be so, and do more this year than ever before for missions, even at some self-denial. Wife and I have resolved to do so, and I am trying to stimulate others, as I have opportunity, to do the same. I hope this spirit may be felt all along the line, and so vigorously acted upon that more than two millions will flow into the treasury this year.

THE PRESENT STAGE OF OUR MISSION WORK.

Great enterprises, whether secular or sacred, which are to be carried on by the combined efforts of large numbers of people, are apt to be marked by quite distinguishable stages of progress. In all these stages no doubt the same great forces are pressing on the movement, and the specific influences characteristic of each are more or less blended in all; yet there may be enough to distinguish and characterize each epoch. We are apt to have, first,

A PERIOD OF THOUGHTFUL CONSIDERATION. The facts which call for the movement, and the principles whereby those facts are rationally expounded, are to be ascertained and studied. These facts are to be communicated to the people; these principles are to be expounded and discussed; many run to and fro to discourse to the people; the public press is enlisted; all means of information are subsidized, to the end that knowledge may pervade and penetrate the popular mind, and that the popular mind may be awakened to attention and consideration.

Next comes a period which may, with sufficient accuracy, be called

A PERIOD OF FEELING.

It is then swiftly evident that the popular mind is roused; that the popular heart is fired. Intense emotion is everywhere exhibited; the public prints head their columns with startling phrases; popular orators are ardent and vehement in their discourses; popular assemblies are like tumultuous waters; and perhaps immense crowds thronging public squares and parks, swaying and surging in awful passion, visibly manifest "the uprising of a great people" to do the great work which God fore-ordained for that generation.

If this is a reality—if it is a real uprising of a great people to do a great work, and not a mere superficial and transient excite-

ment—the awful heat will generate a steady and mighty force; the tumultuous passion will settle soon into an even and determined movement. The roar and darkness of the tempest pass away, and we look upon a silent, deep, irresistible river. Then comes

A PERIOD OF CALCULATION.

At the beginning of such a period we feel a chill, and fear that the great movement is stopping, the great motive force dying away. It is an illusion. The calmness of even, though accelerated, motion is mistaken for a tendency to cessation. When the war for our national union had progressed beyond the first year of passionate and uncalculating effort; when the three-months armies had expended their early enthusiasm; when many defeats had pained us, and many sanguine expectations had been disappointed,—the nation then settled into a movement far less passionate, far more steady, and which at length showed itself far more effective. The great feature of that new phase in the movement was calculation—a sitting quietly down everywhere with slates and pencils, with census-tables and tax-rolls and poll-lists, calmly and accurately to reckon the proportion of money and men which it belonged to each state to furnish—each county, each township, each precinct, each household! Then each volunteer made up his mind very deliberately to enlist. Then the people of each neighborhood recognized their fair proportion of sacrifice, and realized, just as distinctly, that this should be the common sacrifice of the whole neighborhood, not the work of a few more quick and more ardent than their fellows. Then came the offer of bounties; the systematic provision for the support of families whose fathers went to the war; the adoption into neighboring households of children suddenly orphaned the prepara-

tion of homes for orphans when they became more numerous; and finally, the exact and exacting draft, sternly taking the successive quotas of men from their business and their homes—not dragging them away as reluctant conscripts, but coming to determine by the lot, the disposing whereof is of the Lord, which of the citizens they were who should go out to that stern warfare.

Calm determination, superseding sudden and vehement impulse, and subjecting itself to patient, arithmetical calculation, successfully accomplished the war.

In our church's work of missions, both foreign and domestic, the periods of consideration and feeling are past, and we have fairly entered upon the period of calculation. The facts and principles involved in the work have been fully ascertained; the heart of the church has been deeply moved;

strenuous efforts have been made; and after divers experiments, the methods and agencies have been adjusted. Never did any organization stand better prepared and equipped for its work than this church now does.

Naturally enough the fervor of early enthusiasm seems to have abated. The solemn purpose of the church to obey her Lord, and by his grace to fulfill her mission, has deepened. Be not alarmed by the diminished noise of her movement, nor by the diminished heat. It is not stopping; it is running more smoothly and with less friction. We are sitting down, with our slates and pencils, our rolls and maps; each section, each synod, each presbytery, is asking, and is asked, what is its fair proportion of the work, and how it should be distributed, to the end that it may be most effectually done. We are going to do it.

OUR MILLIONS FOR MISSIONS.

The General Assembly has asked its people to contribute this year one million dollars for foreign missions, and more than one million for home missions, viz.: to the Board of Home Missions, \$800,000; to the Board of Missions for Freedmen, \$150,000; to the Board of Publication and Sabbath-School Work, \$100,000, applicable only to missionary work.

These are purely missionary enterprises; their work is in every proper sense missionary work. Closely and vitally associated with these is the work of the church through its Board of Church Election and Ministerial Relief, for each of which it asks for \$150,000, and its boards of Education, and Aid to Colleges and Academies, for which it names no specific sum.

It is not right to treat either of these as less essential than those branches of the

work in our ordinary designation of which the word *mission* or *missionary* occurs. But the amount asked by the General Assembly for the work which is usually called missionary work exceeds two millions; and we certainly may add half a million for carrying on the other departments of work proportionally.

\$2,500,000.

That sounds like a large sum; but we ought not to be frightened nor amazed at it, when we remember how many people we are who are asked to raise it: nearly 700,000 communicants, and over 700,000 members of Sabbath-schools. We cannot add these two numbers together, because many Sabbath-school scholars are also communicants, and by such an addition we should count them twice. But are there not probably one million persons in our churches and

Sabbath-schools? And then there are tens of thousands reverently attending our worship, and giving something to these funds, who are neither communicants nor members of Sabbath-schools.

A million Presbyterian people—men, women and children—are asked to give \$2,500,000 to carry on the work—principally a strictly missionary work—conducted for our church by its eight boards. That is \$2.50 for each person. That would be less than five cents a week for each person.

There may be some who ought not to give so much. There may be four or five children in a Sabbath-school, from one family,

the father of which does not earn one dollar for every day in the year, although he works hard. If each of his children gives one cent on each Sabbath, it is probably more than all the rich men in that church give, as the Lord reckons. But how many of us are there who ought not to give five cents a week? How many who can give five dollars a week? How many who can and will give ten dollars or more? How many who must give \$100 or more each week to be equal to those little children who give one cent, or to their hard-working father or mother? Let us answer these questions to him who sat over against the treasury (Mark 12: 41).

EAST AND WEST.

There should be only friendly and generous emulation between different sections of our country and different parts of our church. It is well for them to be acquainted with each other. There is some tendency in the older portions to think of the newer chiefly as recipients. We have long been aware that there is no less generous giving for church work and church purposes in the West than in the East. An elder residing in Nebraska sends us the following comparison between synods east of the Mississippi and those west of it:

Some time since a circular was sent to western churches by the president and secretary of the Board of Home Missions, urging them to greater liberality in the direction of self-support. The following figures, in this connection, will be of interest, showing the contributions for the last fiscal year, per member, for congregational expenses, for the General Assembly fund and for the boards, as reported in the minutes of the last General Assembly:

EAST OF THE MISSISSIPPI.

Synod of New Jersey,	. . .	\$18 46
" " New York,	. . .	17 40
" " Baltimore,	. . .	17 34
" " Illinois,	. . .	16 60
" " Pennsylvania,	. . .	14 40
" " Kentucky,	. . .	13 60
" " Michigan,	. . .	13 30
" " Ohio,	. . .	11 11
" " Indiana,	. . .	10 80
		\$133 95

WEST OF THE MISSISSIPPI.

Synod of the Pacific,	. . .	\$23 10
" " Minnesota,	. . .	19 60
" " Colorado,	. . .	16 60
" " Missouri,	. . .	16 30
" " Utah,	. . .	15 50
" " Nebraska,	. . .	12 80
" " Kansas,	. . .	11 90
" " Iowa,	. . .	11 30
" " Dakota,	. . .	10 30
		\$137 40

The nine synods east of the Mississippi gave \$14.77 per member, while the nine synods west averaged \$15.30.

S. A.

HASTINGS, NEBRASKA, Oct. 14, 1887.

GOD AND CÆSAR.

Our Lord's saying, "Render unto Cæsar the things which are Cæsar's," being rightly interpreted for us, means, "Render unto President and Congress, to governor and legislature, and to all courts and magistrates, all that is due to them according to the constitution and laws." Our Lord set a limit to the civil power, and thus guarded religious liberty. The things of Cæsar and the things of God are to be distinguished from each other, but they cannot be separated from each other. To be a good citizen and to be a good Christian are two quite distinct things, but they cannot be two separate things. A good Christian cannot knowingly neglect his duty to his country; a citizen cannot do his best for his country if he disregards his religious obligations. He who disregards the things that are Cæsar's therein disobeys God. He who is regardless of the things which are God's is not helping to secure to his country the favor of God.

All duties of citizenship are really religious duties. The Christian can no more exclude religion from his politics than from the training of his family. He should adopt his political opinions as conscientiously as his religious opinions. He should defend the former with as scrupulous truthfulness as the latter. He should go to the polls and to the primary meeting with as serious reference to the will of God as to the prayer-meeting. He should choose his party as conscientiously as he chooses his church, and should have no connection with any party unless he honestly thinks that he can thus best promote whatever is true and pure and right. He may no more allow his party than his church to control his conscience or constrain him to violate his principles.

The obligation to "render unto God the things which are God's" is as binding upon Cæsar as upon his lowliest subject. Rulers

have personally the same religious duties and needs as if they were not rulers; and there are obligations to God resting upon rulers as such, over and above those which rest upon them in common with other men. "He that ruleth over men must be just, ruling in the fear of God." This obligation rests upon every ruler, no matter in what way he has acquired his power—whether by birth, by conquest or by the choice of the people. It follows irresistibly that a free people ought always to elect rulers who are "just, fearing God." Every Christian citizen ought to give his vote and use his political influence as wisely as he can to this end.

The government has no right to pursue a policy which prevents its subjects from rendering unto God the things that are God's. So far as worship and the profession of religious belief are concerned, this is well settled in our country. The people are unanimous and the national constitution is explicit in denying to our rulers the right either to require or to forbid the adoption of any creed or the practice of any religious rites whatsoever. But it would be a false view of religion to regard it as consisting only in creed and worship. If religion is not a spiritual power pervading practical life, it is worthless.

The government has no right either to forbid or to command us to pray or to keep the Sabbath religiously; but it ought to protect us all in our *right* to pray and to keep the Sabbath holy. It does repress and forbid noisy demonstrations and the public prosecution of trades and business, which would destroy the quietness that is necessary for religious Sabbath-keeping. Our government has always done this, at least so far as to commit it to the principle, yet it does not consistently carry out this principle. The principle requires cessation from labor in

all departments of government service, and forbids the running of trains for postal or other service, on the Sabbath, as clearly as it requires foundries and mills and anvils to cease from their din and noise.

There is an application of this principle to our public education, which calls for more thorough investigation than it has yet received. It is strenuously asserted that no religious teaching can be given in schools supported by taxation without violating religious liberty, because, in the vast variety of religious belief and unbelief, no religious teaching can be given which will not be contrary to the religious belief or unbelief of some tax-payer. So Christians are told that they must teach religion at home and in the Sabbath-school, and let the state teach arithmetic and geography and grammar.

If religion with us meant a creed or a catechism or a rite, this might do; but if religion means a spiritual power pervading and controlling practical life, it will not do. What would infidels say of a man who should propose to confine the religion of his family to Sunday and the daily half hour of family worship? They would call him a hypocrite. They would justly say, "If that man honestly believed what he teaches the children on Sunday and what he reads from his Bible and sings from his hymn-book and solemnly utters on his knees, it would go with him to the field and to the table and in all the various work and play and intercourse of the family. He would do just as his Bible bids him, where it says, "And these words which I command thee shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." But is such a sincere Christian, being a father, willing to have religion excluded

from the whole school-life of his children—to have their intellects formed and trained under a system which forbids their teachers to find moral principles in the Ten Commandments, or wisdom in the Proverbs, or history in the Pentateuch, or poetry in David and Isaiah, or God in chemistry and astronomy?

May the government rightly take for its treasury the money which such a father would use for the education of his children, and give him in return only an education which has all religion excluded from it? Must the government be so tender of the atheist's conscience, at the expense of putting such a strain as that upon the Christian conscience? Is the conscience, whose supreme law is "Fear God, and keep his commandments," so much less entitled to the respect of rulers than that which says, "There is no God, there is no immortality, there is no immutable moral right"?

The Synod of New York at its last meeting affirmed its conviction that our national vigor and permanence are guaranteed only by a religiously-grounded morality; that there should be in every school maintained by the state the inculcation of such principles of dependence upon God and obligation to him as are essential to sound learning, safe character and wholesome citizenship; that the synod should bring the entire weight of its influence to bear against whatever, by statement or suggestion, shall antagonize the claims of the God upon whom we depend and to whom we owe obligations. The synod instructed its ministers publicly to recognize the difficulties in which the case is involved, and to bring those difficulties to bear as an argument for more thorough, intelligent and faithful religious instruction on the part of the family, the Sunday-school and the church. Surely these are words of truth and soberness.

"PHILADELPHIA MANETO."

Under this caption, one of the most thoughtful of daily newspapers, the Philadelphia *Public Ledger*, thus recorded the lessons of the great exhibition celebrating the Centennial of the National Constitution. This statement seems to us so sober and so clear that we would fain do what we can to give it permanence. Can any Presbyterian read it and not hope that in the next May Philadelphia may witness another not less impressive fulfillment of its happy-omened name? *Let brotherly love continue.*

In all discussions and consultations concerning the sectional schism which has divided our American Presbyterianism, let us by all means *speak the truth* with manly frankness, but let us not forget the equal obligation to *speak the truth in love.*

The greatness of that century-old idea of entrusting all power to the people through its various expressions in representative form, was illustrated in yesterday's street pageant. The procession of industry was a panorama which the American mechanic and laborer might indeed have reviewed with pride, had not he *himself* been the one conspicuous actor and figure there. The majesty of labor never found more triumphant expression than by this massive show of its everyday achievements. The motto, "We obey the laws," carried by a detachment of house painters, who went up Chestnut Street early—before 9 o'clock—proudly keeping step in their showy white overalls (working clothes), was a signal that leaped forth all along the Broad Street line. If any "foreign emissary" was about, he must have gone into hiding pretty promptly at this resolute show of true Americanism, of the bone and sinew, the heart and brains, of the power that is in these United States. It was the biggest "Labor Day" that ever dawned—asserting itself in its true constitutional importance and wide relations, not as the "platform" for any special demagogue to stride upon, but as the "motor" in all good government.

Labor was seen yesterday, not as the primal curse, but the crowned conqueror, having put the material forces of nature to their uses, and put the intelligent union of a people to a century-old test and triumph. Could but some of those old Constitution makers, the delegates who dreaded the people (if once permitted to be counted into a national power)—could those skeptics but have come back yesterday to see the sturdy people themselves, glorying in their "habit as they *worked*," their fears would have vanished. For this was the glory of the pageant yesterday, the trade-pride that showed conspicuous, triumphant, and wore its due honors in its working clothes. By the very distinctiveness of its implements, its tools, its machinery carried along; by the overalls of the hod carriers no less than the working uniform of the railroads, the blouse of the miners, the aprons of other mechanics, the participants credited themselves with distinct pride in their separate vocations. That was the beauty of the whole line. No uniformed "masses" of labor rolled into studied consistency each with all, but severally, individually, every man and each division standing by his own business, proud of his business, not envying any other man his part in the constitutional show.

The workings of the beneficent instrument which has brought such power and progress to the people resident in them, and bearing their stamp, were sufficiently acknowledged. Yet there is another sentiment that had full sway in the hearts of all spectators and participants—the sentiment found in the good old motto of the city: "*Philadelphia maneto*;" *See to it that brotherly love continue.* That was "seen to" yesterday and seen; it was exemplified. Everybody in the line or on the streets must have been aware that the bond of brotherliness, the true fraternity for our common prosperity, held together those unnumbered thousands of the spectacle and the spectators. These representative men and women had come out at the bidding of no dictator or dictation, but to exemplify Philadelphia herself, to show the homage

that Philadelphia renders to constitutional institutions. The lesson of it all was a mighty one: that the bond holds and is strong for all emergencies of government, all conditions of self-respecting men.

The flags that floated on the September air now and then carried the thought to other kinsfolk and peoples beyond the seas, to whom the union of states and the government of the people has been as a shining beacon. No king or kaiser could have commanded such a show, not even the material part of it, because the people alone, in whose hands the industrial problem has been worked out, made it vivid, historic, graphic. The contrasts that those floats carried were not the greatest ones—though they held the

moral of the display. The nation then had for its working models of a government only patterns, crude as the ancient machinery compared with modern. The fathers struck out their patent improvement in a summer's sitting, without precedent and with only common sense and confidence in human nature for their guides.

The hosts that witness to their sagacity to-day have but one way of confirming it, to revere and hold precious as life itself the constitutional principles which this week we commemorate, and, above all, "Philadelphia maneto." By the sentiment of true brotherhood alone will the priceless legacy be administered and continue to harvest its rich returns.

CHRISTIANITY NOT COMPARABLE WITH OTHER RELIGIONS.

At the late anniversary of the British and Foreign Bible Society, in London, Prof. Sir Monier Williams said that after forty years study of the non-Christian sacred books of the East he did not feel disposed to recommend missionaries to spend much time in becoming acquainted with them. It was true he had found some beautiful gems glittering amongst their teachings, and he had met with bright coruscations of true light flashing here and there amid the surrounding darkness, and as he continued his researches he began to think these books had been unjustly treated in the aspersions which had been cast upon them. He traced curious coincidences and comparisons with our own sacred book from the East, and was led to think that there must be something in what was called the evolution of religious thought—a theory about which there was a delightful fascination. There were limits to the truth of it, however, and he was glad of that opportunity of stating publicly that he was misled by its attractiveness, and that further consideration had led him to see its erroneousness. Its effect was to impart what was held to be a liberal breadth of view and a wide toleration; but it was a limp, flabby and jelly-fish kind of toleration, utterly opposed to the nerve, fibre and backbone that

ought to characterize a manly Christian. If the Bible were searched through and through, no such limpness or flabbiness would be found in its utterances, but vigor and manhood on every page. . . . The claims of the Bible were wholly unparalleled, and not to be matched by those of any other book. The non-Christian systems did not say that a sinless man was made sin for others, or that the dead was made life for those who believed; while Christianity alone commemorated the passing of its Founder into the heavens as a human body, and he contended that the majesty of these claims placed Christianity on a totally different and far higher level than any of the religions with which it could be compared. He held that the gulf between Christianity and the other systems is so wide as to separate them hopelessly and forever. It is not a mere rift that can be easily closed up, but a chasm that cannot be bridged over by any science of religious thought. We should be fair and charitable; but it will not do to water Christianity down to suit the taste of Hindu, Buddhist or Mohammedan. A convert must leap the gulf in faith, and if he does that he may be sure the arms of the everlasting Christ will receive him safely.—*Chinese Recorder.*

THE UNITED STATES OF COLOMBIA.

It does seem as if it would have been only just to Christopher Columbus if this continent which he discovered had been named Columbia. Perhaps it is this feeling which makes us like to call our country by that name, as we do in the song,

"Hail! Columbia, happy land!"

But none of the little readers of *THE CHURCH AT HOME AND ABROAD* will think that the title of this piece means our country. Most of them have studied geography enough to know that they must look on the map of South America to find The United States of Colombia, and they all notice that the name is spelled with an *o* where our Columbia has *u*. Yet doubtless it was named from the same great discoverer, to whom Spain and America are going to unite in paying such great honor in 1892.

There are only nine of The United States of Colombia—less than one fourth as many as we have in our union. But their union is less than one fourth as old as ours, for it was formed in 1861, the first year of Abraham Lincoln's presidency, and its present constitution was adopted in 1863, the year of the emancipation of slaves by President Lincoln's proclamation. The government of that country is a good deal like our own, and its flag has three stripes and nine stars.

A missionary in that country has sent this account of it, in which surely our young readers will be interested:

This country is beautiful, full of mountains and valleys, and so there is a great variety of climate. On the coast and in the valley of the large rivers, one of which is the Magdalena, are the hot countries; on the elevated plateaus, such as the Sabana of Bogota, are the cool regions. The extremely warm parts are, like all torrid regions, hard for Caucasians. The most elevated places are trying to all, but especially to nervous people or those having heart disease. Be-

tween the extremes are very pleasant climes; but as the country is included between the equator and 7° of north latitude, only the very high parts are at any time very cool. A few mountain peaks are covered with perpetual snow, but nine out of every ten of the inhabitants never saw snow. In the hottest parts we scarcely expect to plant mission stations, at least not for some time, but we do hope to see the time when no missionaries need return home because of the climate, for there is variety enough to suit all needs. In the temperate climates the weather seems to a northerner eternal spring. The inhabitants call one half the year summer, the other winter. There is a rainy season, in which are many days such as we have in April and May, damp and chilly; but there are no killing frosts, and the flowers are always in bloom. At the same time one sees the violet of spring and the chrysanthemum of autumn together with the pinks and roses of summer in the yards of the houses. In the market the strawberry, blackberry, peach and apple, all may be bought on the same day; but the strawberries are very small wild ones, and the peaches are not juicy. The apples range from one or two cents to thirty cents apiece. They are brought some distance, and in this country that means great expense. The general modes of carriage are on the backs of horses, mules, donkeys, oxen, men and women. The last is very common in all parts of this country. One meets women on the country roads, in the towns, yes, in the capital, with loads of hides or produce, or perhaps planks or firewood, strapped to their backs. It is an odd sight to see a number of donkeys laden with brick or stone, or something else, go along tied together by nose and tail. Carts are little used. Of these very few have springs, and a four-wheeled wagon probably could not be found in the whole country. In Bogota are a few spring carts and coaches, but they are used only by brewers, etc., for delivering, and as diligences or stages. Huge ox-carts bring freight into the city from where it is possi-

ble. Nothing can come any distance in that way, because of the very bad roads. Away from Bogota carts are scarce, except in one or two large cities. There are two or three short railroads, but there are no time-tables or express trains. Some run trains whenever they have passengers and freight. The prospect for more roads is not bright.

The scenery of this country is beautiful. The tropical parts are full of interest to one who has always lived in the north—the luxuriant vegetation, strange fruits, alligators, etc. The mountains are grand. Going from the coast to Bogota one ascends the Magdalena for about six hundred miles to Honda, thence across four mountain ridges to the plain or Sabana of Bogota. The road is rough and sometimes so steep one wonders how to get up; but the mules always manage that, if it is as steep as a house roof. The coming down is not quite so pleasant. Often the road is but a narrow path between precipices, or a ledge cut in the side of a steep descent, but a few feet between life and death. There are very few good roads in the country, and as a consequence very little travel for pleasure. Goods are carried at a heavy cost, making almost all manufactured articles very expensive, and produce cheap in the neighborhood where it is grown. There are very few good inns or hotels. Sometimes it is necessary to carry your own provisions. Some inns furnish nothing but a place to sleep and cook. As in the East, travellers must carry all else. The writer and his wife spent a night not long since in such a one. A cluster of mud huts and a corral or two for sheep and the beasts of travellers constituted the caravansary. The location was a mountain meadow, high enough to be pretty cold at night. In one of the huts was a fixed bed or shelf of canes. On this we put our blankets of rubber and saddle-rugs, and lying down in our clothes, covered with a quilt and a blanket, with difficulty kept warm. Buying eggs from the keeper we cooked them and made tea at the common fire. This was in another hut, and was in the patent cooking stove of the country, *i. e.*, several large stones set on the floor

and fire made between them. After the evening meal we sat with the family by the fire to keep warm. We read the story of Nicodemus, and sang in Spanish "What a friend we have in Jesus," our guide holding a tallow candle close to the book, and protecting the light with his hand, but the wind put it out once.

The houses are nearly all either of unburnt bricks or mud in huge blocks. There are a few of brick in the cities. The walls are from three to four feet thick, except in the open country and villages of the hot country, where a wall is made of canes laid far enough apart to admit light and air, and the roof is of the leaves of "palm thatch," or of sugarcane. In the towns nearly all the roofs are of tile, and some few houses of brick. The style of house building is entirely different from that of our northern houses. The rooms open into a court in the centre of the house. This is open, and generally has a flower garden. This is the general plan used all over the country. The exceptions are mostly in the houses of the very poor. In the elevated regions fire is used only for cooking, hence warm clothing is necessary. Glass windows are very common in the cities of the high lands, but in the hot country the only openings are doors, which admit both light and air. The cooking utensils for putting on the fire, holding water, etc., are nearly all of rude pottery. Only the rich can have them made of metal. The meals are after the French fashion, breakfast from 10 to 12 A.M., dinner from 4 to 6 P.M. Each begins with soup, followed by meats, eggs, bananas, fried potatoes, etc., and closes with sweetmeats and coffee or chocolate.

The ruling class is of Spanish blood, but the mass of the people are Indian, whose ancestors were enslaved by their conquerors. The hot countries have a large negro population. The Spanish race prefers the cooler regions. All are dirty. In the temperate climes the fleas swarm, so that travellers unused to such bedfellows can scarcely sleep. The better classes dress much as we do, except that the women rarely use hats. A mantilla is worn over the head or shoulders.

This is a peculiar kind of shawl, made of cloth in the cold and of lighter material in the warmer climates. The peasants also use a coarse mantilla, and a hat is worn over it, giving a strange appearance to the women. The peasant men wear straw hats and a blanket called a *mona*. The same dress is worn by the better class in travelling, except that the hat is of a different shape. The people are thriftless and ignorant. They are papists, except the intelligent men, who are largely unbelievers. The gospel is needed here. The people go to mass, of which they understand nothing. Many never heard of the Bible, and few dare read it. All the errors of Rome bear their legitimate fruit here. The stoutest opponent of missions to papal lands could scarcely fail to be

converted by a visit to this country long enough to see its miserable condition.

The only mission station in this country is in Bogota, the capital. A church and school building are owned by the mission. Since their establishment a number of different ministers and teachers have preached and taught. At present the force consists of two ordained ministers, their wives, and one lady teacher. Of these three came from the United States last autumn, and soon after their arrival Miss Franks returned to the United States, compelled to leave her work or lose her health entirely.

By the help of God we yet hope to see this country dotted with mission stations, with numerous native preachers and thousands of gospel Christians.

WHAT CAME OF A DREAM.

A TRUE STORY FOR THE CHILDREN.

Er-ko's mother was a heathen. A Christian school had been started in her neighborhood, and she allowed her little girl to attend, to get her out of the way as much as anything, for she knew little of what was taught, and seemed to care less. But she had caught the name of Jesus. Now she was ill; so very ill that even her old mother-in-law ceased her fault-finding, and was kind to her, for they thought she was going to die. One day, after tossing for hours upon her fevered couch, she fell asleep, and dreamed. She thought she was on the sea. Her frail barque was tossed hither and thither, and she was dying of thirst with water everywhere. When she reached for it it receded from her, and she was in despair. Then, in the distance, she saw a ship. It came nearer and nearer, and soon she distinguished the faces of the teacher and scholars of the Christian school. They were singing, and were happy, and she saw that they lacked nothing. In her distress she called to them, "Save me, give me water, I am dying of thirst!" And they shouted back, "Ask Jesus." Then she awoke. She found she was not on the sea, but in her own room, where she had been ill for weeks. She saw

her mother, who was moving quietly about the room, light a fresh stick of incense and place it before the image of Buddha, then begin to make the usual preparations for the evening meal. After she had watched her carefully place the little kettle over the fire, she spoke up louder than she had done for days, and said, "Mother, I want to see the girls' school-teacher." Her mother, willing to humor her now, said, "You shall if you want to, and Er-ko may run over and ask her to come." When the teacher came she rehearsed her dream, and asked, "What does it all mean?" She replied, "The dream is the product of your own fevered brain, but it is a good illustration of truth, for without the 'water of life,' which Jesus gives, you will perish. He gives freely to all who ask him; and moreover, he says, 'Whosoever shall drink of the water that I shall give, shall never thirst.' So I would say to you, as you thought I said in your dream, 'Ask Jesus.'" "But how shall I ask, and what?—tell me more." So she told her faithfully how we are lost without Christ, and how he is willing to save all who come unto him. Then, after teaching her a short prayer, she left, with a glad heart,

promising to come again the next day. So she taught her patiently and lovingly, and after a few days she felt repaid by hearing her say, "If I get well I will attend church." Gradually she regained strength, and a few weeks after, when able to ride out, no one of her family objected when she told them she was going to church, for the heathen have great regard for a vow, particularly one made in time of distress. So she went for the first time to a Christian service.

What made the preacher select the hymn,

"Jesus the water of life will give,
Freely, freely, freely?"

And what made him speak of the perishing coming to Jesus, and press home the invitation, "He that is athirst let him come; he that will let him take of the water of life

freely"? God knows. The soil was prepared, and the seed fell and took root, and she went home and told her friends, "It was all about my dream!"

A year later, Er-ko, with her mother and father and two little sisters, received the seal of God's covenant people, and we trust their names are written in the "book of life." And now, morning and evening, instead of incense before the dumb idol, there rises thanksgiving and praise from that happy household.

Is this all that came of the dream? If these are faithful—no; for this small circle, like that caused by the dropping of a pebble into the water, shall widen until only eternity shall reveal the end.

LUCY J. WHITING.

PEKING, CHINA.

THE LITTLE WELSH BOY.

Several pleasant answers have come, from our little readers, to the article about a little Welsh boy in our November number.

All the young writers agree that the picture is not a photograph, because the art of photographing was not invented so long ago. One of them mentions that a photograph would not be upon canvas. All agree that the wind on the Welsh mountain blew from east to west. They do not agree as to the number of stars on the flag seventy years ago. Most of them understand that the number of stars at first was thirteen, because there were thirteen states, and whenever a new state is admitted to the Union a new star is added to the flag. In 1817 Mississippi was admitted, and that made the number of states twenty. The number is now thirty-eight. Perhaps one or two more may be added soon. Let us pray that no state may ever be in our Union of which the laws will be contrary to the law of God. Let us watch for new bright stars coming into the pure blue of the star-spangled ban-

ner. Long may it wave over the land of the free and the home of the brave!

Some of our little writers think that the little Welsh boy of seventy years ago is now an American. Others think that he is still Welsh. They agree as to his name and the name of the state in which he lives. It is Ohio. One little boy writes, "I think that he should be called a Welsh-American, and Rev. B. W. Chidlaw, for he is my grandfather."

That boy ought to know. No doubt he does. His name is the same as his grandfather's. Let us hope that he will be as much loved and honored seventy years hence as his grandfather is now. He says that his hair is as red as ever his grandfather's was. He is eight years old, and hopes to be a Presbyterian minister.

In answer to the question about God's promises to widows and fatherless children, these texts are mentioned: Exodus 22: 22, 23; Psalm 68: 5; Jeremiah 49: 11; Deuteronomy 10: 18. Study them; trust them.

TEXAS A CHILD OF PROVIDENCE.

The Iroquois Indians were the key to Protestantism in the middle states. Except for them, France and not England would have had a title to the valley of the Ohio.

Napoleon's military exigencies made it necessary that France should have money. The Louisiana purchase was therefore possible. The wrath of man praised God. In 1804 all the land west of a line drawn from New Orleans to Minneapolis ceased to be French and became American.

The Mexican war dragged California, much of Nevada and Utah, also New Mexico, out of Romanism. Prior to this, in 1836, Texas declared itself free from Mexico.

No grander heroism has ever been displayed than was manifested by La Salle prior to 1685. He explored the northern lakes, pre-empting them for France and Rome. He came the whole length of the Mississippi river, and planted French and Romish rule in Texas. Then Spain supplanted France; and for one hundred and thirty-two years no dweller in Texas was allowed to think. The saintly Protestants who came to Texas in Austin's colony in 1820 were not permitted to hold services in their own private houses.

But better agencies than France or Spain were decreed to manage the affairs of this vast and wonderful region.

For nine years, after 1836, Texas was an independent state. In 1845 it became a part of the United States.

Those were pious men who came to Texas with Moses Austin in 1820. This may be a reason why one man in four has become a professor of religion in Texas. The average in the United States is one in five; in Oregon, one in eleven; Dakota, one in twelve; Washington Territory, one in sixteen; California and Colorado, one in twenty; Idaho, one in thirty-three; Montana, one in thirty-six; Nevada, one in forty-six; Wyoming, one in eighty-one; Utah, one in two hundred and twenty-four; New Mexico, one in six hundred and fifty-seven; Arizona, one in six hundred and eighty-five (*vide* "Our Country," by Rev. Josiah Strong, D.D., p. 125).

Or this fine showing for Texas may be largely due to such grand Presbyterian preachers as Daniel Baker. Multitudes heard the word from him. He organized our church in Austin in 1851. Had we pushed home mission work then, we might now be the strongest rather than the weakest of the churches in Texas. States have their childhood, when a little work secures what cannot be effected afterward without the largest outlay. The average church member in Texas now would no doubt be a more intelligent Christian if Daniel Baker had been duly sustained in 1851. One dollar then would have been worth ten now to home missions.

Or we may owe much of the exceptional church membership of Texas to the character of its early settlers. They were largely American. The Mexicans (says a high authority) "were supplemented by the immigration of the hardier, more intelligent races of Europe, of whom the Scotch, English, Irish, Germans and Scandinavians predominate; and if the Texas of the future, with such a mixture, is not a great state, it will not be because it has not the right blood whereof to make it such. Puritan, Huguenot, Covenanter and Cavalier blood is here intermingled." The necessities of life are secured here more easily than elsewhere in America. Corn planted after the middle of August last year made a good crop.

The very location of Texas makes it a centre of trade, like Palestine in the days of David and Solomon. There are six railway links with the North in active operation; two with the southern states; three with Mexico; three with New Mexico; one with California. The Indian Territory is on the north, Mexico on the west and the New South on the east. What a variety of interests! Did not God mean great things when he put such a state in such a place?

But there is another providential condition that has insured great things for Texas.

The great migrations in America have been preceded by revivals of religion in the states from which population was to move.

In 1740-50, fifty thousand were converted under Edwards, Whitfield and the Tennents. Then came the migration into the northern part of New England. Griffin and Nettleton labored during the period between 1797 and 1805. A hundred and fifty New England towns were revived. Then followed the migration into New York.

The whole of central New York was stirred with religious interest between 1830 and 1835. Under the preaching of Finney, vast numbers of converted souls were gathered into the church; afterwards the interior states were rapidly settled. Then came the wonderful works of grace between 1850 and 1860, and then the settlement of the West and the Pacific slope.

It seems to be a plan of God to settle new localities of our country with people who have been lately under the influence of great revivals.

One hundred years ago only one in fourteen of the people of the United States was a church member; now the ratio is one to five. In 1826 there were but twenty-five in one hundred of the students of our colleges who were professors of religion; in 1880,

fifty in one hundred. What a time to settle a state! The people who come here bring spiritual impressions as at no other stage in the world's history. Their church treasures have had means as never before, and, best of all, a better grade of men have poured into home mission work than at any previous time.

Another inviting feature is the singularly cosmopolitan character of our lands. We have pine forests as vast as Wisconsin and Michigan. We have the black land of Illinois. We have the fruit lands of Michigan and Ohio. We have the grazing lands of Kansas. We have the uplands of the best health resorts. We have mild winters without a debilitating climate, because the gulf breeze forbids hot nights. These conditions of health, comfort and economy make it possible for vast throngs to gather in attendance upon religious meetings.

History, locality and nature have conditioned Texas to receive a better religious development than the average in the United States. And all these combine in a cheering prophecy for the future.

HENRY S. LITTLE.

THEOLOGICAL SEMINARY AT SAHARUNPUR, INDIA.

As a member of the board of directors, it was recently my privilege to be present at the annual examinations and closing exercises of this young and promising institution. I desire to bear testimony to the thoroughness and efficiency of the instruction there imparted. May I not also hope to enlist for it the earnest efforts, hearty prayers and ready gifts of your readers? The oral examinations, extending over three days, six hours a day, were thorough and decisive, covered the entire three-years course of study, and afforded abundant opportunity to judge of the character of the instruction and the progress of the students. Twenty-six men—nine seniors, nine mid- dlers and eight juniors—were present at the examinations. They represent all ages and castes and many parts of the country,—beardless youth, gray-haired fathers, men

in full vigor of manhood, converts from heathenism, boys from orphanages and from Christian homes, gathered from the Doab, Panjab, central India and Rajputana. Many are married, their wives and children with them; few are unmarried. Two laid it upon me as part of the Master's work to secure them each a good wife! Eighteen solid hours of examination proved quite sufficient to satisfy us as to the doctrines here inculcated as biblical, practical, rigidly orthodox and exhaustive. What less could we expect from the sons of Princeton and Allegheny? This young institution is certainly not a whit behind either of those comparatively hoary schools of the prophets in sound, wholesome doctrine. Professor Ewing's class in New Testament Greek was a happy surprise and a decided success. Some members of the class give promise

of becoming fair Greek scholars, and will doubtless find their knowledge of practical benefit, especially in dealing with the followers of the false prophet.

The closing day was spent in hearing short discourses from the graduating class; a sermon on Romans 1:16, from the first-honor man; the presentation of diplomas by Rev. J. M. Alexander on behalf of the board of directors, followed by appropriate words of parting counsel from Drs. Wherry and Ewing, who on behalf of the seminary presented each member of the class with a copy of Rev. J. J. Caleb's translation of Dr. Hodge's "Outlines of Theology." The discourses of Ralla Rain and Durga Parshad on the "Triumphs of the Gospel" and "Martin Luther," as well as the sermon by Nabi Bakhsh, are worthy of special mention.

We may look for good things from all the nine men who now go forth as the first representatives of our theological school. Some of them are men of much spiritual as well as mental power. A few appear before their presbyteries for licensure at an early date. We regret exceedingly to add that at this prosperous stage in the history of the insti-

tution a complete change in the staff of instructors has been made necessary by failure of health and reasons connected with the education of children. Dr. Ewing is already under strict orders from his physician to proceed home at once for much-needed rest and change, and Dr. Wherry must leave us in a few months; consequently the board of directors is casting about to fill the places of these dear brethren, who, we hope, will be able soon to return to their positions of high trust and marked usefulness. But with hardly sufficient force to hold our stations, the outlook is not bright. We need men and we need money—money for new buildings, scholarships, library, etc. The life of this institution is the life and growth of our India missions. It must be carried on vigorously. Other Presbyterian bodies are deeply interested in it, and ready to help us. We look to the great Head of the church to carry on through his servants and through the means he has given them this work so auspiciously begun and so fraught with the highest welfare of our churches in this land.

GEORGE A. SEELEY.

A BUDGET OF LETTERS FROM JAPAN.

Of the book thus entitled, lately published by A. C. Armstrong & Co., 714 Broadway, New York, Rev. Dr. Happer writes as follows. Its author is Arthur Collins Maclay, formerly an instructor in the Ko-Gakho-Rio, Tokio, Japan.

The places described are the most interesting in the whole empire, as the two largest and most interesting cities; the one the former residence of the emperor and the other his present residence, Tokio; of natural scenery the most noted mountains and the Buddhist monasteries connected with them.

The temples connected with the tombs of the military or civil rulers who, under the title of Taikoon, so long prevented the em-

peror from exercising his proper authority, restricting him to a merely nominal rule as the spiritual ruler, are given with lucid descriptions. They are the most remarkable temples found in any country connected with funeral ceremonies.

Other chapters give discussions of the claims of Christianity as compared with Buddhism, and the need the heathen have of the gospel of salvation, and of the results effected by Christianity as compared with the results of Buddhism. This discussion is conducted with great ability and fairness.

The author gives a clear and concise account of the early efforts of Protestant Christianity and the results down to 1877, the time when he left Japan. But as the progress of Christianity has been so rapid

since that time, it does not give any proper statement of the *present* extension of the gospel in that land. The author is at special pains to notice the criticism of European residents in Japan on missionaries, and explains the reason of that opposition to Christian missions which exists so extensively in all heathen lands where Europeans and Americans are resident. The cause of the opposition is this: the gospel which the missionaries preach and their virtuous conduct condemn the manner in which many of the other residents live among the heathen.

In some chapters Mr. Maclay presents some account of the character of the institutions of the people before the opening of the country by American diplomacy; and what changes have come from western lands since that time, with some discussion in regard to some problems yet unsolved.

Persons seeking information on any of these subjects will find much of it in this book.

The illustrations are all accurate representations of native life or architecture.

Many of the best of the Japanese have come to understand that it is Christianity which makes men honest. In the establishment of a national bank they employed some of their own people who had been educated merely in western science. But they were *too* intelligent; they appropriated the funds of the institution. They had

knowledge, but not "moral principle." In this predicament one of the bank officers, with great candor and solicitude, came and explained the situation to one of the missionaries. He frankly admitted that he did not believe in any religion whatsoever. "But," said he, "your religion does something that our religions cannot do: *it makes men honest*. Now we wish our employes at the bank to be carefully instructed in these principles, so that they may learn to discharge their duties with scrupulous integrity." Pp. 216, 217.

They have seen that Christian women have something which their women, educated even in western science, have not, and they are now engaging Christian women to teach their girls' schools, in order that their women may come to have those excellences which only Christianity can impart to them. They see that their young men with mere secular education are without integrity, and hence a recent telegram from the Japanese government asks that twelve Christian young men may be sent out to teach in their schools.

May not Americans learn a lesson from this Japanese experience, viz., that it is only education, conducted under the sanction of the Christian religion, that will secure to us as a people men and women of scrupulous integrity and moral excellence?

YOU AND YOUR CHILDREN.

In a rural church, a sweet child of three years was baptized, whose father and great-grandfather were elders. As the latter, distributing the bread of the communion, withdrew from the family pew, the little voice spoke, and with most touching tenderness, "Some for Nina, grandpa!" Was that not the voice of a child of the covenant claiming her place in its privileges? The Hebrew child was present at and partook of the passover. Why is the Christian child excluded from the Christian passover? I wish all Christian parents would bring their children to the family pew with even greater love than to the family table on Thanksgiving

day or Christmas. Too few of them are present at the communion. If there they would have opportunity to ask, "What mean ye by this service?" and would receive the lessons and impressions of the hour. They would see that their apparent exclusion is but a wise and tender discipline to guard against presumption and to aid and encourage that spirituality required in them that would worthily partake of the Lord's Supper. The writer received impressions at such seasons, in very early childhood, which the world, the flesh and the devil have never been able to efface. Let us feed the lambs—the little lambs. J. G.

MINISTERS AND THE CENTENARY FUND.

We gladly insert the following from the chairman of the Executive Committee of the Permanent Committee of Arrangements for the one-hundredth General Assembly:

By direction of the last General Assembly the Centennial Executive Committee is concentrating its energies on the raising of the one million dollars for the relief fund. There is not a minister in the Presbyterian Church who has any guarantee that he may not himself and his family be brought into such strait that a little help from this fund would be a great relief. It is a pertinent question, therefore, what these ministers will do for the fund themselves. A New Jersey pastor with no large salary writes to ask the question "Could not the ministers themselves contribute to this fund to the amount of one per cent. of their annual salary? The poorest of us could do that, surely, without much difficulty." Another pastor, on one of the large salaries, to whom this suggestion was communicated replied, "Certainly the ministry ought to contribute, and if those who earn the small salaries contribute one per cent. those on the larger salaries

ought to contribute two or three or five per cent. of their salaries. It is much less sacrifice for a man on a five-thousand-dollar salary to contribute five per cent. than for a man on a one-thousand-dollar salary to contribute one per cent. I will make my contribution to the fund at least five per cent. of my salary." This suggestion is respectfully submitted to the brethren.

So far no opposition to the suggestion has been developed. The real danger is not from opposition, but from Presbyterian ministerial inertia. The elders seem quite ready to take hold; but, as one of the most prominent elders said, "We cannot work it without the leadership of the pastors. We can help, but if the pastors will not lead, the thing will not go." Why should any minister who will not even give his people the information needed to guide them in their contributions, nor a chance to contribute, ever complain of ministerial neglect? Why should such persons, who will not assist the common cause of their brethren, ever ask the church through its ministers or boards to aid them or their people?

GEORGE P. HAYS.

We have had the pleasure of examining the *Missionary Calendar* for 1888, published by the Woman's Foreign Missionary Society, 1334 Chestnut Street, Philadelphia, and are glad to recommend it to our readers as a neat and pleasant substitute for Christmas cards. The appropriate quotations on the successive pages will be a daily stimulus to Christian earnestness; and the names of our missionaries will be a daily reminder to offer the prayer for them and their work which they are so constantly asking of Christians at home. The calendars are sold for twenty-five cents, and will be sent by mail to any address for thirty cents.

The article on "Jesuitism in Mexico," which will be found in our *Foreign Mission* department, page 85, will be read with intense interest by thoughtful Americans everywhere. Peril to civil and religious liberty in Mexico means peril to our liberty in the United States, just as surely and just as obviously as cholera in Mexico would mean cholera coming to the United States. But we cannot keep this disease out by quarantine. We must cure the patients here and in Mexico. There is only one medicine which is efficacious for this. It is the gospel of our Lord and Saviour Jesus Christ.

GLEANINGS AT HOME AND ABROAD.

The *Indian Female Evangelist*, one of our London exchanges, thus illustrates the influence which a Christian woman can exert by simply being "true to her colors:"

A Mohammedan gentleman, resident at one time in London, had yielded to his wife's earnest desire to cross the sea and join him; but in writing to give her permission, he said *it was on condition that she travelled with a missionary lady!* Again, a Hindu gentleman, in conversation with a zenana missionary, expressed his opinion that she would get invited into many more houses if she did not always take her Bible. She replied, "Suppose that I, believing this book to contain the good news of the one and only way of life, were to go among those whom I consider to be lost and helpless for want of it, and *not* make known to them what I hold to be the truth, what would you think of me?" Looking thoughtful for a moment, he answered, "Well, madam, of course I should not respect you."

The *North Star* is the name of a small monthly paper published at Sitka, Alaska, by Sheldon Jackson, D.D., and Prof. William A. Kelly. From its first number we take these items for our young readers:

The people of the United States are known among the natives of Alaska as "Boston

people." Not long since a mining company brought to Alaska some donkeys. One of the boys, who had been reading in school about rabbits having long ears, wanted to know if the donkeys were "Boston rabbits."

About a year ago the Sitka school was supplied with a pair of mules. One evening the superintendent sent a new boy to the barn with the mules. Soon the boy returned and asked if he should "take their clothes off," referring to the harness.

A number of new children have this summer been received into the mission schools. Boys and girls who a few months ago were sitting on the ground in rags and filth, with their faces blackened with fish-oil and charcoal, are now in school, clean, well dressed, and upon occasion singing with all their heart and voice—

"Sing them over again to me,
Wonderful words of life."

To cure the present deplorable social lawlessness, we must restore a needed general religious teaching to our public schools. If anything is sure in this world, it is certain that there can be no reliable and restraining obedience to human law when there has been no preceding inculcation of a reverence for and an obedience to the divine law; and there can be no such general reverence and obedience to the divine law without an abiding sense of moral obligation to God, the author of the divine law.—*Interior.*

MINISTERIAL NECROLOGY.

ATTEBURY, JOHN GUEST—born, Baltimore, Md., February 7, 1811; graduated, Yale College, 1831; lawyer, New York city, 1833-43; Union Theological Seminary, N. Y., 1843-44; ordained, Detroit Presbytery, July 23, 1845; pastor, Flint, Mich., 1845-51, New Albany, Ind., 1851-66; secretary, Presbyterian Education Committee (N. S.), New York city, 1867-70; pastor, Calvary Church, Detroit, Mich., 1872-74; evangelist, Detroit, Mich., 1874-87. Published occasional sermons. Married Miss Catharine I.

Larned, Detroit, Mich., September 1, 1840, who survives with six children. Received degree of D.D., Marietta College, 1863. Died of enlargement of the liver, Detroit, Mich., August 24, 1887.

BAIER, LEO—born, Dürreheim, Baden, Germany, April 11, 1845; graduated, Westminster College, Mo., 1866; Princeton Theological Seminary, 1867-68; stated supply, Glasgow, Mo., 1868-69, Hannibal, Mo., 1869-71; pres. Hannibal College, 1871-77; stated supply, Shelbyville, Mo., 1874-78; pres. St. John's College, Little Rock, Ark.,

- 1878-81; stated supply, Seavey Springs, Ark., 1881-87; editor *Minnesota Journal of Education*, Minneapolis, Minn., 1887. Died at the latter place, July, 1887. Published *Lectures on Education*. Married, Brunswick, Mo., June 15, 1869, to Miss Mary A. Smith; Minneapolis, Minn., Nov. 17, 1884, to Miss Florence C. Nichols. Four children survive.
- BRODHEAD, AUGUSTUS**—born, Milford, Pa., May 13, 1831; graduated, Union College, 1855, Princeton Theological Seminary, 1858; ordained, evangelist, Hudson Presbytery, May 4, 1858; foreign missionary, Mainpuri, India, 1859-62, Furrukhabad, 1863-67, Allahabad, 1868-76; prof. Church History in Theological Seminary, Allahabad, 1872-76; impaired health, 1878; stated supply, Roseville, N. J., 1879-80; pastor, First Church, Bridgeton, N. J., 1881-87; died of disease of the heart, Toronto, Canada, August 29, 1887. Received degree of D.D., Western University of Pennsylvania, 1872. Published in Hindi many religious treatises, and edited, 1872-75, *The Christian Treasury*, at Allahabad, India. Dr. Brodhead married Miss Emily Cumming, of Princeton, N. J., July 15, 1858, who survives with two sons.
- DAYTON, BENJAMIN BONNEY**—born, Lima, N. Y., April 5, 1854; graduated, Rochester University, 1873, Auburn Theological Seminary, 1876; ordained, Syracuse Presbytery, June 27, 1876; pastor, Amboy, N. Y., 1876-87; died of disease of the heart, on steamship Etruria, Atlantic Ocean, August 9, 1887. Married Miss J. Anna Hay, Amboy, N. Y., December 3, 1878, who survives with two children.
- DE WITT, ABRAHAM**—born, Greenwich, N. J., December 2, 1798; graduated, Princeton Theological Seminary, 1832; ordained, evangelist, Newark Presbytery, October 3, 1832; stated supply, Great Bend, Pa., 1832-33; pastor, Lewes, Cool Spring and Indian River, Del., 1834-38; teacher, Princeton, N. J., 1839-40; pastor, Rock Church, Cecil county, Md., 1840-55; residing at Fair Hill, Md., 1855-87, where he died, October 23, 1887. Married September 27, 1832, Miss Anna Terhune, of Princeton, N. J. Two children survive.
- GOLDSMITH, ANDREW DAVID**—born, Toronto, Canada, July 6, 1850; Lane Theological Seminary, 1878-80; ordained, New Albany Presbytery, July 18, 1880; pastor, Vevay, Ind., 1880-81; pastor, Felicity, O., 1882-84; pastor, Fredericktown, O., 1884-87; died of consumption, Fredericktown, July 7, 1887. Married at Hanover, Ind., December 23, 1879, to Miss L. C. Brandt, who survives with four children.
- MACCONNELL, JOHN STARK**—born, West Deer township, Allegheny county, Pa., August 12, 1833; graduated, Franklin College, O., 1856, U. P. Theological Seminary, Allegheny, 1862; ordained, Cleveland Presbytery, 1862; stated supply, U. P. Churches, Cleveland, O., 1862-66, Chicago, Ill., 1867-68; pastor, Presbyterian churches, Pontiac, Ill., 1868-73, Emsworth, Pa., 1873-77, 39th St. Church, Pittsburgh, Pa., 1877-87. Married Miss Clara J. Shields, Cape May City, N. J., March 31, 1881, who survives with two children. Died of nervous prostration, Cranford, N. J., October 29, 1887.
- PITKIN, CALEB JOHNSON**—born, Milford, Conn., December 4, 1812; graduated, Western Reserve College, O., 1836, Western Reserve Theological Department, 1839; ordained, Trumbull Presbytery, February, 1843; pastor or stated supply of the following churches: in Ohio, North Bloomfield, 1843-50, 1853-56; Sandusky City, 1850-53; in Illinois, Winchester, 1856-59; Troy, 1859-63; Vandalia, 1863-65; Cerro Gordo, 1866-74; superintendent of schools, Pratt Co., Ill., 1874-78; honorably retired, Akron, O., and Vandalia, Ill., 1879-87; died of cancer of the stomach, Vandalia, Ill., May 19, 1887. Married Miss Elizabeth Bancroft, Granville, O., May 27, 1840; also Miss Flavia B. Clark, Woodburn, Ill., September 23, 1866. Four sons and two daughters survive.
- STOUTENBURGH, WILLIAM JACKSON**—born, Macedonia, Pa., September 20, 1833; graduated, Williams College, 1858, Auburn Theological Seminary, 1859-60, Union Theological Seminary, 1861; ordained, Lyons Presbytery, September 17, 1861; New York City, 1861-64; pastor (Congregational), Allen's Grove, Wis., 1864-66; stated supply (Presbyterian) at Manitowoc, Wis., 1866-68, Tecumseh, Mich., 1868-74, Birmingham, Mich., 1874-76, Lapeer, Mich., 1876-79; evangelist, South Haven, Mich., 1879-80; stated supply, Wilmington, Ill., 1880-82, Afton, Iowa, 1882-84; editor *Leader*, Marlette, Mich., 1884-87; died of apoplexy, Marlette, Mich., September 23, 1887.
- WELLES, BENJAMIN**—born, Wayne, N. Y., January 28, 1818; graduated, Union College, 1841, Auburn Theological Seminary, 1845; ordained, Pennsylvania Presbytery, November 2, 1847; stated supply, Wells and Columbia, Pa., 1847-53, Bristol, Ind., 1853-57, Litchfield and Concord, Mich., and Rural, Wis., 1857-71, Farmington, Minn., 1871-73; honorably retired, 1873-87; Perth Amboy, N. J., and Redwood Falls, Minn. Died at the latter place, June 23, 1887. Married Miss Mary E. Crowell, of Eddytown, N. Y., May 17, 1848, who survives with one son.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities.— *The Assembly of 1887.*

THE NEW YEAR—1888.

Each year is ushered in with great demonstrations of joy, but there soon follows a period of inquiry as to what the new year shall be. Generally the new year is what we make it. Many of us will not see the end of the year; many will find themselves environed by new limitations, like sickness or other misfortunes, so that the year shall not be what we intended; but the proposition remains true, in a general sense, the new year will be very much what we make it.

We do not inquire about the Christian life or Christian work generally. We are dealing with home missions. Let us inquire of ourselves—ministers, elders, churches, Sabbath-schools and women workers—what do we propose to make of this year for home missions?

Our missionaries need sympathy and help. They need their salaries. They and their families may need clothing, books, food. They need above all the blessing of God on their labors. If God will but pour out his Spirit on their fields of labor as he has done the last two years, what a boon it will be! They need fellow laborers. Many of them are overburdened with work, and still more so by the work lying beyond which they cannot touch.

What can we do about it? Let us see to it that the Board is furnished with material

resources for their adequate support, and let us earnestly and continually pray for the Spirit's influence, creating great revivals all over the mission field. Then the year 1888, the centennial year, will be a blessed year in the annals of our church.

BUT THREE MONTHS MORE.

Though the calendar year is just begun, nine months, or three-quarters, of our fiscal year is already gone—it closes with the month of March. These nine months include the summer months, when our collections from the churches are very small. A great work lies before us the next three months, if we are to reach the \$800,000 deemed necessary for our work during the year. The field grows and the work increases. A railroad president said a few days ago, "We have laid down a thousand miles of road this year." What an immigration, what a multitude of new towns, what a number of new missionaries, does such a statement involve! A great work for home missions is before us. Let us unite our forces and see that it is done.

THE COMMITTEE OF ELDERS.

The elders' committee appointed by the last General Assembly to assist this Board is hard at work. They are making an appeal to all the pastors and stated supplies to select an early day to present the necessities and opportunities of the home missionary work to all their churches and congregations and solicit contributions to this Board. They are also calling on all their brother elders in the church, more than twenty thousand, to come to the aid of their pastors, if they have any, and to see that every church, however weak or small, shall have an opportunity to make an annual offering, at least, to the Board. This committee—old Sabbath-school superintendents, probably,

every one—do not forget the children and youth. They are trying to put themselves in correspondence with all our Sabbath-school superintendents, that all our schools may take up an annual collection for our work. A great deal of money is voted to miscellaneous objects that would materially help our boards if contributed to them. This effort of the elders, we hope, will be helpful in that direction.

ROBERT LENOX KENNEDY.

The following is the minute adopted by the Board of Home Missions in regard to the late Mr. Robert Lenox Kennedy :

It is the unanimous wish of the Board to preserve in its records a memorial of Mr. Robert Lenox Kennedy, who long consecrated to the Master, in connection with it, his knowledge of public affairs, his experience in many forms of business, the cautious prudence which made him useful in so many business and benevolent organizations, and the strength of character and rare gentleness which won affection while it inspired confidence.

The members of the Board draw consolation from the fact that while his generous and wise co-operation can no longer be with them, he has entered on that perfect service in the Master's presence, the hope of which gave to his aims while here both earnestness and elevation.

It is not easy to add anything to these few but well-chosen and comprehensive words. They briefly but fully suggest the finest traits of a choice character and the various well-doing of a worthy Christian life.

Mr. Kennedy impressed all with whom he came in contact as being quite above the common average of men. Early training and education and culture and business experience had given him a varied equipment which fitted him for unusual efficiency and success; and divine grace supplied the impulse and inspiration which lifted and incited him, more notably in his later years, to a consecrated Christian activity. He was one of those to whom the world naturally turns when it wants important work well done; and so he became the centre of large interests and grave responsibilities. And yet from all worldly ambitions and exactions he reserved time and taste and

temper for notable and invaluable service to his church and to his Master. His counsel was always available and wise. His gifts were nobly large and generous. He had a keen sense of Christian stewardship. He felt that the time was short, and was in haste to do what his hand found to do with his might. Time and strength lasted him just long enough to round and crown his long and helpful service by plans and gifts to which the Boards of Home and Foreign Missions, with that of Church Erection and the Woman's Boards, will be mainly indebted for a new and noble home. Mr. Kennedy himself gave fifty thousand dollars toward the purchase of these fine and commodious premises, and a large additional gift for alterations and repairs. He has left a memory which will be widely prized and tenderly preserved, and an example which many who might emulate his beneficence would do well to ponder and follow.

JOHN D. DIX.

This brother, an elder in one of the churches on Staten Island, and who has recently died, was a good man and a warm friend of home missions. His business was prosperous during the war, when many others were suffering in worldly matters, and he delighted to help specially needy cases. He used to send for us and inquire for such, and then sit down and draw his check to send to each one of them. Sometimes it was a missionary who was sick or had a sick wife, sometimes a missionary's widow or motherless children, and sometimes some one who was in extremities for means to build a church. I have sat beside his desk and read letters till he had written checks to the amount of \$400 for their relief.

A missionary in Michigan wrote to me in distress at one time, saying, "I must settle with the builders of our little church edifice two weeks from next Tuesday, and I want \$130, and do not know where it is to come from; but as I began the work with \$5 only, I think the Lord will provide." Mr. Dix gave \$50 for that purpose. Meanwhile the missionary had been trying to raise the

amount in Detroit. He had raised \$80, and then the subscription stopped, and he could not raise another dollar. He went home Saturday before the day of settlement almost in despair. Then his wife put into his hand my letter with that \$50 from Mr. Dix—\$80 and \$50 make \$130. Verily the Lord did provide!

DOES IT PAY?

PROGRESS IN LOS ANGELES.

The marked success and large result of the Board's work in Los Angeles is a fair though favorable specimen of the work in southern California, and even in still wider fields. In 1874 there was a church there which reported twenty members. It had little power and less promise. More than one missionary found the place hard, the work trying, and the prospect discouraging. They did good service in laying the foundations; but there seemed small assurance of early or large success.

To-day we have in Los Angeles the First church, with 564 communicants, the Second, with 75, the Third, with 87, the Boyle Heights church, with 51, the Chinese (under the Foreign Board), with 32, and the Spanish school under the Woman's Executive Committee. The first three named are self-supporting. The First church has a record for its thirteen years as creditable to itself as to the Board. For the first three years the Board expended on it \$1000 per year. In 1883 the church, then served by Rev. J. W. Ellis, and receiving \$800 from the Board, boldly assumed self-support and set up for itself. Last year it gave the Board \$180, which was certainly a large and generous contribution. But a few weeks ago, at an appeal from its pastor, Rev. W. J. Chichester, who forcibly presented to his people their indebtedness to the Board for its early help, as well as the claims of the work at large, the congregation took a collection for home missions amounting to \$1161. In view of growing numbers, the people are already talking of a new church building. Such combined enterprise and beneficence are most admirable and gratifying. Nothing could encourage the Board

of Home Missions more than to find, in a church fostered by the Board through early weakness to assured prosperity, such handsome public recognition of this aid by the pastor, and such grateful and hearty response by the people.

By the kindness of a friend we are enabled to furnish our missionaries a limited number of new Caligraph type-writers, to be used only in their work, for \$50 each, freight prepaid. Address Board of Home Missions, 280 Broadway, New York.

A GOSPEL TEAM.

In response to the appeal in the November number for a team for a missionary in the "Pan-handle," Texas, a good lady in Orange, N. J., has sent us the equivalent for a span of ponies, harness, buggy, whip and robes, which was forwarded at once, thus greatly enlarging the sphere of usefulness of the missionary recipient.

"Fly abroad, thou mighty gospel!
Win and conquer; never cease."

SECOND-HAND NEWSPAPERS AND MAGAZINES.

Many people write to know if the missionaries can make any good use of newspapers and periodicals that have been received and once read. We are obliged to say they ought to be useful, they ought to be, probably are, desired, they ought to do good, but we do not know where or to whom to send them. This is to say that if any missionaries or any teachers desire to have any such religious papers sent to them for their own reading, or that they will distribute among their congregations or pupils, and will let us know, we shall be glad to supply them as far as it lies in our power.

SCHOOLS! SCHOOLS!

The schools among the "exceptional populations" are now in full blast and full of encouragement, and full to running over with pupils.

W. L. Squier, at the old Dwight Mission, in the Indian Territory, says, "Dwight Mis-

sion can have a hundred girls just as soon as there is room for them."

Rev. Mr. Adams, at the Sisseton Agency, Dakota, says, "Our mission school has opened with more than usual interest and hopefulness. Already there are upwards of eighty pupils enrolled, with more to follow."

Miss Ufford, of the new "Asheville Home Industrial School," N. C., says, "We have now sixty boarders and thirty day scholars. We can accommodate quite comfortably seventy-five boarders, and by Christmas we shall have the home filled."

We learn that there are a hundred and sixty pupils at "Scotia Female Seminary," and many more are seeking admittance for whom there is no room.

Professor Millsbaugh, of Salt Lake City, says, "Quite a number of Mormon children have sought admission to the school this year, and many children are now in our Sabbath-school classes who never before were present at a Christian service."

Rev. James Fraser, of Las Vegas, speaking of the school at Mora, New Mexico, says, "We had a delightful service. I received twenty-four of the pupils into the church there."

We might go on piling up such testimony indefinitely. What shall be done? God is giving over into our hands—the hands of our Christian teachers—more ignorant and needy children than we can care for. The children of Alaska and the Indian Territory, everywhere, the Mexican children, the uneducated children of the South, white and colored, are turning to our schools—our teachers have won their confidence—and the startling fact is that more, far more, than we can accommodate are knocking at the doors of our schools. What does this mean? Is not God at the foundation of this movement? What shall we Christians say? What shall we do? Is not this our opportunity? Does it not indicate our duty?

SPECIAL CONTRIBUTIONS.

THE EVANGELIZATION OF THE GREAT WEST.

REV. GEORGE C. NOYES, D.D.

The theme is one to stir the heart of every Christian and of every lover of his country. It reveals a work to be done which lays claim to the sympathies, the active efforts and the liberal sacrifices of all who value home or country. It is a work of home evangelization, the doing of which is essential to the security and peace of our homes. "There is no place like home." As applied to our dwellings, what security, shelter, comfort, peace, precious fellowships, the word suggests! As applied to our country, how vastly the range of its meaning is widened! What boundless domain, diversified scenery, material resources, treasures of literature and of character, history, institutions of religion, of learning and of charity, laws, government, destiny, it brings before our minds! But to perpetuate our great heritage and to augment its value it is indisputable that the

great West should be evangelized. And this work must be done speedily if it is done at all. Throughout all this vast section of our country character reaches its maturity in vice, if not in goodness, more quickly than it ever did in early New England, or than it does now in the older rural portions of our land. Chief among the causes which combine to change taste, character and habit is the intermingling of population from every quarter of the globe. Even the sturdy old Puritan character yields to the prevailing godless influences unless it is reinforced and strengthened by the institutions and ministries of religion.

Consider the greatness of the work as shown in the greatness of the region to be evangelized. "The great West" is a phrase often used, but is rarely if ever adequately understood. As commonly used in our day, though its meaning has changed greatly from one decade to another, it is employed to designate that portion of our country which lies west of the Mississippi river.

In his recent travels through portions of our country, Dr. Joseph Parker confesses himself to have been quite worn out by his long journeys, and perhaps also by his vain efforts to adjust his small insular conceptions of magnitude to the immense distances over which he travelled. But he did not enter the great West, and touched its eastern limit at Minneapolis. He simply crossed along one line, the eastern section of the country, compared with which the great West, not including Alaska, is nearly four times larger. And though this immense territory has increased its population more than fivefold during the last thirty years, growing from two millions to nearly eleven millions of people, and increasing more rapidly than any other section, yet only a very small beginning has so far been made toward developing the vast natural resources of this region. Its agricultural and mineral resources, though they have been worked so as to yield already large results, have yet scarcely begun to be developed. Its extensive woods and forests, which skirt lakes and rivers and mountain ranges, and which are composed of the choicest timber of almost every variety and inexhaustible supply, still remain largely uncut. Its vast water power for mills and factories is as yet but little applied. Its rocks, seamed with ores which are inexhaustible, and the wealth of which cannot be computed, have as yet hardly been opened. It has millions upon millions of richest acres which still lie untilled, and other millions which, though yielding the most nutritious grasses, are not occupied by grazing herds. The area of the great West contains one billion three hundred and sixty-eight million of acres. The census of 1880 shows that less than two hundred millions of these acres have been brought under cultivation, or less than one-seventh of the whole number. Deducting forty per cent. for waste land—and this is a large estimate—it is safe to say that not one-fourth of the arable land of the great West is yet brought under cultivation. Much of this land is now inaccessible to market, though the quantity is growing less every month and every day by reason of the continual extension of railroad lines and the building of new lines, and of that

which is now open to settlement and to the markets much remains unoccupied, though new settlers, like the march of an innumerable army, are pouring in along all the thoroughfares of travel which are now open.

The railroad development of the great West is something almost to stagger belief. Less than twenty years ago there was no communication between the cities of the Atlantic and Pacific seaboard except by ocean voyage, or by an overland route which involved more than a thousand miles of stage or wagon travel through a desert region, and uninhabited save by hostile Indians. Now there are four, and, if we count the Oregon Short Line as one, five, trunk lines connecting the two oceans, while a sixth runs through the Dominion of Canada. Besides these, the Chicago and Northwestern has already extended one of its lines more than eleven hundred miles west from Chicago; it will soon be in Ogden, and thence push westward to meet the Oregon Pacific coming eastward from Yaquina Bay; while there are not wanting indications that ere long the Rock Island, and very likely also the Burlington, may find their way by new and independent lines to the Pacific Ocean. Keeping pace with this rapid construction of trunk lines running east and west has been a similar work of building roads north and south. Thus we have continuous railroad lines running from Manitoba down through St. Paul to New Orleans, on both sides of the Mississippi river, and from its source almost to its mouth; from Bismarck on the Missouri through Omaha and Kansas City to the Gulf; along the eastern part of the Rocky Mountain range, whose battle line of lofty and often snow-capped peaks the traveller may survey from the cars for hundreds of miles in length; on the western slope of the Rockies from Garrison on the Northern Pacific to southern Utah, a distance of nearly a thousand miles; and west of the Cascade Range bordering the Pacific Ocean from Seattle on Puget Sound to National City at the extreme southern end of California, a distance of sixteen hundred and fifty miles. This latter road is not quite finished, but it will be before the reader sees these words, and trains of cars will

leave daily from its far-sundered termini. Now capitalists have not built these continental lines at an expenditure of many hundreds of millions simply for the purpose of affording people afflicted with ennui, and curious travelers, an opportunity to traverse inhospitable deserts and look upon rugged and majestic mountains. Capitalists, "wiser in their generation than the children of light," are able to see in these deserts what will ere long be converted into fruitful fields and gardens, and in these mountains untold wealth of the precious and of the useful metals. Capitalists are awake to the grand possibilities which lie before the great West as vast and exceedingly rich Oriental empires once lay before resistless Roman armies. It is time for the church of God to be awake to these possibilities, and also to the dark and threatening perils which attend them as a shadow its substance. Capitalists have shown and are showing their faith by their works. It is time that the church should show a grander faith by mightier works.

Let no one think that this exhibition of the greatness of our inheritance in the great West is exaggerated. "But, Mr. Turner, I don't see these things in nature," said a lady once as she was looking at one of the masterpieces of the great artist. "Don't you wish you did?" Mr. Turner replied, with pardonable naiveté. It needs neither the vision of faith nor any exalted sense of patriotism to enable men to see how vast in material wealth and power the great West is destined to become, and that at an early day. The capitalists can easily see this. But it needs both the large and clear vision of faith and the highest patriotism to urge men to put forth those efforts and to make those sacrifices which will be necessary to make the power of this region, growing so fast to be imperial, to be as beneficent as the light, and to prevent its becoming as destructive as the lightning.

Consider the chief perils which beset the rapid development of this section of our country. They are not peculiar to this section, except Mormonism, but are such as are found in all parts of our land, though some of them may be found here in aggravated form. They are (1) ignorance; (2) avarice, covetousness, or

consuming greed for money; (3) intemperance; (4) Sabbath breaking; (5) profanity; (6) national pride which exalts itself on account of a rich and splendid material civilization; and (7) Mormonism. The last is not the least of the perils here named, but is indeed one of the greatest in the whole list. The Pacific railroad, whose construction it was thought, by bringing it into contact with the civilized world, would put it upon a course of ultimate extinction, has seemed only to contribute to its malignant growth, as an artery, by feeding with fresh blood a cancerous growth, serves at the same time to diffuse and extend the poison of that growth. Acts of Congress, so far, have done little or nothing to limit the power or arrest the spread of Mormonism. Like its twin evil, intemperance, it mocks at legislative enactments and fulminations, while both, like the man in the tombs, break all bonds which bind them, and defy all attempts to cast them out by force. For the evil of Mormonism, as well as for all the evils which afflict our land and threaten to convert the growing power of the great West into an engine of destruction, the only sure cure is to be found in a Christian school, an organized church, and a preached gospel. For the church or for Christian people to resort to other agencies, and to seek to build the republic with other tools in the hope of making it a beautiful and an enduring structure, is to waste or misapply effort and to lose precious time.

To dwell upon the evils which have here been enumerated is neither necessary nor possible within the limits of this brief article. It is hoped, however, that every reader will seriously reflect upon each one of them, try to measure, as accurately as possible, their present force and potency. Reflect how, if they are not checked and counterworked, they must each grow more and more powerful and threatening, and then, in view of these evils and of the destruction which, if not removed, they surely portend, let him solemnly ask himself, as in the presence of God, whether he does not owe a duty to the cause and the Board of Home Missions which he has never yet half performed.

EDITORIAL CORRESPONDENCE.

EAST LOS ANGELES, CAL.

GREAT GROWTH.

REV. F. D. SEWARD, SUPERINTENDENT.

I attended all three of the presbyteries within whose bounds I labor. Also the meeting of synod.

Synod gave one evening to home missions. The Presbytery of Los Angeles gave one evening to home and foreign missions. So did the Presbytery of Stockton, though in order to reach the Presbytery of San José I could not remain to attend it.

Of the forty-five churches now on the roll of Los Angeles Presbytery, seventeen are grouped under eight ministers. I organized the church of Burbank, October 23, making the third under the faithful labors of Rev. A. R. Bickenbach. The Sabbath previous he had finished the organization of the Crescenta church, receiving nine members and installing an elder. I believe it very important to group churches, and so far in my synodical work have organized only where there is grouping, only where preaching "stations" are thus organized into "churches." Of course cases will arise where grouping is not practicable.

You will see the committee recommended and synod adopted a ringing resolution as to the \$800,000.

As to *growth of churches and the wonderful advance* in southern California, my five and a half years in Ventura, fifty miles from a railroad, and my very recent entering on the synodical work, poorly fit me to tell this story. The growth in my present district has been almost wholly in the five southern counties which composed the Presbytery of Los Angeles. The five northern of my counties have gone backward rather than forward in the past five years so far as our church work is concerned, except that San Luis, Obispo county, has held its own and is now advancing, and Fresno county has gained rapidly recently. I came into the presbytery in 1881, since when its 19 ministers have increased to 58 (and five more ready to be re-

ceived, four of them already at work), and its 21 churches have increased to 45, and its 663 members to 2333, and its Sabbath-school members from 845 to 2888, and its contribution of \$278 to home missions has increased to \$2544, and its aggregate contribution to all the boards from \$555 in 1881 to \$23,839 in 1887, an increase of more than twenty-five fold in six years. In February, 1882, the city of Los Angeles had 15,000 people, and but one Presbyterian church, and this on the Home Board and without a building. To-day there are 60,000 people here, with five Presbyterian churches, every one of them having a house of worship, and all self-sustaining except one, and this will be soon. Besides these five there is a Chinese Presbyterian church with a building. Four and a half years ago the first church entered their house of worship, and to-day are talking of selling for \$75,000 offered them and moving up town, as their lot is only 60 by 90 feet, and they cannot enlarge. A year ago they put in galleries, as the only means of increasing their seating capacity. Five years ago there was one houseless home mission church in this city. To-day that church has 650 members, whose income the past year aggregated \$1,300,000. The Sabbath Dr. Cattell preached there they gave him \$600 for Ministerial Relief. There are five other Presbyterian churches in the city. Pasadena went free of the Home Board about two and a half years ago, and now has a \$50,000 church nearing completion, having first colonized its Congregational element into a Congregational church, which is fitting up a Congregational church to cost about \$20,000; and two Presbyterian churches were organized July 17, one three miles east and the other four miles south of Pasadena, and synod is to meet there next year. Riverside (Arlington) became self-sustaining about four years ago, and now a church (Calvary) is organized in Riverside, which started off self-sustaining on a salary of \$2000, the only self-sustaining church from the start in all this presbytery, I believe, except Grand

View, which was built and is sustained by one man as a memorial. When I came to California in 1881 every one of the nineteen churches of this presbytery was on the Board, I think, except Santa Barbara and San Diego, and both of these were self-sustaining, not because they could pay a salary equal to that received by a home missionary, but because they had ministers so comfortably situated financially that they could and did live on whatever the churches gave. Now I count seventeen churches of this presbytery that are free from the Board.

SCHOOLS AND COLLEGES.

I have just returned from the service of laying the corner-stone of the Los Angeles College, a ladies' seminary under the management of our brother, Rev. D. W. Hanna. Five weeks ago we laid the corner-stone of the Occidental University here, a Presbyterian college trying to be like Princeton, and soon after had an offer of 215 acres of land, valued at \$1000 an acre, at Beaumont, to start a college there. Other denominations are doing much the same, and the Methodist Episcopal very much more, till a friend said, "We hear of a corner-stone-laying almost every day." Two hundred and seventy-seven girls, present pupils of the Los Angeles College, which is being crowded out of its present quarters, and therefore is building now—277 students took hold of the rope and raised the stone and placed it, and forty applicants for instruction had to be turned away this term for lack of room. The public schools are so crowded that our children can go but half of each day for lack of room, taking turn about. So also in San Diego, where the postal service also as here is utterly inadequate for the demands on it. School-houses cannot be built fast enough for the children, and the government cannot realize our rapid growth and give us postal clerks and carriers fast enough to keep our mail up to time.

In closing, let me press on you the matter of urging all your missionaries to have a watchful eye on all the regions round them, as suggested by the first recommendation of our synod's committee inclosed. It is reported of Whitfield, I believe, that he considered "thirty sermons a week good full work, and fourteen fair

work, and seven pure laziness." Let the children of light be as energetic as the children of this world.

CEDAR RAPIDS, IOWA.

ENCOURAGING GROWTH—REACHING TOWARD
SELF-SUPPORT—FIFTEEN OR TWENTY
GOOD MEN WANTED.

REV. T. S. BAILEY, SUPERINTENDENT.

I am just finishing my fifth year in this office. A glance backward reveals much progress; yet we have been going very moderately. Then there were 20,931 members in our churches; now 24,713. In this time we have organized 39 churches, two of which—Lemon and Cedar Rapids Third—started self-supporting and built without aid from the Board of Church Erection. We have built 46 houses of worship and 33 mansees. No part of the material work has been more helpful and encouraging than the building of these mansees. We need them in all our mission charges for the comfort of the missionary as well as the encouragement of the churches. Vacancies are much more easily filled where a house can be had for the minister and his family. God bless the good men and women who are urging this cause upon our churches! In this same period 9069 have been added to our churches by examination, and a good proportion of these have always been to our missionary churches. God has thus placed his seal of approval upon our work. We have in all these years been making large and constant contributions of our members and citizens to the further West. Nebraska, Kansas, Dakota and California have made large drafts on us. Freely we have received; freely we have given. Many of our churches by emigration have been weakened; but we are getting ready for the "boom" sure to come to Iowa, as the overdone speculations of the West turn back the tide of disappointed ones to fields where wealth comes a little less rapidly, but much more surely. This great agricultural state will yet furnish home comforts and wealth to multitudes who have failed to dig wealth from the mountains or pick it up in the gulches of the ranges. None of our cities are specially "booming," unless it be Sioux City, where there is a little unusual in-

terest in real estate and prohibition. Both interests are progressing very satisfactorily. But all our cities are substantially improving. A healthy development characterizes nearly all of them. Our rural districts are rapidly filling up with a desirable class of people for the most part. Our mining interests are being rapidly developed. Natural gas has been found at two or three places in the state in quantities which bid fair to be utilized. Our railroad interests have increased very rapidly. Within five years about two thousand miles of new road have been completed. Not less than five hundred miles have been completed within twelve months or are now under construction. We now have in the state about eight thousand miles of railroad in operation. Nearly every part is now accessible by rail.

Our prohibitory law, all the statements of its opponents to the contrary notwithstanding, is working a wonderful and blessed revolution in society and public sentiment in the state. The number of counties where it is a success is almost daily increasing. Public sentiment among the better classes all over the state is rising in favor of absolutely banishing the schools of crime commonly called "saloons" from all parts of the state.

We need to-day fifteen or twenty good ministers willing to serve groups of two or more churches in promising towns and communities, and who know how to live and be cheerful on moderate salaries. Please send on their names, and we shall be glad to point them to the fields.

The last year's growth has been as follows: 7 new organizations, 12 new houses of worship, 11 new manses, more than 2400 accessions by examination, of whom 1035 were added to our home missionary churches. God has blessed the missionaries as never before in this respect. One gathered 73 into his churches by examination last year; another, 63; another, 40; another, 30; and so on, nearly all receiving a good number. Besides the 1035 on examination, 515 were received by letter.

Eight students in their junior or middle year were employed for the summer vacation. These served twenty churches and stations from two to five months each. All did excellent work. The labors of one resulted in the organization

of a church of 19 members in Woodbury county, which now pays \$500 toward the minister's salary, and is about erecting a house of worship. Two others so revived old churches that they are now calling pastors. They gathered into the churches served 58 by examination and 46 by letter—in all 104. During the last year eight churches in the synod reached self-support. The new work begun in Sioux City is full of promise.

Our synod is steadily approaching self-support. Year by year we have asked less and given more, till we are from five to six thousand dollars nearer it than we were five years ago. A determined effort is to be made to reach toward, if we cannot reach, self-support the coming year. Synod resolved to make vigorous effort to increase our contributions from the churches and Sunday-schools to \$10,000, which will be a large advance. Amounts to cover this sum were apportioned to each of the presbyteries, and a committee of elders in each presbytery was appointed to co-operate with the home mission committee to try to raise at least the amount apportioned by reaching every church and, if possible, every member. There never before has been so much interest manifested by the synod in this great work.

FARGO, DAKOTA TER.

DIFFICULTIES—YET SOLID GROWTH.

REV. F. M. WOOD, SUPERINTENDENT.

The present posture of affairs in the synod is this: there are eighty churches; some of them, from neglect, are churches in little more than name; there are seven self-supporting fields, one having become so during the quarter; there are forty ministers, including licentiates; thirty-seven church buildings, with ten others projected; twenty vacancies requiring, if all were filled, fifteen new men; a membership of about 2200; a college building costing upwards of \$20,000, with fifty students; the church and college property aggregating \$150,000.

The outlook for the churches in Pembina Presbytery was never better, in that there have been in all that region splendid crops, making support more sure and ample, and affording opportunity for advancement in every line of work.

In the other presbyteries, however,—viz., Bismarck and Fargo,—the “thin and blasted ears” have again appeared, making it as difficult for the churches here to carry on work as it is easy in the other presbytery. I have never seen such a discouraged set of people, in both town and country, and, as a result, people are leaving throughout this droughty region, or are so heavily mortgaged that it looks as though they never could get out. Besides this, the recent order of the Secretary of the Interior respecting the indemnity lands is unsettling everything, and will result in endless litigation, turmoil and trial, which will further impoverish the people, and render more difficult our work and less prosperous the churches. It must almost necessarily work disaster in many ways.

Yet the work goes on, there having been ten new churches added to our roll during the synodical year, five of which have been organized during the last quarter, viz., Galesburg, organized July 24, with seventeen members; Pickert, organized August 21, with fifteen members; Oakes, organized August 28, with eleven members—all these in Fargo Presbytery—and Webster Chapel, organized September 11, with fifteen members, and Glaston, organized October 9, with ten members—the last two in Pembina Presbytery.

There are twenty churches vacant in this field; others are likely to become vacant soon. Some of these are important.

DANVILLE, KY.

REV. S. E. WISHARD, D.D., LATE SUPERINTENDENT.

Since my last report for three months work, made September 1, I submit the following: Early in September I visited the church at Saylersville, in company with Dr. Hendrick, missionary for Ebenezer Presbytery. As I wrote you before, a Mr. Garth, elder in the Central Presbyterian Church of Louisville, gave me a check of \$500 to be invested in some good work in the mountains. With this money we purchased a large building, 60 by 80 feet, well located in the town of Saylersville, have since paid for the same and secured the deeds. The building needs to have windows placed in it,

and to be fitted up inside with plastering, seating, etc. It is large enough to make an audience room and a prayer-meeting room separated by sliding doors, so that they can be thrown together when necessary. I have committed the carrying out of these plans to Dr. Hendrick.

From Saylersville we went to Prestonburg, in Floyd county, and spent an evening—preached to a house full of deeply-interested hearers. The people there are anxious to have us organize a work, both educational and religious. A gentleman of the town, one of the prominent young lawyers of the place, offers to give ten acres of land well located and other substantial aid to the work of our church that will contemplate the building of an academy. We had engagements at Pikeville and could not remain at Prestonburg. But the field there is wide open and very inviting.

Twenty-five miles more of travel brought us to Pikeville, where we began special meetings which continued over the third Sabbath. Dr. Hendrick returned in a few days, but I carried the meeting forward, with pleasant and profitable results. The Christians were encouraged, unified and strengthened. In a recent letter I gave an account of the important work accomplished in that town by Mr. Blythe, a student from Lane Seminary, during the summer. The people at Pikeville are very anxious for a school.

I continued my work until the middle of October, supplying vacancies and trying to locate men at Lancaster and Richmond. At our meeting of synod just held at Lebanon, my resignation as synodical missionary was accepted by that body.

And now, in closing my work in connection with the secretaries and Board of Home Missions, allow me to express my gratitude to God and my appreciation of the wise administration of the affairs of our work on the part of our brethren chosen to fulfill this office. I return to the pastoral work again with new and I trust enlarged views of the great work of our church through the Home Mission Board. I shall hope to co-operate with that Board in efficient ways in my new field of labor.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

January.—The evangelization of the great West.
 February.—The Indians of the United States.
 March.—Home Missions in the older States.
 April.—Woman's work.
 May.—The Mormons.
 June.—The South.
 July.—The Roman Catholics in our land.
 August.—Our immigrant population.
 September.—The Mexicans.
 October.—The treasury of the board.
 November.—Our missionaries and missionary teachers.
 December.—The spiritual condition of the whole country.

THE EVANGELIZATION OF THE GREAT WEST.

Where is the "great West"? Sixty years ago it was in western Pennsylvania, Western Reserve, and especially in western New York. The Erie Canal, a great undertaking in its day, uniting the waters of Lake Erie and the Hudson river, had just been completed. Immigration into central and western New York had hitherto been slow, laborious and difficult. With the completion of the canal came an influx of population such as this country had never seen before, the prototype of many similar movements, called "booms," that have occurred farther west in recent years. That great and fertile section was covered with people almost at once. Simultaneously the spirit of the Lord was poured out; revivals sprang up on every hand; church organizations followed each other in rapid succession; thousands if not tens of thousands were hopefully converted, and the eight years from 1827 to 1835 were wonderful years in the religious history of central and western New York.

Meanwhile the great West kept moving west. Forty years ago great tides of people were moving into the valley of the Mississippi. Illinois and Wisconsin were filling up, and a plea went up from all parts of the East that the Mississippi valley might be saved from the grasp of the Jesuits. The hardy pioneers soon began crossing the Mis-

issippi and pushing forward over the eastern slopes of the Rocky Mountains. But about that time occurred one of those unlooked-for events that throw all previous calculations into confusion. *Gold was discovered in California*, and as if by a mighty bound a vast population gathered on the shores of the Pacific. Very soon the Rocky Mountain walls were assailed from both sides. Railroads were built across the plains and over the mountains, the iron horse is puffing and smoking at the mouth of every fertile valley, and a population is steadily flowing into this great western portion of the continent. A line of states and territories, 1600 miles in length, from the borders of Canada on the north to the Gulf of Mexico on the south, constitutes its eastern border, and the Pacific Ocean from San Diego on the south to the Straits of San Juan de Fuca on the north, a line 1500 miles long, its western border. Alaska with its 500,000 square miles should be added, for that distant land belongs emphatically to the great West. Thus Texas, the Indian Territory, Kansas, Nebraska, Iowa and Dakota on the east; Dakota, Montana, Idaho and Washington territories on the north; Washington Territory, Oregon and California on the west; and California, Arizona and New Mexico on the south, and all the states and territories within this great circle, and Alaska thrown in, making at least two-thirds of our entire domain, is what we may now call the great West. It is indeed great in extent of territory, great in resources and possibilities, great in its destiny.

In this field we have almost the entire exceptional population of the country—all the Mormons and Mexicans, and nearly all the Indians. We have invaded all their domains with missionaries and teachers, churches and schools.

But into it other great multitudes are continually pouring, and we are following hard after them with the gospel and the means of grace. In it we have hundreds of feeble churches, and hundreds of other places

where churches ought to be established. To do it we need more means and more missionaries; and while we pray for the evangelization of the great West, let us pray for those feeble churches and the home missionaries that are serving them; and that the Lord of the harvest will raise up and send forth more laborers into the destitute fields, that the whole land may be saved to Christ.

The great West! What is it?

The phrase is in these latter days used to describe that part of the United States lying west of the Mississippi river.

How big is it? The area west of the Mississippi, excluding Alaska, is two and one-half times as large as that lying east of the river. The whole area of the United States, by the census of 1880, is 3,602,990 square miles. The part west of the great river, taking in Alaska, is more than 2,700,000 square miles. In order to make the idea of this vast expanse more real and practical, comparisons with other lands or between state and state have been often made. We will not go into them here; but let the reader remember that California alone is about as large as France, that Missouri and Nebraska are each larger than all New England, and that Texas would make six or seven New Yorks and something like two hundred Rhode Islands, and then apply these and other like off-hand gauges to his map of our national domain, and he will probably get a new "realizing sense" of how great the "great West" is.

How is it peopled? Vastly as foreign and inter-state immigration has poured into this area, the population is of course still almost as small relatively as the area is large. There are doubtless twelve millions of people, or one-fifth of our whole population, west of the Mississippi. Nine and one-half millions are native born—children of immigrants, or sons and daughters of parents from New England, from the middle states, from the central West or the South. Two and one-half millions are foreign born. The Northwest contains one-half of our whole German population. The proportion of Irish is less than in the large cities and

the eastern states. On the other hand, Minnesota alone contains one-fourth of all the Swedes and Norwegians in the land. The French and English, much fewer in number, are more generally distributed, except that there is a considerable concentration of French in New Orleans. The surviving remnants of Indian tribes, numbering two or three hundred thousand, are mostly in the Indian Territory, with smaller numbers in Arizona, New Mexico, Dakota, Washington, Oregon and Alaska. The one hundred and fifty thousand Mormons are mainly concentrated in Utah, but have spread into Idaho and Wyoming.

What is the state of religion? The members and adherents of all Christian denominations number about two and one-half millions, or less than one-fifth of the whole population. Of these, some three hundred and sixty thousand are members and adherents of our own church. The nine and one-half millions outside of church ties, from the remoteness and insufficiency of the means of grace, are less under the pressure and restraint of religious influences than the godless masses in the older states. Intemperance, gambling, lawlessness and violence are general and unchecked. Roughness and reckless license largely characterize the modes of living. The Sabbath is widely profaned, often almost wholly disregarded. Materialism and infidelity pervade the masses and clog the advance of the gospel and the kingdom.

What has the Presbyterian Church done for this region? The Board has 853 missionaries at work there, many of them covering large districts, and ministering each to several churches and out-stations. There are besides these a considerable number of self-supporting churches, most of which were once under the Board's care. There are also maintained by the Women's Executive Committee some eighty schools, with about two hundred teachers, among the Indians, Mexicans and Mormons. The Board expended in this region last year nearly \$300,000, or almost one-half of its whole disbursements. The Board's receipts from the same field last year were over \$42,000—

a marked evidence of life and growth and success. The "News from the Field," on succeeding pages, selected mainly from letters from the far West, presents significant specimens and vivid illustrations of the general efficiency and prosperity of the work done by our missionaries and teachers. A vast deal of evangelistic work has been earnestly and wisely done, and the sacred labor has been largely owned and blessed and crowned with saving results by the good Spirit of God.

What should the Presbyterian Church attempt and aim at now and henceforward in pushing onward to a glorious consummation "the evangelization of the great West"? The General Assembly's call for \$800,000 of income indicates the church's conviction and desire that the work should be enlarged at least one-fourth by the end of this year. No one will deny that the needs of the case demand fully this much enlargement. No one will deny, further, that coming years should witness a steady, and perhaps an

equal, increase of means and labor and laborers. The Board's income of \$653,000 last year, large as it sounds and seems, was only 96 cents apiece for our 680,000 communicants. No one will pretend for a moment that this attains or approaches the proper measure of Presbyterian duty and ability for the evangelization of our country. The standard of Christian giving must be speedily and largely raised. The measure of religious and patriotic self-denial must be greatly increased. All over the wide expanse of plain and prairie, and in the shadows of the Rocky Mountains, and along the interminable line of the Pacific coast, we must have more missionaries, more teachers, more churches, more schools. It is entirely within our power to urge this work onward at a rate never realized hitherto. If a divine impulse shall prompt us to do this, we may soon see the wilderness rejoice and the desert blossom as the rose.

Upon our readers we respectfully press the question, What ought you to do?

NEWS FROM THE FIELD.

BEECH, N. C.

WEEK OF PREACHING AND SCHOOLS.

A. M. PENLAND.

Your care for us here in the mountains for fifteen years calls forth gratitude to God. But for your fostering care we had been dead and almost forgotten. Whatever may be said of others, the writer and his family will never forget you. Do not forget us, but don't forget this south land whose call for help is loud and long, perishing for lack of knowledge and thinking at the same time that they lack nothing, that they know it all, and thank nobody for trying to better their condition. Hence self-denying, self-sacrificing labor is not appreciated and finds no reward among them. This ought not to be so, but it will continue till the children are trained the youth educated and Presbyterianism instilled into them. Not long since I had an appointment in a good neighborhood not fifteen miles from Asheville, and preached to a full

house; but on my approach the leader of the Sunday-school music became alarmed, thinking that some great error was to be propagated, and not only refused to lead the singing, but actually remained out-doors during service. But few in the congregation had ever heard a Presbyterian sermon. Please pardon the reference, but numbers said it was the best they ever heard. I have been back since, and the Lord willing will go again. Yesterday preached twice. At the first service was a man of seventy who had ridden three and a half miles to hear a Presbyterian for the first time. He rode five miles in the afternoon to a second service, after which he said, "If that is Presbyterianism, I want more of it." Left both places with pressing invitations to return and visit them again. I mention these things to show how little is known of Presbyterian faith and practice. The masses must be reached through schools and a searching evangelization.

TITUSVILLE, FLA.

ANOTHER NEW CHURCH BUILDING—WHISKY
VOTED OUT.

REV. JOHN FOY.

Another quarter's labor closed with the last month. During this period I have filled my appointments here regularly; also superintended our Sabbath-school. The work here is very promising. Every Sabbath morning and evening we have good and attentive audiences. I had not expected this; thought during the warm season, when many would go north, that the attendance would diminish. So it has been with our Sabbath-school. Have over one hundred scholars now. One new member was received during the quarter. Our new church is nearly done. Would have had it done some time ago, but our contractor, having so much on hand, got terribly behind with the work. It is a frame building, 36 by 60 feet, with steeple 68 feet high. About three weeks ago we got our new bell. So far I have done the painting myself, and am lathing it now. This is something I am not accustomed to doing, but I want to finish, if possible, without debt. Ours is the only church building in the town. We have the start of all other denominations; and by pushing the work another year or two, as we are doing now, we will be pretty firmly established. When the church building is completed, I want to try and establish a good academy here. This is something very much needed, and would be of very great advantage to us.

On the 14th day of last month our county, under the new local option law, voted out whisky. Last Friday every saloon in the county was closed. This will be another great thing in our favor.

HOWARD LAKE, MINN.

REV. B. WALL.

The outlook for the Howard Lake church is such as to give promise of fair growth under the regular and faithful ministrations of the gospel. A pretty large share of the membership, especially those who joined our ranks during the year, have a good deal of the working spirit, which is helping us much. We have not the scope here that we could desire. In addition to our own, there are six religious bodies in active operation in this town; most of them holding service every Sabbath and, like ourselves, seeking and working for enlargement. This makes our field a hard one, and leads us to value highly any gains, however small, that we secure.

I can say very little about Winstead, except that I have endeavored, amid much discouragement, to dispense the word and ordinances there. The membership is on the retrograde, and has been for several years. Romanism is the great *ism* of the town and community, and will, in all probability, sooner or later take the entire locality. It has just erected there a new house, which for magnitude and costliness has no equal, I presume, outside of St. Paul or Minneapolis. Its policy is to buy out the last Protestant and supply his place with a devout Roman Catholic. Still the feeble band while there ought to have the gospel, and I have endeavored regularly to give them a sermon every other Sabbath afternoon, with a communion season about every quarter and some little pastoral work.

Since last spring I have had a preaching station at Smith Lake, the next town west of Howard Lake, some two and a half miles. It is, however, a good deal like ministering in one end of my congregation, as it reaches there and beyond. Still I address persons who seldom or never come to Howard Lake to meeting, and much good may be done for Presbyterianism in that way and the main church be strengthened.

GOODWILL MISSION, SISSETON AGENCY,
DAK. TER.

REV. M. N. ADAMS.

The work at Goodwill and in the vicinity, both in the churches and schools, has been of increasing interest and encouragement. It has been my privilege to teach a Bible class regularly at 10 A.M., attend the Dakota service, conducted by the pastor, Rev. Charles Crawford, and, in case of his absence, to fill his pulpit. At 3 o'clock P.M. I have statedly held divine service and preached in English. This service is usually attended by all the teachers and employees, the agency people and the pupils of both the mission and government schools, filling our Goodwill church to its utmost capacity. At 7 P.M. we hold a song service at the Girls' Home, and in connection with that it is my privilege usually to read the Scriptures responsively with those present, explain or lecture briefly, and close with prayer. Almost all present take part in these services.

Our mission school has opened this term with more than usual interest and hopefulness. The pupils are cheerful, and appreciate the new and enlarged homes prepared for them. Already there

are upwards of eighty pupils enrolled this term, with more to follow. The government school has also opened nicely this term, under the superintendence of Professor Gordon, with upwards of sixty pupils enrolled, and more to come in. I am usually present at the opening of these schools on each alternate morning, and conduct the opening exercises, which consist in reading the Scriptures with the pupils responsively, explaining the same, and imparting such moral and religious instruction as I may, closing with prayer. All this is favorable to our work, especially among the children and youth of this people.

Most of the native churches on this reservation are in good working condition. The native pastors are humble and faithful workers for the divine Master.

The building operations here must necessarily close soon. The school buildings are so far completed as to be used. They now need to be furnished and enlarged in order to meet the increasing demand of this people for education and training of the children and youth. The boys' shops are up and being covered, but without tools and materials, such as iron, coal, leather and lumber, the best results in this department cannot be expected; and this means more labor and cost.

A dozen or fifteen good milch cows might well be added to the two or three now at this mission.

While in attendance at the late meeting of the Synod of Dakota, at Scotland, it was my privilege to speak of our work here at Goodwill and among the Dakotas; and at a popular meeting, held in the interests of home missions, the sum of \$20.50 was contributed to furnish a room in "The Boys' Home" to be called "The Synod of Dakota's Room;" and I was instructed to apply the funds in that way, which I will do.

With the close of this quarter ends the first year of my labors since my return to the Dakotas, the people of my first love and labor for Christ in the gospel ministry, nearly forty years ago.

TEKAMAH, NEB.

HOPEFUL INDICATIONS—DESTITUTE PLACES.

REV. L. D. WELLS.

I suppose there are very many places where the people are hungry for the regular preaching of the gospel. I must accept it as true when I read of the pleadings of the people that you send them one who shall "break unto them the bread of life." Yet it seems to me sometimes that I have not thus

far found a place where the people were as hungry for the gospel as they seem to be here. That hunger seems to be developing as the Sabbaths succeed each other.

My congregations are still increasing, and we are asking what we shall do for a place where the people may be comfortably housed for divine worship. Our little church is often crowded. Some go away for want of room. Better and more serious attention cannot be found than is given by our congregations to the truth. Tears often flow as the messages of truth are brought home. Some of those who weep have church relations, but had apparently lost all interest in Christian life. Others, who have not been even church goers hitherto, have shown an interest which, I trust, indicates that God's truth is taking hold upon them.

Then in our Sabbath-school we find a growing interest. When I came here, scarcely a young man could be found in our school, and for a few months none could be coaxed to come. A few are now there, largely through the influence of some young girls. My class, when I became their teacher, numbered only seven or nine; but these began the work of bringing the young men in. My class now numbers twenty-four—one-third of the whole school. A spirit of inquiry is awakened in the class, and I am plied with questions of the kind which point not to controversy, but to an understanding of the lessons.

Besides this, my class have organized themselves, at my suggestion, into a young people's circle for social culture, literary entertainment and benevolent work. Money has already begun to flow into their treasury, and they have brought new members into the Sabbath-school.

There are places near here where preaching is asked. Seven to ten miles southeast from here there is quite a large settlement, and not one professing Christian in it. The people do not go to church anywhere. With many of them the Sabbath is a hard working day. The only religious service they ever have is a funeral service. I have gone among them twice attending funerals. One was that of an aged lady insane as to everything except faith in Christ. She came from Pennsylvania, brought her faith with her, and kept it to the last. Since she is dead, they say that in all that stretch of rich bottom land on the Missouri river no other Christian is known. I hope, however, this may not be altogether true. There are school-houses which might be used for religious

services. Six miles northeast stands a church building, sold a few years ago for debt. A United Brethren church once existed there.

At Decatur we have an organization, as you know. The presbytery made me moderator of its session, and instructed me to preach there at least once before the spring meeting of presbytery. There is a nice building there, and there ought to be stated preaching. But what can I do? I have no horse or buggy to reach any of these places, and my time is occupied here at Tekamah. I have no laymen whom I can send out to hold religious services. The question, What can be done? has many, many times come up to the Board from all quarters of our land. What can we do except to "pray the Lord of the harvest to send laborers"?

KEDRON, IND. TER.

W. L. SQUIER.

Dwight Mission can have a hundred girls just as soon as there is room for them. I held service last Sunday near "old Fairfield," and before I could mount my horse and ride away there were three applications made to me to take girls, and they are coming too. If the school building with dormitory above is put up at once, that will relieve the pressure, as I can then say "Wait until the cottage is completed" to those coming after the dormitory is full. We have two years in which to lay our foundations before the female seminary will be rebuilt ready for occupancy. I do not think we would want for pupils if it was in operation, if we were prepared to take them.

My visits out among the people are repeated proofs of things I did not know before. I see more and more the reason why Dwight was located in the Sallisan valley, and I find that our church returning to the work here has aroused great expectations and meets with universal approval. There are more than we know in this nation who, if it were at all popular, would vote to place the Cherokee seminaries in the hands of the missionaries, that they might be removed from the list of political spoils. As the next best thing, they turn kindly to mission schools, and no church among them ranks at all equal with the Presbyterian as an educator. Of course you know all this; yet it is but natural for me to repeat it, as I hear it repeatedly and often.

My first duty lies at home, hence I will not attend presbytery or synod. After my wife and

baby—and precious jewels they are—my first love and care is Dwight Mission, including all the interests centering here. For twenty miles in every direction the country is morally destitute.

TAHLEQUAH, IND. TER.

A FULL-BLOOD NEIGHBORHOOD—WHITE RENTERS—MORMON MISSIONARIES.

REV. A. G. EVANS.

Several requests had come to me at different times to go and preach in a neighborhood about eight miles from here, inhabited principally by full-bloods; so I gave out an appointment, and one Sabbath afternoon in August John Ross and I went over there. Mr. Ross had held some meetings with the people and done much to encourage them. On our arrival we found that there had been some mistake as to the time of the appointment, and most of the people had given us up and gone home, or to visit friends in the neighborhood. One or two of those remaining, however, started off and soon recalled most of them, so that in a little time there was a congregation of about thirty. Most of these were full-bloods, and could understand but little English. I had no interpreter, so had to get a young man in the congregation who understood both languages to try to interpret for me. But he was not used to interpreting, nor I to speaking through an interpreter, so we got on but slowly. The people were patient with our blunders, and very attentive. These poor folks have built themselves a rough enough box house. They had hoped to get a national school, but failed. They have been trying amongst themselves to carry on a Sunday-school. A full-blood woman who speaks both Cherokee and English is superintendent. With no Cherokee literature this is rather hard. We shall see that they have Cherokee Testaments, and hope that ere long Mr. Chamberlain's Cherokee book will be available. Something of the kind is very sorely needed. During the last week Mr. Chamberlain has been holding protracted meetings at this point with very encouraging results. I am now to take it under my care as a regular preaching station, and hope soon to have a church organized there.

DESTITUTION AMONG WHITE PEOPLE.

In the latter part of August I made a trip down to Dwight. I did not get started till afternoon, and after travelling a few miles found that one of my horse's shoes was loose. I had to go some

miles out of my way to get it fixed. I wanted to get that night to the house of a friend about fifteen miles north of Dwight. I got the best direction I could, and set out. That part of the country is very rough and hilly, and thickly timbered. One may travel several hours without seeing a house. I had travelled two hours and met no one, when I woke up to the fact that I must be on the wrong road. It had been getting fainter and fainter, and at last ended abruptly at the ruin of a small cabin. One never likes to turn back. I found a trail on the other side of the ruin that seemed to be going in about the right direction. For several miles I followed it, when suddenly it too terminated, this time in a small field. I went round this and saw a cabin with one or two full-blood children in front of it. They couldn't understand a word of what I said, only stared and grunted. I could see no road or trail of any kind. I took my bearings by the setting sun, and rode a little way through the woods in what I reckoned my direction. Presently the underbrush became so thick as to make it slow work getting along. In pushing a branch to one side my hand nearly clasped an ugly little green snake that went wriggling down it. I made for more open timber. It was fast getting dark, and I began to think I was in for a night alone in the woods when I heard some one whistling. I made my way in the direction of the sound, and came up with a full-blood riding. I made him understand that I wanted to find the road, and he signed me to follow him. In about twenty minutes we struck a good road. My guide had to travel about a mile along it. About half an hour after leaving him I came to a good-sized house. I asked if I could put up there for the night, and was glad enough to be told yes. I found my host was a white man from Arkansas, renting from an Indian. There was a large family of white-headed, good-natured-looking children. I counted ten, varying in age from a few months to twenty years. I was entertained most hospitably. If the fare was rough, I had the best of what there was. After supper the family gathered together and I had a little service with them. The room was lighted by a couple of primitive lamps, made by lighting a rag floating in a saucer of grease. I had considerable talk with my host, who seemed an intelligent and industrious man. He had been in the country nearly a year, but must get away as soon as possible. He could make a living for his family there, but there was no school for them, and no

church or Sunday-school. There had been no preaching within eight miles since he came there, except by some Mormon missionaries who held services all the time at a point about four miles away. Presently a couple of young men came in from attending one of these Mormon services. One of them said that the preacher had undertaken to prove that the Almighty had been married three times! I went on my way next morning with very hearty requests to stop again some time. This class of white renters is a most important factor in the whole Indian problem here. They do and must do more to influence the Indians than almost any other agency. There is no inducement for any except such as are careless about religion and the education of their children to come in. Many of these children are growing up a curse to the country. For the sake of the Indians, as well as their own, all that is possible ought to be done to provide schools which this class of children, as well as the natives, can attend.

PEARSALL, TEXAS.

REV. W. S. WRIGHT.

Services have been maintained without interruption every Sabbath, both morning and evening, to good congregations. There has been during the summer a very manifest quickening of spiritual life among the people. Eight adults have united with the church on profession, and two on certificate. The prayer-meeting is well attended, and the Sabbath-school is in a flourishing condition.

It has been our great privilege to see growth (especially spiritual) on this field. Three years ago there was an organization of ten members here, and two town lots for a church building had been purchased. Nothing beyond this had been done. The town was a wild, rough frontier town, in which murders, stabbings, etc., were weekly occurrences, and the best citizens, with scarcely an exception, attended the masquerade balls which were given at least once a week.

Now all this is a thing of the past. The institutions of religion have taken the place of those of sin, and are exerting a moulding influence upon the community. Some of the young people are members of the church, and many of them are habitual attendants at our services; and, although our hearts have been bleeding at every pore by reason of the long sickness and the death of our beloved son, and although our people have been

prostrated by the financial reverses which have overtaken the entire cattle interest of this region, so that they have been utterly unable to fulfill their obligations to us, yet "I therein rejoice, yea, and will rejoice."

FORT MORGAN, COL.

REV. G. C. HUNTINGTON.

During the past three months I have preached regularly twice on the Lord's day in Fort Morgan and in the afternoon at Brush. We are now holding special meetings here, and not without encouragement. Already our members have been greatly revived, and we feel confident of a good harvest. Our new church building was completed and occupied the last Sunday in September.

I am glad to add that our building, which will cost, when furnished, about \$2000, will be free from debt. Our crops have not been as profitable as was hoped for, owing to breaks in our irrigating canal at critical periods, and money is scarce; but we feel confident of our ability to remove all incumbrances on the building.

LAS VEGAS, NEW MEXICO.

REV. JAMES FRASER.

I returned last Saturday from a five-days sojourn among the Mora district churches. I was everywhere received with profound respect and Christian consideration. I believe a good work is being done, even at a disadvantage, in these different fields. I have to go back in two weeks from to-day, and hold a service at a new station, and dispense the communion and receive members.

At El Rito I had a most interesting service, and received a young man who has just come out from the enslaving system of the "Penetantes." He was baptized, and I also married him to one of the Presbyterian girls of the El Rito church. At Mora, also, we had a delightful service. I received twenty-four of our pupils into the church there. Mora at present is quiet, and I think doing a hopeful work. Many of those joining were quite young, but the session declared themselves satisfied with them all.

At Agua Negra and Ocate we had good services also, but no new additions. Mr. Maes expected two at Ocate, but they failed to be present. All these stations seem to me interesting fields. They all say that my work would be far more efficient

if I were able to give them a Sabbath service. This of course at present is impossible. My good people at Vegas have been very indulgent with me in my outside work.

OGDEN, UTAH.

REV. JOSIAH MCCLAIN.

With this month our third quarter closes. I am glad to be able to report progress in all departments of the work, day-school, Sabbath-school and church. Our Sabbath-school never has been large, never over ninety-five in attendance, but it is full of interest. Now that we have Miss Whitehead to lead the music, our Sabbath-school services are more interesting. Last Sabbath we had present seventy-five. That we have so few teachers to depend on is one reason why our school is not larger. Our Sabbath services are very well attended, and I think there is a growing interest in these services.

In some ways the future looks hopeful, in others discouraging. We are afraid of the statehood movement. The leaders here are making strenuous preparations for a desperate effort in Washington this winter. If Utah is admitted as a state, our hands are tied and our work will be greatly hindered. The fact is, the best thing for us to do in that event will be to move out. How discouraging that thought is, when we think of the hopeful condition of the work all over the territory! Of course we will not give up and we will not move out, whatever happens, but all these things add to the difficulties in the way. But you can hardly appreciate the difficulties in the way, even when we have access to the people. They are visionary, superstitious and deceitful. You have nothing to work on. I have just returned from calling on a Scotch family. They sold a comfortable home in Glasgow, gave up a good business, to sink everything in the emigration fund and have their eyes opened to the fraud after they had reached Ogden. Now they say they are disgusted and will have nothing more to do with Mormons. But you can't tell what may happen before a week passes. Then another told me of visions a certain one had had: that Cleveland would not be re-elected and Utah would be admitted as a state, and Zion would arise and shine, and Mormonism would be triumphant. It makes a man sick to listen to these things, and to know the people are fooled and imposed upon by such nonsense. The people we are laboring for in Utah are fed upon

such things, and they do not know enough to reject the food. Give them the truth and they pervert it, and turn to some of their silly arguments to prove that Joseph is a prophet. If all other difficulties were removed, this one of a perverted word is hard enough to meet. It is heart-rending to hear their preachers explain the word. They will abandon the Bible any time to save the Book of Mormon.

But we are not discouraged. These very things drive us to the word; we must know what it says. They drove us to our closets; and in the word and the closet we find the very help we need.

WARDNER, IDAHO.

REV. ARTHUR H. CLAYTON.

This is a new field of great promise. None of the denominations are represented in organized form. In Wardner, Murray and Wallace I have found a few professed Christians who formerly belonged to some of the denominations. At each of these points considerable interest has been manifested in the Sabbath services, more especially within the last month. Wardner has earned the name of being a hard place. It has a population of nearly two thousand, is surrounded with silver mines, and pronounced by old miners to be equal in mineral wealth to any part of the United States. There are a few backslidden Presbyterians here who need quickening influences. Since I came here the congregation has purchased and paid for an organ, a desk and fifty chairs. The outlook for Wardner is brighter to-day than ever before for the Presbyterian Church, and every service seems to tell. The music is good, congregations are increasing, and I feel much encouraged, especially as I consider that only three months ago drinking, gambling and prostitution reigned triumphant. The saloons, gambling dens and stores are all wide open on Sabbath days. I know of no place in greater need of missionary work. Yet withal I do feel as though God's spirit was going to plant a strong church at Wardner in the near future.

Murray, the county seat, is an older town than Wardner, and has a better community, with a population of six hundred. Arrangements have been made for services once a month, morning and evening. A committee of ladies has been appointed by the congregation to collect money for running expenses. Over thirty friends have agreed to pay one dollar apiece each month. My expenses going and coming are nearly half that amount, and then

we have hall rent, fuel, janitor, etc. I have met with a very cordial reception from the people of Murray, and my visit once a month cannot come round too often.

Wallace has about three hundred people, surrounded like Murray with rich gold and silver mines. I preach there once in three weeks, morning and evening. The congregations thus far have been good, and the interest seems to increase. We need organization at Wardner and Murray. I have invited Brother Gunn, of Walla Walla, to come here and view the situation, and I hope in my next report to be able to say that Presbyterian churches have been established in this mountainous region. I felt alone for God and righteousness when first I came, but now it is different, and our work here is looked upon with great favor at the three points I have mentioned. What is needed most of all is the Spirit's power. For this I am daily longing, praying, waiting and working. I believe it will come before six months have rolled away. Upon the whole this charge is the hardest I have ever labored in. Courage, patience, faith, perseverance, coupled with a firm reliance upon the energy of the gospel and the power of the Holy Ghost, will turn the people into the paths of life and righteousness.

EUGENE CITY, OREGON.

REV. GEORGE A. MCKINLAY.

During my vacation last summer I went to the ocean straight west down the valley of the Siuslaw river. This is a section of our country that is entirely destitute of the gospel. It extends for a distance of forty miles, ten to fifteen miles wide. Settlers have been moving in there for several years, till there must be three hundred families within easy reach of four preaching places that could be well arranged for the four Sabbaths of the month. I held two services at Florence, near the mouth of the river, and people came from twenty miles up the river to attend. We have one member of the Eugene church living there. Captain Cox and his family are anxious for some religious work to be done. If a minister were living there a lot would be donated and a small cottage built for his use. There are three canning factories for making use of the salmon that annually swarm up the river. One saw mill is in operation, and another is about to be built. It is the outlet for an immense belt of timber that some day soon will be in demand

for lumber. The Narrow Gauge Railroad extending from Portland up the east side of Willamette valley comes within seven miles of Eugene, and will no doubt in the near future come on to this place and be extended over into the Sinalaw to tidewater. What we need is a man and some help from the Board, say one-third or one-half salary to start with, to go into that section and preach the gospel. It is most beautiful and picturesque, healthful and accessible by stage line now, and soon will be by ship to the outside world. Such a work by us would be welcomed, and though slow at first, I am sure would be richly blessed. Rev. E. T. Ingle has just spent two Sabbaths in that valley, securing data for a report to presbytery. One member of the Eugene church living at Florence is a sister-in-law of Joaquin Miller, and is ready and able to assist largely with personal effort and means. Cannot somebody be found to preach the gospel where no one else is at work?

Six members have been received into this church the past quarter by letter. This gives Eugene a total roll of one hundred and fourteen, and there is prospect of steady increase.

SNOHOMISH, WASH. TER.

REV. A. MARCELLUS.

The charming summer weather has been favorable for my outside work. On the last Sunday of July I omitted my morning service here and went to Marysville, down at the mouth of the river, where there has been no preaching by any one for nearly a year, and where they really seemed gospel hungry. At this point quite a population is gathering, or rather in the neighborhood, which is filling up with new settlers. I would like trying to preach there once a month, giving up some one of my four monthly appointments nearer by, were it not that the Methodists have now put an extra man upon this circuit, who promises to take in that field and who tells me that he finds a few of their denomination there, while I have so far heard of no Presbyterians.

As I look at the extent of the work, and am urged often by those from distant points to come and preach for them, how I wish that I could be two men instead of one! And, as it is, how to use what time and strength I have to the best advantage and so as to do most for the Master is a constant anxiety.

Just here in the town there is plenty of work

for my full time and strength, but I cannot say no to all these outside calls, and so I do the best I can, preaching here every Sabbath evening and every morning except the third Sabbath of each month, when I go to Tualco, nine miles up and across the river. That is too far, with the roads as they are, to be reached for an afternoon appointment. The other three Sabbath afternoons of each month I give to three different points, the one three and the others each five miles distant. The first I reach by boat or on foot, and the other two on horseback. I have provided myself with a good boat and horse. At each of these points my welcome is most hearty, and the attendance and interest increasing.

Here in the town attendance and attention are good, and our Sabbath-school is prospering, but vice and infidelity abound. We have seven saloons, all doing a flourishing business apparently, and an infidel club called a "Secular Union," in which some of our leading men are prominent. Our county paper is its advocate and mouthpiece. The essays upon which they are regaled are upon such topics as "Bible Inconsistencies" and "Why am I a Heathen?" So you see I am on missionary ground. God help us to lift up the standard and give us the victory.

HOME MISSION APPOINTMENTS FOR NOVEMBER, 1887.

Rev. J. S. Pattengill, Cannonsville,	N. Y.
Rev. F. C. Saura, Lawrence, German,	Mass.
Rev. George K. Fraser, Northampton,	N. Y.
Rev. F. Long, Colden,	"
Rev. E. W. Brown, Marathon,	"
Rev. W. Taylor, Allegany,	"
Rev. D. Scovel, Clinton,	"
Rev. G. Le Feore, Ancram Lead Mines,	"
Rev. F. J. Stanley, Greenbush,	"
Rev. F. H. Coffran, Westford,	"
Rev. T. A. Sanson, Argyle, Ist,	"
Rev. A. S. Mays, Troy, Liberty Street,	"
Rev. J. R. Sanson, Martinsburg,	Pa.
Rev. C. B. Brodhead, Lower Merion,	"
Rev. J. Spencer, French Creek, Lebanon, Walkersville and Centerville,	W. Va.
Rev. J. H. McConnell, Chattanooga, North Side,	Tenn.
Rev. J. M. Davies, Synodical Missionary,	"
Rev. B. B. Van Nuy, Livingston, East Bernstadt and Dix River,	Ky.
Rev. J. T. Reagan, Harlan and Bell Counties,	"
Rev. M. M. Marshall, Kalida,	Ohio.
Rev. W. M. Grimes, Stockport,	"
Rev. P. C. Baldwin, Presbyterian Missionary,	"
Rev. N. C. Helfrich, Tontogony,	"
Rev. T. J. Dague, Caldwell,	"
Rev. A. M. Chapin, South Bend, 2d,	Ind.
Rev. J. A. Adair, Portland,	"
Rev. J. Stuart, Spencer,	"
Rev. C. A. Kanouse, Liberty and La Gro,	"
Rev. J. B. Currens, Chicago, Reunion,	Ill.
Rev. B. F. Worrell, Homewood and Glenwood,	"
Rev. G. W. Bell, Half Day and Deerfield,	"

Rev. G. A. Mitchell, Brookline,		Rev. W. S. Wilson, Colony,	Kan.
Rev. H. S. Childs, Chester and Pleasant Ridge,		Rev. W. B. Chamberlin, Coffeyville and two sta-	
Rev. F. W. Sneed, Forest River,		tions,	"
Rev. H. Hanson, Oquawka,		Rev. J. M. Crawford, Bethel, Mound Valley, Lake	
Rev. C. S. Marvin, Chatham,		Creek and Edna,	"
Rev. R. Beer, Garden Grove,		Rev. R. B. Herron, Fredonia and New Albany,	"
Rev. S. N. Vall, Colfax,		Rev. A. S. Sharpless, Pittsburg and Weir City,	"
Rev. W. M. Robinson, Vacant churches in Pres-		Rev. J. T. Cooter, Baxter Springs,	"
bytery,		Rev. J. Wilson, Yates Centre,	"
Rev. J. N. Elliott, Odebolt,		Rev. A. M. Reynolds, Columbus,	"
Rev. W. E. Caldwell, Liberty and O'Brien County,		Rev. W. T. Scott, Bennington,	"
Scotch,		Rev. W. H. Jennings, Culver and Fountain,	"
Rev. J. M. Wiggins, Libertyville,		Rev. E. Paradis, Mulberry, French,	"
Rev. G. F. Le Clare, Oxford and Union,		Rev. S. W. Griffin, Armourdale,	"
Rev. T. S. Bailey, Synodical Missionary,		Rev. J. F. Allen, Canadaville,	Ind. Ter.
Rev. F. A. Foroe, Elmira,		Rev. E. C. Scudder, San Antonio, Madison Square,	Texas.
Rev. W. P. Gibson, Harbor Springs,		Rev. O. Reidy, New Orleans, German,	La.
Rev. G. Huyser, Tustin,		Rev. D. H. Dodson, Paint Rock, Menardville and	
Rev. E. T. Branch, Clayton and Dover,		stations,	Texas.
Rev. J. H. Phelps, Grayling, Long Lake and sta-		Rev. J. P. Lyle, Taylor,	"
tions,		Rev. W. S. Wright, Pearsall and Boerne,	"
Rev. L. B. Bissell, Columbia,		Rev. J. Giffen, Lampasas,	"
Rev. G. Craig, Knox, Grindstone City and Port		Rev. W. F. Gillespie, Eagle Pass,	"
Austin,		Rev. W. E. Burke, Baird,	"
Rev. T. D. Marah, Synodical Missionary,		Rev. S. G. Fisher, Terrell,	"
Rev. J. L. Gage, La Crosse, North,		Rev. H. S. Little, D.D., Synodical Missionary,	"
Rev. J. Ferries, St. Ignace, 1st,		Rev. W. M. Porter, Black Hawk,	Col.
Rev. J. H. Long, Currie and Slayton,		Rev. J. L. Lower, Akron,	"
Rev. H. C. Cheadle, Jackson,		Rev. T. E. Bliss, D.D., Littleton,	"
Rev. N. H. Bell, Minneapolis, Highland Park,		Rev. H. F. Sewell, Walsenburg,	"
Rev. E. N. Raymond, Tower,		Rev. H. W. Rankin, Synodical Evangelist,	"
Rev. C. T. Burnley, Willmar,		Rev. T. C. Kirkwood, D.D., Synodical Missionary,	"
Rev. R. N. Adams, Synodical Missionary,		Rev. H. C. Langley, Ukiah and Willits,	Cal.
Rev. F. Bylesby, Flandreau, 2d,		Rev. R. C. McKinney, Fort Bragg,	"
Rev. M. N. Adams, Sisseton Agency,		Rev. W. B. McElwee, Westminster,	"
Rev. W. Patchen, Parkston and Hope Chapel,		Rev. N. B. Klink, Bedding and Anderson,	"
Rev. C. K. Smoyer, Tyndall,		Rev. G. R. Bird, Sacramento, Fourteenth Street,	"
Rev. J. B. Pomeroy, Synodical Missionary,		Rev. E. F. Fish, San Pablo,	"
Rev. W. H. McCuskey, Dickinson,		Rev. R. Ballagh, Grayson,	"
Rev. S. R. Bellville, Sheldon,		Rev. M. D. A. Steen, Woodbridge, Bethel,	"
Rev. R. Watt, Elkwood, Mona and Beaulieu,		Rev. A. H. Croco, Sonora and Columbia,	"
Rev. F. M. Wood, Synodical Missionary,		Rev. J. S. McDonald, Synodical Missionary,	"
Rev. Robert Watt, Orleans and Harmony,		Rev. D. D. Allen, Rockford and Spangh,	Wash.
Rev. T. A. Hamilton, Republican City,		Rev. T. M. Boyd, Lewiston,	Idaho.
Rev. E. Smits, North Loup and Wilson Memorial,		Rev. J. V. Milligan, Portland, St. John's,	Oregon.
Rev. J. A. Hahn, Wilsonville,		Rev. R. Ennis, Jacksonville and Phoenix,	"
Rev. S. P. Dillon, Litchfield and Loup City,		Rev. W. O. Forbes, Albina,	"
Rev. B. F. Sharp, Goheen and Benedict,		Rev. M. A. Williams, Medford,	"
Rev. J. D. Hovey, Fairmount,		Rev. E. J. Thompson, Corvallis and Oak Ridge,	"
Rev. W. J. Oliver, Fairbury,		Rev. F. G. Strange, Ashland,	"
Rev. J. P. Black, Alexandria and Eureka,		Rev. E. R. Murgatroyd, Independence, Calvary,	"
Rev. T. D. Davis, Hopewell,		Rev. P. C. Stanup, Puyallup Indians,	Wash.
Rev. H. B. Dye, Sterling and Adams,		Rev. J. G. Watson, Sumner,	"
Rev. J. N. Hick, Waterloo,		Rev. B. K. McElmon, Nooksack,	"
Rev. W. J. Palen, Omaha, West Hamilton Street,		Rev. D. T. Carnahan, Port Townsend, 1st,	"
Rev. Paul Martin,		Rev. T. J. Weekes, San Juan and Lopez Islands,	"
Rev. T. L. Sexton, Synodical Missionary,		Rev. J. R. Thompson, Vancouver and La Camas,	"
Rev. W. R. Adams, Cheyenne County,		Rev. F. F. Young, Old Tacoma, Rosedale and Gig	"
Rev. J. Clements, Schell City and Eldorado		Harbor,	"
Springs,		Rev. W. B. Williams, Goldendale and Centreville,	"
Rev. R. H. Jackson, Deepwater,		Rev. M. G. Mann, Puyallup, Nisqually and Che-	"
Rev. O. W. Gauss, Jefferson City,		halls Indians,	"
Rev. T. H. Jones, Kansas City, 1st, Welch,		Rev. T. Brouillette, Toledo,	"
Rev. J. Kirkwood, Rochester and Fairfax,		Rev. T. M. Gunn, Synodical Missionary,	"
Rev. Thomas Marshall, Synodical Missionary,		Rev. W. N. P. Dally, Utah.	"
Rev. W. D. Patton, Florence,			
Rev. F. E. Sheldon, Spearville,			
Rev. S. G. Clark, West Plains, Fargo Springs and			
Seward and Meade Counties,			
Rev. Thomas Johns, Bals and Springfield,			
Rev. W. E. McCrea, Greensburg and Wendell,			
Rev. C. H. De Long, Galva and Canton,			
Rev. J. McCrea, Ness City and Basine,			
Rev. B. Mills, D.D., Meade Centre,			
Rev. T. B. Greenlee, Anthony,			

STUDENTS.

W. H. Clutworthy, Claremont and Hufton,	Dak.
W. H. Roberts, Malta Bend and Osage,	Mo.
M. B. W. Granger, Warsaw and Sunny Side,	"
J. B. Dunlap, Kingston, Mirable and Lincoln,	"
E. S. Farrand, Kingston, Bethel and Jameon,	"
J. A. Gray, Breckenridge and New York Settle-	"
ment,	"
Putnam Cady, Everton,	N. Y.

COLLEGES AND ACADEMIES.

TO THOUGHTFUL GIVERS.

BY THE PRESIDENT OF THE BOARD.

Throughout our church there must be here and there a thoughtful man or woman already fixed in the purpose to make this centennial year an occasion for some special gift to Christ and the church. Others there must be who will yet be stimulated to such purpose by the prevalent discussion and appeal.

Assuming this to be true, it may not be regarded inopportune to suggest that a wise stewardship will concern itself with the right *direction*, as well as with the right *amount*, of its liberality. Responsibility is not ended with proportionate giving. There is a quality, as well as a quantity, of gift, that most pleases God. And the quality is not the choicest until intelligence as to the object to which the gift shall go enters into the quality. Gifts dropped into the Lord's treasury for the Lord's sake will indeed bring large blessing to the giver; but surely when an intelligent and discriminating direction is given to our liberality, we are nearer the full measure of our responsibility and in the way of larger blessing.

It is in the hope of contributing something to the thoughtful appreciation of the objects appealing to our Christian benevolence, and of possibly securing thereby some of the special offerings of this centennial year to the particular object named, that the writer submits the following suggestions:

I. The Board of Aid for Colleges and Academies is now in its fifth year of service.

II. God has put upon the work the seal of his signal and abundant favor.

III. The western half of the continent is already dotted with institutions of its planting and nurturing.

IV. These institutions have been brought to their present properties and efficiency by a remarkable local liberality, stimulated by the thought of a sympathetic and capable church organized at last to foster higher Christian education.

V. These institutions are in their formative period. Their need of buildings, endowments and apparatus is instant and imperative.

VI. They thus furnish an inviting object for special gifts in this centennial year.

VII. Some of the points that must commend themselves to thoughtful men and women in our church, and which it is hoped may help determine the direction of special liberality, are the following:

1. The *perpetuity* of the gift. It takes tangible form and becomes a permanent agency in helping Christ's kingdom come. Endowments do not die and are not spent in the year that gave them birth.

2. The *definiteness* of the gift. It is localized and individualized. Good testimony was it when the elders of the Jews said of a certain centurion, "He loveth our nation." But they certainly meant to strengthen the testimony when they added, "*And he hath built us a synagogue.*"

3. The *work done* by the gift. It does not stay dollars, nor go into mere brick and mortar. It goes out and down into living men, and its impress is on men at the plastic period of life, when they face the morning and are radiant with visions of life's splendid possibilities.

4. The *wide influence* of the gift. Who shall measure it! Think of the succession of minds in the succession of years, each individual mind making its own circle of influence, and each mind moulded in part through the gift laid on God's altar by some liberal patron of Christian education in this centennial year.

It cannot be that an object furnishing such inviting occasion for intelligent and specific liberality shall be forgotten by the thoughtful stewards of our beloved church. The Secretary of the Board of College Aid will be happy to forward the fullest details concerning the need and promise of particular institutions, in response to personal inquiry.

HERRICK JOHNSON.

FIFTH ANNUAL PROMISE OF AID.

On November 15 this Board held its fifth annual meeting for the distribution of help to our church's pioneer colleges and academies. The meeting was of a sort to throw light on very interesting practical questions.

I. *Ought such a Board to exist?*

The people evidently think it ought. Our income from the churches, which, as our annual reports have shown, has grown right on with wonderful steadiness, is growing still—but not so *steadily*: it grows faster! With a treasury so new and so small (which two years ago was compelled to borrow, during some needy months, to meet its current bills; which last year counted itself happy to get through to February—its month of chief income—on its own resources), it is no small thing to come to the season that used to pinch it, having a good deal more money ahead and waiting for distribution than two years ago it needed to borrow. Down to the 1st of December, 1887, church collections for the Board of Aid for Colleges and Academies run more than fifteen hundred dollars beyond the similar collections of 1886. Yet we have not uttered one word of appeal through the newspapers. Our work has just stood up in its assigned ecclesiastical place; and the church recognizes it.

II. *Will not the number of hungry schools grow to be boundless and unmanageable?*

The applications this year were thirty-seven, against thirty-eight of the same date last year. There may be a few later ones. Last year there were two. The applications granted at the November meeting of last year (or put in the way to be granted by reference to the Executive Committee) were thirty-five. This year they have numbered thirty-six—no inordinate increase. Indeed, our applications are not likely to multiply unduly. If the Board supplied grounds and buildings as well as yearly help, it certainly would be overrun by applicants; but when it is understood that the first preparation for an approach to its treasury must be made by liberal home provision toward a place to teach in, only the spirited communities will make any demand upon us. Even a moderate fountain will supply all comers

if they have to bring gold pitchers. Those who get help from us know both kinds of "blessedness"—and especially that better kind, of "giving;" which, good as it is, is not likely to grow too common.

III. *Will not the Board vote more lavishly as its means increase?*

Last year its income enabled it to make good its appropriations to the amount of \$23,244. Its income from the churches has, from the beginning, made increase at the rate of about \$5000 a year. If it should receive that increase this year, it could make good its appropriations to the amount of \$28,000 and over. But at this last meeting, as has been said, the indications pointed to a larger increase than it has known in any year. Yet it *promised* as prudently as though it were expecting no increase at all. It has bound itself to pay but 70 per cent. of the amounts appropriated. Last year it promised 65 per cent., and paid 83½. This year it ought to pay 100, for the 70 per cent. will be but \$23,600. The other 30 per cent. it wants, because the institutions greatly need it. We believe the churches will give it—and all the more readily because the Board makes its best use of its opportunity for prudence, and saves itself and the church from the fear of debt.

APPROPRIATIONS FOR 1887-88.

Some of these, as was said above, were left to be made by the Executive Committee, after further correspondence. But that committee cannot exceed certain amounts which are reckoned in the aggregate already described.

The appropriations definitely made by the Board are as follows:

COLLEGES.

College of Emporia, Kansas, . . .	\$1600
College of Montana, at Deer Lodge, . .	2000
Pierre University, Dakota, . . .	1500
Longmont College, Colorado, . . .	1500
Coates College (for women), Terre Haute, Ind.,	500
Jamestown College, Dakota, . . .	1000
Macalester College, Minnesota, . . .	1000
Bellevue College, Nebraska, . . .	1300
Hastings College, Nebraska, . . .	1500
Park College, Missouri, . . .	1500
Galesville University, Wisconsin, . .	800

Greenville and Tusculum College, Tenn.,	\$700
Washington College, Tennessee, . . .	300

ACADEMIES.

Geneseo Collegiate Institute, Illinois, .	1250
Union Academy of Southern Illinois, at Anna,	800
Rittenhouse Academy, Kingston, Tennessee,	400
Ellensburg Academy, Washington Territory,	600
Salida Academy, Colorado, . . .	800
Corning Academy, Iowa, . . .	1200
Fort Dodge Collegiate Institute, Iowa, .	1000
Poynette Academy, Wisconsin, . . .	500
Lewis Academy, Wichita, Kansas, . . .	800
New Market Academy, Tennessee, . . .	200
Scotland Academy, Dakota, . . .	800
Carthage Collegiate Institute, Missouri, .	1000
Salt Lake Collegiate Institute, Utah, . .	1500
Princeton Collegiate Institute, Kentucky,	1000
Grassy Cove Academy, Tennessee, . . .	100
Huntsville Academy, Tennessee, . . .	150
Carroll College, Waukesha, Wisconsin, .	400

A FRIENDLY SOLUTION.

One of the most interesting cases that came before the Board at its late meeting owed its interest to a question which could never have arisen except under a board. Whether it is to the advantage of our denomination to have such questions raised, and to have them settled on principle, let thoughtful readers decide.

Two years ago there was developed between one of the Board's institutions and itself a pronounced difference of judgment in regard to the grade which the institution should claim. There was already one college in the young synod to which this newer institution belonged. The Board judged it unwise to establish another one. The managers and supporters of the new school, however, believed that their community had need of a college. Under the rule of the Board which requires the judgment of a synod to be taken on such a question, the advocates of an additional college asked their synod to second their application to the Board. This the synod declined to do. Thereupon the institution, failing of aid from the Board, made its independent claim to be a Presbyterian college, and made independent appeal for the denominational help which it required. In this attitude it passed the last scholastic year. With the opening

of the present year, in September, fresh conference was had with the synod in hope of uniting the divided views. It is evident that the conference was conducted with wisdom and kindness; for its result, as laid before the Board, was a joint movement, cordially made by the synod and the trustees, to secure the Board's liberal appropriation to such an institution as the judgment of the Board had previously approved. The Board promptly made generous response, only stipulating that its executive committee look after the performance of some conditions which were regarded as important to the property interests of the institution.

This had been the only case in which the Board's judgment concerning the proper grade of an institution had not been accepted. Such a closing of the brief difference not only does credit to the Christian men who have united their views. To any who may have objected to this Board as a multiplier of needless and hopeless colleges, it suggests a juster idea of the conservative function of a true college board. That greater half of our country in which this Board is operating is sure to have Presbyterian colleges started in it. It is a problem worth any prudent man's pondering: How much will this Board probably save to Presbyterian benevolence in the next twenty years by making it hard to start colleges where they ought not to be?

ELLENSBURG ACADEMY.

Ellensburg is in Washington Territory. It lies east of the Cascade Mountains. Sumner Academy, in the same territory (if timely succor shall save its property), will gather its scholars west of the mountains and near the Pacific. Two modest academies are none too many for our church's educational work in such a field.

Rev. H. G. Denison, Principal at Ellensburg, has lately given some account of his school and its prospects, from which the following details are taken:

The school began its fourth year September 5, 1887, with 50 pupils. . . . The course of study begins with *a b c*, and goes into Latin, algebra

and geometry. . . . Ellensburg is in the midst of a rapidly-growing farming and mining community. Many of our pupils come from families that hardly ever attend church, and presumably they have no religion at home. But with us they hear the blessing asked at the table; they attend family worship and chapel prayers, besides handling and reading and studying the Bible nearly every day in the week. . . . Two of our little boys have an infidel father. One day he asked them what they had learned at school. One of them promptly replied, "About Jesus." When the father expressed displeasure, the other boy stopped him completely by saying, "Don't the man pray every morning that we may be good boys and mind our mother?"

Every Wednesday evening we have a prayer-meeting. Already (in October) two of our young ladies have taken a decided stand, and others are deeply interested; and so a good work is going on. . . . In our school we have the promise of Christian young men and young women who shall fill important places, in ten years, in this, the prettiest valley of the Cascade country.

This work is no sinecure, we can assure you. From close of school, on Friday, till Saturday night, we teachers are busy at the wash-tub, the wood-pile, or with broom or saw and hammer, doing the work that we cannot afford to hire done.

The future success of this school seems now to be assured; and it presents an opportunity for the safe investment of money in the work of Christian education. It is surrounded by a population of 2000 people. There is no other school of like grade or character near it. It has an excellent school building and boarding-house. Who will step forward now and endow it, with the privilege of naming it?

"Inasmuch as ye have done it unto one of the least of these my brethren—" Are not some of Christ's "little brethren" in our schools fitting for his service? Already there are many hundreds of them, to whom the difference which our church by this Board has made between no school and a school at hand, will be the difference between power undeveloped and power developed—between a life unheard of and little felt, and a career flaming with the results which honor Christ. If deeds done to the "little

ones that believe in him" are sure to be met at the judgment day, shall he who takes account of a "cup of cold water" take no account of the endowing of a life? Our new work has an old warrant.

A SHORT ARGUMENT.

A letter just received from one of our youngest institutions contains these two statements:

Thirty per cent. of all the unconverted students who came to us during the year went to their homes hopeful Christians.

We have a normal college, so called, at —, fifty miles distant—a secular institution, that advertises wonderful things and at low cost, which deceives and draws away students that would come to us.

Whoever, by putting that Christian school upon a secure foundation, enables it to compete most successfully with its secular neighbor increases the probability of yearly and continuous conversions, and among those who are likely to come to great usefulness. Can there be doubt about the Christian propriety of lodging money at such a point?

Only by doing hard things heartily can we gain power. To do the thing you know you ought to do at the time when you know you ought to do it, whether you feel like it or not—this will insure you success.—*President Gates.*

Nearly all the effective workers of the world, and especially those who carry forward special enterprises, are persons full of hope. This gives them, as it naturally will, a cheerful disposition and a habit of looking on and forward to the good things to come. One of the first things to be asked of a man talked of for a great undertaking is, Is he a man of hope?

Many a burden that looks too great for us as we see it from a distance shrinks up and lightens as we approach it.

It is better for us not to think much—not too much—of the work awaiting, unless we are so full of hope that it pleases rather than terrifies us.

We should be faithful servants, but also interested, active, joyous ones. Mechanical exactness, while good, is not enough.—*United Presbyterian.*

PUBLICATION AND SABBATH-SCHOOL WORK.

STATE OF THE FUNDS.

It will, we doubt not, afford our readers great pleasure to learn that there is a gratifying increase in the amount of contribution to the Sabbath-school and Missionary Fund. The amount contributed last year for the eight months ending December 1 was \$32,249.01; the total contribution for the same period this year up to November 28 was \$47,449.35, an increase of nearly fifty per cent.

Whilst with devout gratitude to God the fact of this increase is announced, it is proper to call the attention of the church to the fact that it is far less than the proportionate amount recommended by the General Assembly, and far less than is needed for the efficient prosecution of the Sabbath-school and missionary work of the Board.

EXTENT OF THE FIELD.

The following interesting letter has been received from a committee of the Synod of Catawba, located in North Carolina:

DEAR BROTHER WORDEN:—There is a deep need of religious books and periodicals of our own publication among the churches of our synod. There is a scarcity of religious books and an utter destitution of our Sabbath-school literature in many sections of our field. We are fully convinced that our Presbyterian churches cannot be permanent and progressive without they are familiar with the principles and practices of the Presbyterian Church. The pulpit cannot indoctrinate and educate as it would. We feel a deep need of books to scatter the seeds of truth and righteousness into the minds and hearts of our people. The Synod of Catawba, sensible of this state of things, appointed a committee to confer with you and the Rev. Dr. Craven concerning this matter, in order to see if you could in any way render assistance. Rev. R. M. Patterson, D.D., suggested that perhaps a Sabbath-school missionary might be appointed for synod. We think such a missionary would do great and lasting good. If at present a missionary cannot be appointed, we believe the want might be gradually supplied

if a small quantity of books, etc., were placed in the hands of some one in our midst to distribute or sell from time to time. In this way it would not take all the time of any man and greatly lessen the expenses. Books might be taken to the meetings of presbyteries and synods, and this would create a great interest and gradually supply a great need. At certain seasons of the year the field around might be visited and new Sabbath-schools worked up and organized. The existing Sabbath-schools are poorly supplied with books and Sabbath-school literature, and the truth is that they are unable to supply themselves as they should. We hope that you will see your way to aid the helpless who are perishing for the light of truth.

The following has been received from a foreign missionary:

I expect to sail on my return to Gaboon, west coast of Africa, in a little over two weeks. We have no library now at our station at Gaboon, and I have scarcely any books of my own. Would you please make the Gaboon station a grant of the following books? . . . I will promise on my part to make good use of them, and I know they are much needed.

The following is the letter from the Rev. Mr. Loomis, of Japan, the publication of which was promised in the last number. Not only is it of exceeding interest as setting forth the rapid advance of Christianity in Japan, but the concluding paragraph serves to indicate the vast importance of distributing a Christian literature amongst the spiritually-awakening inhabitants of that land.

The position of Vice-Minister of Justice in Japan is one of large influence and responsibility. It is filled at present by Mr. Miyoshi Taizo, who studied law under Professor Stein, of Germany.

In the course of his studies the professor asked Mr. Miyoshi what was his opinion in regard to Christianity. This question elicited great surprise on the part of the pupil, and he replied that he considered that Christianity was a system adapted to please the simple-minded and ignorant, but he did not regard it as suited to meet the requirements of men of

accurate thought and learning. As for himself, he could accept of nothing which was not capable of definite proof.

The distinguished professor replied that some things could be seen and their reality demonstrated, while other and no less important facts must be accepted as true without any cognition of the senses. Christianity is a system of religion, and its truth and reality is not to be tested as we ascertain facts in natural science, as it relates to matters quite outside of ordinary observation. But we must consider its claims and its results, and if they are such as to warrant us in its belief we should accept it as a revelation from God and conform our lives to its teachings.

This statement made such an impression upon Mr. Miyoshi's mind that after further thought and inquiry he became convinced that Christ was the Son of God and the Saviour of men. He subsequently professed his faith and received baptism while in England.

Since his return to Japan he has connected himself with one of the churches in Tokyo, and has shown an interest and zeal in the cause of religion that has been most encouraging and helpful. In his former life he was accustomed to the drinking habits so prevalent among men of his class. He has now given up the use of liquor entirely. Formerly he did not regard the Sabbath as a sacred day, but to be devoted to either business or pleasure. Now he abstains from all business and observes it strictly as a day of rest. Not only does he attend the ordinary religious services, but he is accustomed to gather his associates and friends and instruct them in the doctrines of the Bible.

On a recent official tour to the central part of the country he addressed Christian gatherings at various places, and thus gave a new and powerful impulse to the spread of Christianity. In one town, where there were no believers, he aroused quite a spirit of inquiry by his avowal of his own belief and recommendation of the same to others.

At Kyoto he invited the native pastors and other prominent Christians to meet him at a public entertainment, and, instead of a simply pleasant and sociable time, the occasion was made most helpful and interesting by devoting the time exclusively to the discussion of religious matters, various Christian addresses and prayer. He especially requested the prayers of those who were present in his behalf. It was his great desire to be kept from all sin and used of the Lord for the extension of his kingdom in this land.

Rev. Dr. Verbeck was recently invited by the Vice-Minister of Education to deliver a lecture on Christianity before the teachers of the various government schools in Tokyo. The attendance was large, and the interest such as to make it evident that here is a most hopeful and important field for religious effort.

In the city of Yonezawa is a man named Maruyama, who is the head of a large silk factory in which there are five hundred persons employed. He once hated Christianity and all that is connected with it, but now he not only desires to become a Christian, but is anxious to have a Christian teacher in the town. He offers \$300 per year for the support of such a person, and thinks that one-half of the persons in his employ would soon embrace the teachings of the gospel.

So rapid is the growth of Christianity in Osaka that there are now three new churches in process of erection, as the old buildings have become too small to hold the large and constantly-increasing audiences. In the meantime the hall of the Young Men's Christian Association is being used by one of the churches, as no other suitable place can be found that will hold even the ordinary gatherings.

Permission has been obtained by the Christians of Osaka to conduct preaching services in the prisons, and thus it is proposed to carry the gospel to the lowest and most hardened classes.

At the recent opening of the fall term of the Doshisha (the Christian school at Kyoto, of which Rev. Mr. Neeshima is the head), there were 360 new applicants for admission. Of this number only 120 could be admitted, owing to want of room and teachers. Would that there were enough such schools and teachers to supply this great demand for Christian instruction!

One of the churches in Tokio has formed a library for the purpose of placing Christian books within the reach of all who wish to know more about the doctrines which are so precious to every believing heart. There are many who are not believers who are willing to read and investigate the truth or falsity of the Christian system, and it is hoped in this way to bring some to a knowledge of Christ and his salvation.

"HORSE AND BUGGY."

The following letter from Mr. Gowlland will be read with general satisfaction. The secretary heartily approves the suggestion that the money still in his hands should

be appropriated toward the purchase of an outfit for some other missionary. He has now in his possession, including the \$70 returned, \$148.50. With the consent of the donors, this entire sum will be used in accordance with the suggestion. It is hardly necessary to add that it will give the secretary pleasure to continue to act as "the medium of supply."

Some hesitation was at first felt about publishing that paragraph of the letter which relates to the "fur coats." In the remembrance, however, that *under inspiration* Paul wrote of the cloak he had left at Troas, all hesitation vanished. Our missionaries need protection from the blizzards that sweep the mountains and the plains of the great Northwest. The extra coat of Mr. Gowlland shall be given to some needy brother; and any other coats that may be placed at the disposal of the secretary shall be sent to missionaries who are striving to walk as they have Paul for an ensample.

DEAR DOCTOR CRAVEN:—I take great pleasure in being able to return the check for \$70, which you will please find enclosed, so kindly contributed toward my outfit. The "fund" has swollen to such proportions that I do not need it. My equipment is now nearly complete, and I have enough on hand to finish it and also to deposit \$20 in bank as a fund for casualties. I return the check with the suggestion, if I may be allowed, that it be again deposited for "specials" with the other moneys you have received for me. I would be very much pleased, if the donors are willing, to have all the money you have on hand for me form the nucleus of a fund to provide another missionary with a "conveyance, horse and all."

The Lord has blessed me with two fur coats instead of one. After I had purchased and worn mine, a Christian friend sent me a fur-lined coat. It is not new, but there is much warmth and wear in it, and I would be glad to forward it to some other Sabbath-school missionary, say one of the "seven," if it is needed.

NEWS FOR THE SABBATH-SCHOOLS.

Circulars will shortly be sent to the superintendents of all our schools giving full information concerning the following interesting schemes:

BIBLES FOR SABBATH-SCHOOLS.

Bibles will be given by the Board to all scholars who shall be certified to it, by their pastors or sessions, as having committed and recited from memory, since January, 1887, the Westminster Shorter Catechism.

LETTERS TO CONTRIBUTING SCHOOLS.

As soon as the plan can be perfected a quarterly letter will be sent to each Sabbath-school that contributes to the funds of the Sabbath-school and Missionary Work of the Board, from the missionary whom it aids in supporting.

A faithful missionary in Minnesota sends us the following:

In the course of my labors I came upon an aged couple who knew the truth and had once professed the name of Christ, but by neglect of the means of grace, they had grown cold and indifferent, and were seldom seen at church. I reminded them of their wasted privileges and their neglected duties, and urged them to return from their wanderings, take their place again among God's people, and obey his word. The Lord blessed my efforts, and on my return to them several months later, I found them regularly attending the house of God, and manifesting a new and growing interest in holy things. The spiritual condition of the neighborhood in general was also improving, other early fruit of my labor springing up and greatly encouraging me to go on in the good work God had given me to do.

In one of my journeys I heard of a couple who had no Bible and were too poor to buy one. Not being able to visit them at that time, I ascertained their post-office address and sent them one. They received the gift in wondering thankfulness—who the donor could be how was their particular want known, for what they wished for more than anything else was a Bible. The poor woman told a Christian neighbor, who had informed me about them, "that they had sat up hours and hours at night reading it together." The good result was very plain, for the man, who had hitherto been a light, frivolous character, spending most of his spare time, and more too, fiddling and dancing, is now more soberminded and industrious, and consequently is seldom seen at his old haunts. May they be "of them which keep the sayings of this book."

And still another from the same state:

I have good news from a district that was entirely destitute previous to my organizing a Sabbath-school there last fall. Besides other visits, I spent a week among them, going from house to house during the day, reading the word, praying and conversing with the people, distributing books and tracts among them, and holding meetings in the evening. I had many promises of help from Christians living within a reasonable distance, but, with the exception of the last evening, I stood alone, yet not alone, the Lord was with me. The attendance was good from the first, and increased as the meetings went on till, at last, the house was crowded, and I had an audience of attentive hearers and truth-seekers. Of course, as there generally is in a neighborhood like that, there were a few "roughs" who came for mischief, but they were soon quelled and became as orderly as the rest. Apparently there were no immediate results beyond the increased and careful study of the word and a more faithful attendance at the Sabbath-school. Becoming more and more alive to their privileges, they resolved to keep up their school through the winter, which they did without missing a Sabbath.

ABOUT NEW BOOKS.

The Board of Publication and Sabbath-school Work has during the autumn issued a number of excellent books. The following are specially named:

WEST BEACH BOYS. A Seaside Story. By Margaret E. Winslow. Price, \$1.15.—The West Beach was a plain summer resort by the sea, where a number of bright boys happened to come together in their vacation. The book narrates the experiences of the boys. There is a feeling abroad among boys that religion is childish, or at least womanish, and that a good boy—that is, a praying, God-loving boy—must of necessity be a stupid, moping one; that a young Christian must give up all that makes life desirable and lay aside his manliness, his independence and his youth. Such an impression is based on ignorance of the truth that "the blessing of the Lord maketh rich;" rich in all the beautiful and delightful things which he has given us liberally to enjoy—and that "he addeth" none of the "sorrow" which comes from disappointed hopes, consciousness of sin and unavailing repentance.

It is to dispel this false impression, so far as may be, from the minds of our boy-readers that this little story—most of whose incidents are true—has been written.

THE BOYS OF RIVERTON. By Emily Gilmore. Price, \$1.—This is a story of the way the minister's young wife helped in the church work by gathering the boys whom no one was caring for and who were not anxious to be cared for, and organizing them into a little society of their own for self-improvement. The results of the effort were very satisfactory. Not only were the boys inspired with nobler feelings and led into better life, but they also became Christians. In no part of Christian work is wisdom more needed than in working for and trying to save the boys, and this little book is certainly a valuable contribution in this line.

AFTER THE FAILURE. By Annette L. Noble. Price, \$1.15.—It was a bad failure, which involved others besides the family of Mr. Barton. It was a dishonest failure, too, which left shame as well as loss. Doris was suddenly thrown out of a home of luxury and compelled to think and act for herself. Many a young girl in such circumstances would have given up in despair, but she did not. Her misfortune was the making of her. She met it calmly, with common sense and with readiness for hard work, and she grew in it into rich beauty and strength. This is the pith of the story, but there are others in it who have misfortunes also, who meet their misfortunes in varying ways, with varying results. The book is well written and is full of life-thoughts which should prove of great value, particularly to young people.

SUNDAY EVENINGS AT ELMRIDGE. By Ella R. Church. Price, \$1.15.—In this number of the Elmrige Series we turn away from the fields of nature to the Holy Scriptures. We have here the Sunday evening talks of the young governess with her little people. The talks are about the children of the Bible. The stories are well told, in a familiar, conversational way. The book will be an admirable one for mothers to read to their children on the Sabbath evenings. It will instruct them, at the same time kindling interest and inspiring good and true thoughts.

THE HEIR OF ATHOLE. By Julia McNair Wright. Price, \$1.15.—Really this is the story of a tramp. That is, Barry the tramp is more the hero than Philip the heir of Athole. Barry is not an antic play of fancy. He represents the intense heathenism that marches side by

side with the splendid enlightenment of the nineteenth century. Barry arrives at manhood so thoroughly let alone by both church and state that his soul possesses as little as is possible besides its original innate ideas, while his native disposition is harmless. Here he comes in contact with the Bible and with religion, and we see the development of his soul-life. The book has a purpose—to call attention to the problem of the tramp-class. The story is well written. Philip's young life that runs alongside of Barry's has its own interest.

WIDENING CIRCLES. By Minnie E. Kinney. Price, \$1.—A young girl comes home from school with a purpose in her heart to make her life useful. She begins on about as hopeless a set of objects as one ordinarily finds. There is a family of neighbors who through drink and indolence have gotten down almost as low as possible. Our young friend with the loving purpose in her heart takes hold first of a ragged boy belonging to this household and puts a little inspiration into him. Then through him she reaches his father and mother, both drunkards, and through her influence they were all lifted up and they and their home were completely transformed. The story is full of practical suggestions on ways of individual helpfulness and missionary service.

THE SOLDIER'S WARD. Translated by Rev. Daniel Van Pelt. Price, \$1.25.—Those who have read Walter Harmsen will be ready at once to welcome this sequel. The story is full of living interest. It paints for us many real pictures of the times of the reformation in Holland. It introduces us to some of the practices and machinations of the Jesuits, and gives us glimpses of the sufferings caused by this order. The interest centres throughout the story in Antoine Moreau, whose character is not wholly fictitious, although the incidents are in some respects changed. In this story, after suffering at the hands of the Inquisition, Antoine is finally released from prison by his friends, but only to die in their hands shortly after. The book is full of valuable information concerning the country and the times to which it belongs.

BROKEN PITCHERS. By Mrs. A. K. Dunning. Price, \$1.—This pleasant story is intended to show that the failure of our little plans may not be failures in life, because God has a plan for each one of us, and his plan may be carried out when ours are all broken. It is a story of three young lives—young girls. It begins when they are school girls, and we follow them on through various experiences as life's

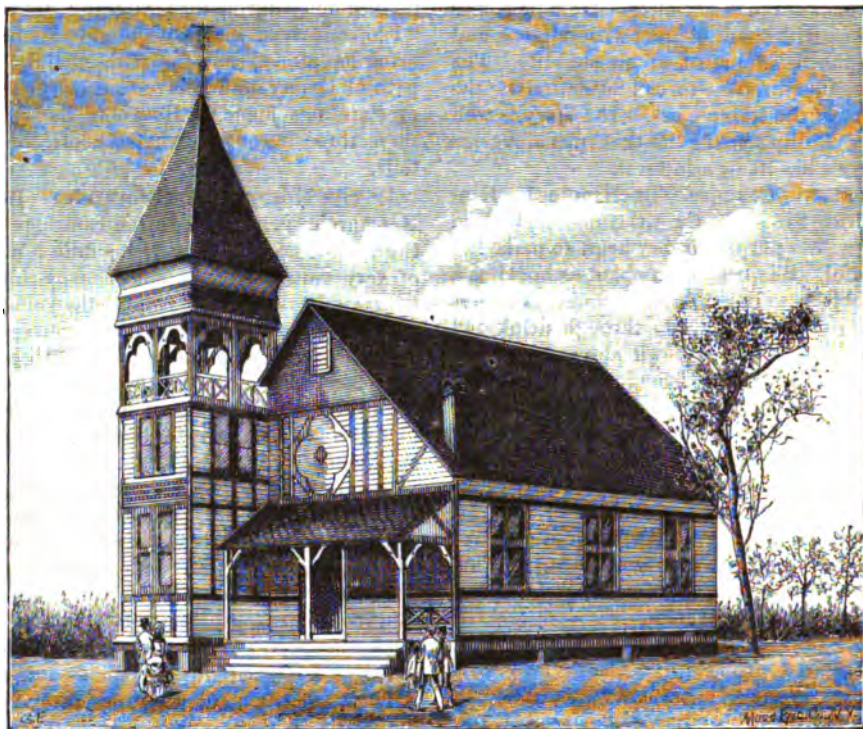
meaning deepens. "I should hardly know you to be the same girl," said Grace's father, "you used to be so thoughtless, so impetuous, so careless of others; now you seem to think of every one else before you think of yourself." "I have learned much during the past year," said Grace; "I have learned that self-indulgence does not bring happiness, that the path of duty is the path of beauty, and I have also learned to appreciate my home." How she had learned these three lessons, in what schools, the story tells.

IN THE HOSPITAL AT ELMRIDGE. By Ella R. Church. Price, \$1.—In the Elmrige Series the author has given to the public a number of very valuable books about many things in nature. In the present volume the young people and their governess, with whom we have become so well acquainted, meet with an unwelcome interruption in their studies, which, however, leads to scenes of novel interest, and to a study of a fresh subject while they are *In the Hospital at Elmrige*.

RESCUED FROM THE STREETS. By Margaret E. Winslow. Price, \$1.—One of the most serious problems of modern Christian work is city evangelization—how to reach the neglected poor. Here we have a book in the line of the solution of this problem. It is the story of some newsboys. We are shown vivid pictures of their life, their hardships, their temptations. Then we see the hand of Christ reached out in the efforts of his people to help and to rescue. We have an illustration of the power of divine grace as it comes through consecrated hearts. The boys are rescued and transformed. Apart from its interest as a story, the book is of value to those who would work in these lines.

MRS. WINCHESTER'S KITCHEN; or, The One Talent Improved. By Mrs. Helen E. Brown. Price, \$1.—The kitchen was a very plain one, but must have been very beautiful in the sight of God's angels, for Mrs. Winchester made it sacred by holy thoughts and helpful ministries. The book tells how one plain woman, with quite ordinary gifts and advantages, made her life truly and richly helpful to many of her neighbors by faithfully using the small gifts God had bestowed upon her. This is a book Christian mothers may read with real profit, as they will be sure to get from it many suggestions as to homely yet effective ways of doing good. They will see how many opportunities of honoring Christ and blessing others they really have even in the plainest circumstances, and when their hands are fullest of household work and care.

CHURCH ERECTION.



CHURCH AT KISMET, FLORIDA.

We present in this number the picture of the very pretty and comfortable church edifice lately completed in Kismet, Fla.

It has some peculiarities adapting it to the location and the climate. Kismet is one of the many rapidly-growing places frequented in winter by northern visitors.

The pastor gives the following description of the building:

It is 56 feet long and 30 feet wide, resting upon piers of brick. The tower is 12 feet square at the base and 64 feet in height. The audience-room is 30 feet by 40 feet, with 20 feet height of ceiling; is finished to the main rafters, which are supported by heavy brackets, wainscoted as high as the window sills, and plastered with rough finish for frescoing. There is a chancel in the rear, 10 feet wide and 7 feet deep, with pulpit platform two steps in height. There is a middle aisle, 5 feet wide, and two

rows of pews with side aisles, making the seating capacity about 200. The windows are large, for admission of air, and are hung on weights, with screens in place of blinds to keep out gnats and flies. The wood-work, finished inside with hard oil finish and varnished, is all Florida pine, showing grain. The pews are ornamented somewhat with red cedar, oiled and varnished. The choir and organ are on the platform back of the pulpit, and the Sabbath-school library-room is in the base of tower. The exterior is shingled in part and sided in part. The roof is of cypress. The roof and shingled portions are painted red; the other portions, siding and bands, light olive and dark olive green. The tower will carry a thousand-pound bell. The whole cost, including lot 90 by 154 feet, valued at \$75, is about \$1800. When begun the timber was in the standing trees of the forest.

Such a building would ordinarily cost, in Florida, from \$2000 to \$2500. It was built cheaply because personal attention was given to

contracts and work. The plans and specifications were furnished by Palliser, Palliser & Co., architects, of New York city.

The two chandeliers were the gift of a friend in Philadelphia. A pulpit, three pulpit chairs and a bookstand are wanted. A bell is also greatly needed.

Respectfully yours,
C. C. THORNE.

SYNOD OF OHIO.

We print below the report to the Synod of Ohio at its late meeting, of its standing committee upon church erection. It was prepared by the Rev. William J. McSurely, D.D., of Hillsboro', and calls attention briefly but effectively to certain points in the administration of the Board's work that we hope will not be forgotten.

REPORT OF THE STANDING COMMITTEE ON CHURCH ERECTION TO THE SYNOD OF OHIO.

While we do not doubt that all our boards are so managed as to deserve the confidence of our churches, we believe it to be due to the Board of Church Erection to call attention to the remarkable care that has characterized its management thus far, and we do not doubt will be continued under its new secretary.

1. Note the carefulness of the Board in its grants. It is careful as to *amounts*, as a rule holding these below \$500, and very rarely giving as much as \$800 or \$1000. It is careful as to *places*, so as to avoid putting money into missionary fields, or into fields already fully occupied. It is careful against extravagance, leaving congregations that wish to put up expensive structures to do so at their own cost.

2. Note also the Board's careful provision against debt. Our people need not fear that their money will be cast into the bottomless pit of debt, and swallowed up; for not a penny will our Board ordinarily give until it knows that the building is completed, and that all claims against it are extinguished by the Board's gift. The only exception to this rule is that adopted by the last Assembly, which provides that where a community is new, and the Presbyterian is the first evangelical organization there, the Board, after the lot has been secured to the congregation in fee simple, and a mortgage to the amount of the Board's grant has been given to the Board, then the Board "may, at its discretion, advance to the church

from time to time before the completion of the edifice such installments of the amount of the grant as shall not at any time exceed one-half of the amount collected for the erection of the building, and one-half of the value of the lot." In this exceptional case you will see that the safeguards are fully ample for the protection of the funds of this Board.

3. Note that careful provision is also made for the recovery of funds, through mortgages on the property, securing to the Board the amount of its grant in case the organization should ever be disbanded; and by insurance on the building in case it should be injured or destroyed by fire.

The annual report of the Board sets before us much encouragement. It thus speaks: "Both the receipts and the disbursements have been larger than in the year preceding. The life and progress of our church have been illustrated in the increasing number of new church edifices. . . . A noticeable feature in the year's work has been the promptitude with which congregations have been able to meet the required conditions, and avail themselves of the grants of the Board. We think that in no previous year have so large a proportion of the appropriations been paid before its close."

Brethren, to-day we are helping churches that are weak. But some of these, many of these, will soon be strong. In the year 1719, about \$100 were raised in the Presbyterian churches in the United States as "a fund for pious uses," and a part of this was given to the Presbyterian church in New York city, used to help the first Presbyterian congregation there. To-day a single church there gives more than \$75,000 to the benevolent work of the church. Such hundredfolds are not to be generally expected, yet many of these now feeble churches will become helpers to others. As the man who improves the farm is laying the foundation for future strength, so we in building these new churches are laying the foundations for future material and spiritual gain in the Church of God. Gifts and labors will, under the blessing of the Lord, make certain strength and usefulness.

We would also call attention to the manse fund. The last Assembly urged that as a part of the centennial offering \$50,000 be raised for this fund. The Board does not give away the money entrusted to its care for this purpose, but *loans* it, without interest, expecting its return shortly, that it may be put into the circle of use elsewhere. Still this fund, being only about \$25,000, is not large enough to answer

all the loans asked, hence this action of the Assembly, asking that this larger sum be placed at the disposal of the Board. We should be the more ready to do this since this fund is to be called the "Wilson Memorial Fund," in commemoration of the faithful and self-denying labors of the former secretary of this Board.

THANKSGIVING AND SELF-DENIAL.

We are sure that our readers will be interested in the following letter from one of our missionaries in the extreme West. His description of the situation upon Lopez Island depicts very vividly not only the blessing to a little congregation of a comfortable church home, but also the self-denial to which Christians upon the frontier, and especially *pastors*, are willing to subject themselves in order to attain the desired end.

Such illustrations of the value of the work that the church is doing through the instrumentality of this Board might be multiplied indefinitely. Reports setting forth facts more or less akin to those given below are reaching us every week. Will not devout worshippers, whom God has blessed with comfortable and even luxurious church homes, remember with tender sympathy their brethren and sisters who, "parents and children, have *sung the praises of God while shivering, and united in prayer with teeth chattering*"?

We are happy to add that a friend who was in the office when the letter arrived said that he would gladly contribute twenty-five dollars to return to Brother Weekes his relinquished salary, if some one else would contribute the remaining twenty-five dollars. If any one is moved to unite in this kind act, we will see that the money reaches its destination.

ARGYLE P. O., SAN JUAN ISLANDS, WASH. TER.,
October 27, 1887.

REV. ERSKINE N. WHITE, D.D.

MY DEAR SIR:—The generous appropriation from your Board for the Lopez Island Mission Church has been received, and the heartfelt thanks of a very grateful people are returned to you. Without your liberal aid we would still be without our long-needed mission build-

ing, and another dreaded winter of service in a comfortless old building would be our lot—a building where for many years parents with children have sung the praises of God while shivering, and united in prayer with teeth chattering. God bless the Board of Church Election, and abundantly augment the funds of its treasury, which has afforded us the blessed privilege of assembling in a comfortable house of worship now, regardless of winter's storm and cold. Our poor, good people have exerted themselves nobly in contributing their part toward our mission building. After giving apparently to their utmost, we found one hundred dollars shortage on the subscription list, parties pledging this sum having left the island unable to pay. Then, as a last resort, the missionary made a desperate struggle, and somewhat reluctantly proposed to give up his year's luxurious salary from the people, amounting to fifty dollars, the people agreeing to make some sacrifices and raise the balance. Thus the one hundred dollars deficit was made up, we all singing "Praise God from whom all blessings flow," which, seriously and honestly, I could not sing very heartily, as we really needed the fifty dollars in our own little household; but "Jehovah-jireh," and thus we trust and journey on.

Again thanking you from my heart of hearts, I am, reverend and dear sir,

Ever most gratefully yours,

THOMAS J. WEEKES.

THE PRACTICAL VALUE OF THE MANSE.

The writer of the following letter confirms from his own personal experience the view that we have long held, that much of the alleged instability of pastorates in the mission field is the inevitable result of the homeless estate of the minister. Exposure and suffering drive him to another field, where he hopes (often vainly) that he may be relieved of the particular pressure that has become too much for his strength and health.

INDEPENDENCE, OREGON, October 19, 1887.

DEAR BROTHER:—We received the five hundred dollars (minus the insurance premium) more than a week ago, and we were made very happy. I do not think the Board could be engaged in better work just now than that of helping feeble churches in providing a

permanent home for their pastor. It will help us in the efforts we are making for self-support. A minister who is relieved of the monthly rent bills does not require so much aid from the Board of Home Missions, and so it is a saving to the church at large. It is also quite a factor in establishing the work in a community where otherwise it might lapse. One reason churches are vacant so long in this western country is the impossibility of getting a home where a man could conscientiously take his family. The construction of buildings that are for rent is such as to subject the inmates to continual exposure. Ministers in the West are accused of constantly changing their church relations. One reason, at least, for this is that the many demands upon their time and strength reduce their vitality, and the indoor exposure aggravates the cold, and the change is made for health. We are waiting for the plaster in our new house to dry thoroughly before we move in. It is peculiarly dangerous to move into a newly-plastered house in this country.

Yours very truly,
E. R. MURGATROYD.

OTHER LETTERS.

HOOPESTON, ILL., October 11, 1887.

DEAR BROTHER:—We dedicated our church last Sabbath; had a good day indeed. We have paid for everything, or will when we receive the five hundred dollars. Our church is complete—one of the nicest little churches in eastern Illinois. Our presbytery is very proud of the building and the way we have arranged our finances. Send us the money, and we start out free for the Master. We will never forget the interests of the Board of Church Erection.

Yours cordially,
GEORGE W. BAXTER.

HAMILTON, MICH., November 2, 1887.

MY DEAR SIR:—Your kind favor, with draft for the amount granted by the Board, came duly to hand. This gives us a commodious and pretty little church free of any debt, and we trust it is to be a constant blessing to our community. We heartily thank you of the Board for the prompt-

ness with which you have held out to us the hand of our church, without which we could have made no attempt at what is now an accomplished fact for us. We return the receipt sent for signature with the names of two trustees (all we have at present), as Mr. C. Harvey has removed and resigned his office, and, as we have not had regular worship, until we get into our new building we could not legally elect his successor.

Fraternally yours,
JOHN HARVEY.

SPECIAL NOTICE.

We have just sent, or shall send, to each pastor a circular letter asking for a special contribution to the "*Memorial Manse Fund*." We beg our dear brethren, however busy they may be, to read the letter and consider whether it asks of any church more than can be easily granted. We are well aware that more will be needed than the minimum at which, in the letter, we have gauged our modest request; but we have a confidence, born of blessed experience, that such of our brethren as find it possible to do so will secure for this greatly-needed and most beneficent fund personal gifts from generous men and women in their congregations, over and above the moderate amount of the church's *pro rata* contribution. As the fund was originated by the living sympathy of Christian women, so it has appealed most earnestly to them. Almost as we write there comes in a special contribution of \$1000 from a lady whose attention was turned to this fund by our explanation of its need in the November number of this magazine. She was specially interested by the *repetitious* feature of the plan, by which the money is returned in three years, again to go out to duplicate its good work, and so on in perpetuity. May we not hope that many other Christian women will be likewise moved to aid their homeless sisters?

MINISTERIAL RELIEF.

"THE SUPPLY WAS SMALL."

The following communication, in a recent number of the *Presbyterian*, is from its well-known correspondent, "Itasca"—the Rev. Robert F. Sample, D.D., lately of Minneapolis, and now of New York city. The incident he relates must touch the sympathies of every reader, and give force to the stirring appeal which this large-hearted and gifted brother makes on behalf of our sick and aged ministers.

Not the least affecting and suggestive part of this incident is the reluctance of this minister, even when "the last handful of meal had been taken from the barrel," to apply to the Board for aid. He "knew the supply was small," and he feared "many of God's dear servants might be in greater need."

But a brighter day is dawning. These suffering brethren of ours are taking heart. They are not unobservant of the increasing interest throughout the church in the sacred work of caring for those worn out in her service. And this betokens the coming day when the supply will not be so "small."

There are many objects of benevolence that will appeal to our people during this centennial year of Presbyterianism, but no one will move more deeply their tenderest sympathies than that Board, commended by our General Assembly, which cares for those ministers of Christ who have sunk under the burden and heat of the day, and now, unable to labor, can only suffer. Doubtless they find a rich compensation in an enlarged experience of the presence and sympathy of their Lord, but the church is under the most sacred and binding obligation to minister to their need. Many of these servants of Christ are slow to make their wants known, and they travel on through weary, anxious months, patiently enduring and waiting for the unbidden ravens which come on noiseless wings from above. I wish to cite a single instance out of many that might be given to illustrate this statement.

A minister whom I knew and tenderly loved was sick unto death, and I sought him in his

home at a far remove from my own. He was once a young lawyer in the city of New York. During a political campaign he was a prominent speaker, of whom the leading journals of the city made flattering mention. As a young man he expected to rise in his profession, and his friends anticipated for him even greater distinction than he thought to achieve. But in the midst of these prospects of worldly advancement he heard the voice of God calling him to the ministry. He deferred not, but turning away from the attractions of his honorable profession he prepared himself for the work assigned him. After his ordination to the ministry he was content to occupy a comparatively humble field. There he did noble service for God and souls. An able preacher of the word, he was a loving, sympathetic pastor, and his prospects of usefulness increased as the years went on. But sickness came. He recovered only to sink to greater weakness. He resigned his charge and went to live in a quiet village by the sea, where he hoped to recover health and resume his work. His cultured wife opened a school in the room adjoining that in which the invalid lay, and ministered to him as fully as she could whilst thus seeking means of support. But by and by the dying husband demanded all her attention. Her school was disbanded and her supply ceased. A few days after I met my friend, in answer to repeated inquiry, I learned that the last handful of meal had been taken from the barrel and the little delicacies which he needed were wholly exhausted. I asked him why he had not sought assistance, as was his privilege, from our ministerial relief fund. He answered, "I did not, my brother, because I thought there might be many of God's dear servants in greater need, and I knew the supply was small." It was then too late to reach this fund of the church through the usual channels, but by a more direct path another source of aid was reached. In three days after the appeal was sent relief came. I carried a little roll of bank bills, which then seemed to me equal to the wealth of the gold-room of the Bank of England, to my dear suffering brother. He took the money in his hands, looked upward, his eyes filled with tears of gratitude, and exclaimed with trembling voice, "Truly God is good!" He could say no more. In a few hours his

urgent physical wants were met. He knew the supply would last longer than his need. The way was smoothed and brightened by the ministrations of love. It was only a little while until the Master called him, and with a gleam of heaven on his face he bade us good-by and went where they shall hunger no more, neither thirst any more. We robed his emaciated body for the grave and laid him down in the narrow house with sweet thoughts of him who said, "I am the resurrection and the life." Yes, God was good. The ravens came at the dawn, but why was that night so long? Why was the want he did not disclose sooner discovered? Why were the church's means of relief so limited that he felt he could not draw upon them lest others might be denied needed relief? And are there not many such cases as this?

Some of God's best beloved who have carried the burdens of others and brought light to many a darkened home are travelling through strangely painful passages on their way home. Oh for millions of money to minister to our dear Lord in the persons of his servants who are wrapped in night and anxiously waiting for the morning! Ye men and women of wealth, and all you who have even the widow's mite, give quickly. You will have the consciousness of having done a Christ-like service and of having honored the Master. Jesus sits over against the treasury. Recognition of your benevolence shall come on another day, as the ransomed of the Lord who have thus ministered to his best beloved shall feel on their heads the pressure of the pierced hand and hear his approving word, "Ye did it unto me."

THE PERMANENT ENDOWMENT.

Frequent letters to the office, not only from pastors and elders, but from private members of the church, show increasing interest throughout many of the churches in the special Centennial Fund for Ministerial Relief which the last two General Assemblies have recommended.

A recent letter, however, from a beloved and widely-known pastor suggests difficulties which have doubtless occurred to others. His heart is in this sacred work. "This is a precious cause—none equal to it," says he. But he is anxious as to the effect of this movement "upon the present and future

collections," and asks, "Is it wise to endow our boards?"

There can be no doubt whatever that an endowment of the Board of Relief that would remove it from constant contact with the hearts of God's people, and separate it from their consecrated gifts year after year, would be most deplorable. This conviction was expressed in the last report of the Board to the Assembly (see page 11). The secretary in his address also insisted (page 35, taken from the report in the *Omaha Republican*) "that it would be a great calamity to the church if it were wholly divorced from the annual care of these wards." But it would take the annual interest of many millions of dollars to do away with the necessity of yearly appeals to God's people for this sacred cause, even upon the present low scale of appropriations, and with no such increase of our roll as the future is sure to bring with it. The annual interest of this million, if it is secured, will, as Governor Beaver in the last number of this magazine so well expressed it, "serve simply as the balance wheel to the machinery of the Board, which would enable it to distribute its bounty regularly and systematically, whether or not the contributions of the church came up to the full amount required for their annual wants." To the same purport, Dr. Marquis, in his forcible plea for the Board in the Thanksgiving number of the *Northwestern Presbyterian*, says:

Now it has for a long time been impressed upon the minds of those who have given most thought to the subject that a fund like this ought not to be exposed to the ebbs and flows of the tide of public prosperity; that where the lives of helpless men and women are dependent upon it, the income ought to be at least partially secured, so that it could not fall below a certain minimum. In other words, that this fund should be so endowed as to render at least a portion of its income absolutely secure.

These views are in the same line with the deliverance of the General Assembly of 1871—the first Assembly after the reunion of the two branches of our church. That Assembly declared that it was of "the first

importance" that the permanent fund "should be *greatly enlarged* and held as a pledge on the part of the church that the provisions made for its disabled servants or their dependent ones should be put *beyond the fluctuations of annual contributions.*"

In this connection it may be well to recall the views of the church upon the endowment of this Board, as expressed in the action of the Assembly—in each branch of our church—from the very inception of this scheme of ministerial relief. For the convenience of our readers who may not have at hand our report to the last Assembly, we reprint a part of what was there given under the head of THE PERMANENT FUND. The entire report will be gladly mailed to any who will send their address to the office of the Board.

The creation of this Permanent Fund, of which the interest only is used, was urged upon the churches by the General Assembly from the first organization of its relief agency in either branch of our church. In the Assembly that met in Pittsburgh, 1849, when the plan "for the support of the widows and families of deceased ministers and for the relief of superannuated and disabled living ministers" was first organized, and the presbyteries were enjoined "to take such action as may secure a contribution annually" from all the churches, it was resolved,

That in order to the founding of a Permanent Fund for this same object, special contributions and legacies be invited from all parts of the church, the principal of which shall be invested by the Board of Trustees of the General Assembly, and the interest be added to the general fund provided for in the foregoing resolution.

The other branch of the church in 1864 adopted the report of a committee, appointed in 1861, which recommended a ministerial relief fund upon the plan of annual collections in all the churches for current expenses and standing requests for special contributions and legacies toward the creation of a Permanent Fund; and in the next Assembly (1865), when the first report of the relief agency was made, it was resolved,

That the presbyteries earnestly request the churches under their care to make annual collections for the fund, and that they encourage also bequests and donations toward the foundation of a Permanent Fund for this object.

This action in both branches of our church looking to the establishment of a Permanent Fund, the interest of which should supplement the annual collections in the churches, has been repeatedly reaffirmed and emphasized by subsequent Assemblies. In the Assembly that met in Philadelphia, 1863, it was resolved, upon the recommendation of its Standing Committee upon Ministerial Relief,

That large donations and bequests be solicited to form gradually a Permanent Fund, the interest of which shall be pledged in aid of the object indicated.

And with a hopefulness in the prompt and generous responses of the church to the appeals made in behalf of its worn-out ministers, which was not realized in either branch of the church, and has not yet been realized in the reunited church, this Assembly of 1863 further resolved,

That should the sums contributed by the churches in any year exceed the sum needed to meet the demands upon it, the trustees be authorized to invest such surplus as a part of the Permanent Fund, in such way as that it shall be safe and productive.

One more deliverance upon this subject, still more emphatic, may be quoted. One of the Assemblies, meeting in St. Louis in 1866, resolved,

That this Assembly, impressed with the desirableness and importance of increasing as rapidly as possible the Permanent Fund for this branch of the church's benefactions, does hereby renew its earnest solicitation of donations and legacies, small as well as large, to this fund, not only from the wealthy, but also from those in more moderate circumstances. And it would urge all our ministers and elders and private members to exert their influence and employ their efforts, by every laudable means in their power, to secure such donations and legacies.

And at the first General Assembly of the reunited church, held in Philadelphia, 1871, the report of the Standing Committee upon Ministerial Relief, Rev. D. W. Poor, D.D., chairman, in referring to the additions made to the Permanent Fund during the year, says: "Of the first importance is it that this sum should be *greatly enlarged* and held as a pledge on the part of the church that the provisions made for its disabled servants or their dependent ones should be put, beyond a peradventure, beyond the fluctuations of annual contributions." The General Assembly, in accepting and adopting this report, resolved,

That all suitable means be employed to increase the funds of this cause, both for current use and for permanent endowment.

EDUCATION.

WHAT PROVISION FOR OUR FEEBLE CHURCHES?

There are hundreds of them suffering from want of care, and many dying every year. In view of this fact the above question is forcing itself upon the attention of our watchmen, especially at the West, where new churches are organized at the rate of nearly one hundred and fifty per year. These churches in their infancy must be ministered unto if they are to thrive and grow strong and self-supporting. Who will undertake the charge? The subject is undergoing earnest discussion in our religious journals. Presbyteries which have the oversight of these churches are also taking it up and trying to solve it as best they can. Pressed by the necessities of the case, they are straining the rules of our polity and recommending for a partial course of preparation for ordination men somewhat advanced in years who have evinced good preaching qualities in church work, and promise to answer the purpose in hand. The question is, Shall they be received by the seminaries, and shall they be aided by the Board? Some answer must be given, and that, too, on a system, not exceptionally, inasmuch as the pressure for one is increasing every year, and never more than it has this year. Much of the time of the Board at its late meetings has been consumed in deliberating over case after case of this kind as it has come up, and it is difficult to say just what ought to be done. On the one hand there are the rules of the Assembly, not absolutely restrictive, it is true, yet enjoining the maintenance of a high standard of education in its ministers. On the other hand is the urgency of the presbyteries representing the needs of the situation. And still further there appears the fact that many churches getting no supply from presbytery and left at liberty to fill their own pulpits are taking to themselves ministers from other denominations who are ignorant

alike of our forms of doctrine and of our polity, but apparently capable of edifying them in some sort, and are thus introducing into our body leaders unacquainted with our ways of thinking and working. It is the best they can do to keep alive, and necessity knows no law. Pertinent to this subject is an article which recently appeared in the *Presbyterian Journal*, a part of which we give below. It comes from the pen of Rev. R. C. Hallock.

"I tell you," said an old Presbyterian minister of wide experience, "we need a lot of five-hundred-dollar ministers for our weak churches. Where shall we get them? This is one of the serious problems now before our church in America, viz., how to supply our weak Presbyterian churches with ministers."

In reply the writer says:

Evidently by making it possible for men of piety, but whose abilities are only medium and whose wealth is small, to enter the Presbyterian ministry without passing through the long years of costly study.

There are scores of good men who would gladly preach the gospel, and who would do faithful and effective work, and yet they dare not even think of entering the ministry. Here is one case, typical of many: The writer knows a man who was converted when well on toward middle life. He soon showed himself to be a man of unusual earnestness and prudence, and of good utterance; but he was a laboring man, with only common school education. He could not go back and begin the Latin grammar, and face the years of expensive school life. And that man, who might well be ministering to one of our weak churches, is spending his life in an iron mill.

So, again, there are numbers of young men, earnest Christians, who would consider it a blessed privilege to preach the gospel of Christ, to whom the ministry must remain but a vague dream of something far out of reach, because they cannot do their daily work, prepare for college, and lay by the money to meet college expenses.

May it not be that we have been erecting artificial barriers around the ministry which the

Holy Spirit did not erect when the ministry was instituted?

We are far from wishing to lower the standard of scholarship of the Presbyterian ministry. We perhaps could write as eloquently, and we do feel as deeply, as others, upon the absolute necessity, in this age, of having a ministry of broad, cultivated, thoughtful men; and we are proud of the exceptionally high scholarship of our Presbyterian ministry as a body. But there is no more necessity that this plan should lower the general standard of ministerial scholarship than that the admission of "special students," such as we find in every college, should lower the standard of collegiate scholarship.

But, be that as it may, we dare not let our weak churches starve for want of the gospel, for the sake of intellectual pride; and it begins to seem certain that we must either furnish the "\$500-ministers," or we will kill off the \$500-churches! And if we do not furnish these ministers, the Presbyterian Church may find it necessary to give up her claim of being a church adapted to all classes, and henceforth assume to be a church for the rich alone. Where, then, would be the "last and divinest" evidence of our church that "the poor have the gospel preached unto them"?

What, then, shall we do?

The plan which the writer proposes we have not the space to give. Nor is it necessary now. The point we make is to show the demand for some plan by which the crying need shall be met. The Congregationalists are meeting it one way; the Methodists in another. The question is, shall we devise some way of meeting it, or shall we adhere to the established rule of requiring a nine-years course of study or its equivalent from all our candidates? Opinions on this point we would be glad to elicit from our professors in colleges and seminaries, our educational committees, and from our home missionaries. Let us have the results of wide observation and experience.

WHY THE BOARD IS NOT BETTER SUSTAINED.

In an article on "Sustentation" which appeared recently in the *Presbyterian* it is said that "a very intelligent and very liberal gentleman, when asked for a donation

to the Board of Education, replied, 'No, I cannot conscientiously give to educate more ministers while we have over fifteen hundred who are unemployed, and most of whom are as well fitted for the work of the ministry, both intellectually and spiritually, as the average of those who are employed as pastors.'" If this statement were true, what a comment it furnishes on the sagacity of the twelve hundred vacant churches that are hunting for ministers and are suffering for want of them, that they cannot detect the worth here waiting to be employed; and indeed on these fifteen hundred ministers themselves, that our church has to draw so largely from other denominations—two-thirds of our net increase in fact—while these are passed by in the search! But was there not something of hasty extravagance in the remark? No doubt there are a number of able ministers that are strangely overlooked by churches that are seeking for pastors; but the whole number of those marked "without charge" is only 472, a large proportion of whom are among the oldest in our presbyteries, and do not expect settlement, while those reported as evangelists amount only to 242, many of whom are regularly employed; so that taken altogether the unemployed do not number one-half as many as the "intelligent gentleman" supposed. But then again it may be asked, how many of the actual number are qualified or are in condition to do the service required? We want supplies for our feeble infant churches at the West, and how many of our unemployed are burdened with families, that prevent their going so far and laboring on such scanty salaries as are offered? How many, too, remain unsought because of some known defect either of character or of preaching talent, that hinders their usefulness and prevents their acceptance? The real criterion by which the case should be judged is the number of church vacancies that are calling to be filled; and this plainly shows that our supplies are by no means equal to the demand. Let us be careful how we allow ourselves to be misled by false appearances or by wrong estimates. A snow-drift at the door is no

sure indication that there is abundance of snow on a level, and that it is safe to get out your sleigh. There are drifts in the ministry.

"PARISH PROBLEMS."

The volume thus entitled consists of a series of essays by different individuals of large experience and observation, in which many important subjects pertaining to the relations between minister and people are ably discussed. Though written more particularly with the people in view, it is none the less profitable for the minister, since the understanding between the two ought to be mutual. Each party ought to know what are the obligations and proprieties belonging to the other. The contents are arranged under the following general heads: "The Pastor's Call," "Parish Business," "Parish Buildings," "The Pastor at Home," "The Pastor at Work," "Helping the Pastor," "The People at Work," "The Sunday-school," "Worship." Under each of these general heads there are several chapters, devoted to separate topics that may fairly come within their scope. Especially interesting to us are those entitled "Candidating and Coquetry," "Vagrant Parsons," "Stealing a Minister," "Ministerial Bureaux," "The Pastor and his Pay," "Does not Donations," "The Pastor's Vacation," "Getting Rid of a Pastor." The style is racy, and the points are pointed with facts and illustrations that make them stick. Among the writers are Margaret Woods Lawrence, the daughter of the late Professor Leonard Woods, of Andover, and wife of Rev. Dr. E. A. Lawrence, and herself distinguished as an author under the *nom de plume* of "Meta Landor;" also John H. Vincent, D.D., and Austin Abbott and Josiah Strong, D.D., and Washington Gladden, who next to Mrs. Lawrence has written the largest number of the articles, and is the editor of the whole. Nothing so helpful toward showing the great ends of the church and ministry has appeared for a long time. It will reward every minister to secure its circulation among his congregation. Extracts

from it we shall give from time to time for the benefit of our readers. It is published by the Century Company, New York.

VAULTING.

A recent letter from an earnest and zealous pastor comes to us as a glad shout of encouragement. He says that his church has "vaulted up from a contribution of \$171 given us last year to one of \$550 for this year." Would that all our churches would engage in such vaulting! It would be a kind of circus performance which the very angels would look down upon with delight. Certainly it would gratify us here at the office. Can't it be done? It can if the ministers will only play the music for it.

SPECIAL CASES.

The Board has already received thirty-three more candidates for aid than it had up to this date last year, and is obliged to borrow money in order to make the payments. Hence it will be seen why it has felt obliged to decline taking in charge students in the advanced academic stage of study who are presented to us with such recommendations as the following. The first is from the chairman of the Presbyterian Committee, a most trustworthy man, who has shown a pocket interest in the cause.

— — — comes strongly recommended to us, earnestly desiring to enter the ministry. He is now paying his way with funds loaned him by his pastor. Without aid he must have been compelled to relinquish his purpose, and first spend some of his best years in earning money. His mother is a widow, dependent upon her own exertions for support, with such aid as her children can give. He was recommended in open presbytery after examination, during my absence from presbytery, so that the recommendation has the backing of the whole presbytery entirely aside from that of the committee.

The other case is that of one who gave up a salaried position to enter upon his studies with the assurance that he would have no trouble in receiving aid from the Board. His income had been sufficient to keep his widowed mother, little brother and himself,

who now will have to rely upon the rental of their home, twenty dollars per month; while he expected with the aid of the Board and working during vacation to provide for his own expenses. Of him the chairman of the Presbyterian Committee writes:

Mr. — is a young man who comes to us with an unusually strong recommendation from his church, and also a recommendation from his former pastor, who says of him that "he was one of my most efficient helpers in my work among the young and in the mission school." He is a young man of excellent mind and piety. His mother is partially dependent on him for support. He presented evidences of clear, bright intellect and steadfastness of purpose in his examination before presbytery, and my judgment is that if he can be assisted into the work of the ministry he will abundantly repay all that the church spends in his preparation.

A GREAT SUCCESS.

Cases of failure in our candidates are often adduced and kept in memory for years as an argument for not giving to the Board of Education. As a rebuttal of these it is

but fitting that we look from time to time at the cases of success. It is only occasionally that we have a fair chance for presenting these, since they are personal and involve some delicacy of treatment. But the following we do not hesitate to publish, as it is an extract from the *Northwestern Presbyterian* paying tribute to the great work wrought by one whom it was the privilege of the Board of Education to help into the ministry.

The Synod of Minnesota and the Northwest owes a debt of gratitude to Father Lyon which it can never repay. He was instrumental, under God, in laying the foundation of a great many churches, and he brought many of our pastors into the field. He wrought with far more than average power, and accomplished far more than most men for the church. The work was done, and nobly, grandly done. Now the laborer is worthy of his hire. Being on the borders of four score years, he is just waiting in the midst of his many infirmities, unconscious, for the most part, of the external world, until the convoys shall come to take him home. His invalid wife and daughter are doing all that human hands can do to smooth his pathway to the grave.

Our readers will not forget that the last Thursday of January is our annual day of special prayer for colleges, theological seminaries and other educational institutions in our own land and in our mission fields. No one of our annual days of prayer has been better observed or with better results. Students, teachers, parents, sisters and brothers at home, though sundered far, meet around one common mercy-seat. It is often a day

of solemn decision and of special consecration. Shall I accept Christ? Does he call me to the ministry? Where does he need me most? Such questions are in many young hearts. To some they may be answered that day. If not, that day's communing with Christ and his people may greatly strengthen and bless those young souls. The whole church holds them in her motherly heart.

FREEDMEN.

\$150,000 FOR FREEDMEN.

The Board of Missions for Freedmen will need at least \$150,000 for its work this year. The grants of the Board during the year, especially for schools, have been large and the missionary work extended. We have entered Texas and Arkansas, and the most promising fields are opening to us in those states and in the Indian Territory. We have devoted men and women who have offered themselves for this work, and are ready to go at once to these fields; but the Board hesitates to commission them simply for the reason that its present income will not warrant it in doing so. To enter and cultivate these fields we must have more money. When we remember that we have millions of colored men and women and children standing face to face with us and pleading with outstretched hands for preachers and teachers, for churches and schools—when we remember, too, how poor and ignorant they are, and how thousands of them are praying and struggling to lift themselves and their children from their present wretched condition—we are amazed at the indifference of many of our churches in regard to the claims these poor people have upon us. No people in our land are more helpless than the colored people of the South, and no people have more touching and solemn claims on the sympathy of the Christian people of the land than they. If we intend to help the freedmen at all, now is the time to do so. We should help them not only for their sake, but for our own and the country's sake.

It has been well said that the best help that can be given to the South is the sending thither of preachers and teachers and establishing of churches and schools for the benefit of the 7,000,000 of colored people living in that part of our country. The great mass of them are very poor and very ignorant, and they have most imperfect ideas of the nature of true religion and

sound morals. No other mission field promises such great results with the same outlay, or is so accessible.

The Presbyterian Church through its Board for Freedmen is doing a work there which has won the admiration of all who have seen it. The only hindrance to our efforts is lack of sufficient funds. This year our collections have not fallen off; but the extension of our labors in Arkansas, Texas and the Indian Territory, and the absolute necessity for the erection and purchase of houses for worship and school purposes, have increased our outlays, while the long and severe illness of the corresponding secretary, Rev. Dr. Allen, has prevented him from presenting the claims of this cause before synods, presbyteries and churches, as has been his custom.

As the time is near when many churches and individuals are accustomed to make their annual contributions, it is hoped that liberal gifts will be presented for the benefit of the colored people, whose sufferings in the past have been so great, whose need is now so pressing, and whose capabilities for the future are so encouraging. The Board makes an earnest appeal to the churches and individuals, entreating a liberal and prompt response for our general work, that the overdue salaries of preachers and teachers may be paid, and those who are ready to go may be commissioned and sent to the field at once.

Shall we have \$150,000 this year? If the churches which gave us nothing last year will promptly take a collection for the Board, and if the Sabbath-schools of our church will give us their missionary contributions of only one month, we shall have this sum, and we will send thirty new missionaries who are now ready to go into the field.

Send all contributions without delay to Rev. James Allison, D.D., P. O. Box 1024, Pittsburgh, Pa.

LIGHT WANTED IN A DARK PLACE.

We have an earnest catechist, a colored brother, Mr. J. C. Johnson, laboring in St. Helena Island, S. C., the only missionary among some 5000 colored people on the island. The people are indeed poor and needy—really sitting in gross darkness. Little has been done for them in their isolated situation on this island off the coast. In a former letter this brother writes:

My poor people are walking in darkness and must perish unless shown a better way. O Lord, send the light among them.

This brother is teaching and talking to the people as best he can, though not regularly educated himself. He very much needs an assistant in his school. Is there not a Sabbath-school or mission band that will pledge the salary of this assistant and enable us to send one to him? In his last letter he writes:

You will see by my report the number of children attending my school during the month of October (100), and you may imagine just how much work is needed to teach this number of scholars. I had Mrs. Johnson [his wife] to help me for this month, but as she received no salary I could not keep her from her family duties any longer. I thought, therefore, that I would take only as many as I could teach, and have turned off some forty children till I hear from the Board. I have a large Sabbath-school work—four Sabbath-schools—and it is hard labor to keep all these schools open. I give the whole Sabbath day to this work—going from school to school—and it would do you good to see how bright the children are in these schools. One of these schools I organized October 1, with sixty scholars, and of this number not one could say the Lord's prayer—they did not know anything about it. I did not know that such a large number of children at any one place even here could be so ignorant and blind. But, by the help of the good Lord, they are learning nicely now.

Please, dear sir, let me know if the Board will grant me an assistant teacher. I can get one to help me if you say so. I am sorry, very sorry, to have so many children turned away from my school. The county (public) schools run only three and a half months during the year, and mine is the only school they can attend for the rest of the time. This is one

reason why my school is so crowded. I have from 200 to 250 Sabbath-school scholars.

Shall this brother have an assistant teacher? The Board has not the money to appropriate for this purpose, and it is very hard to say no to this poor brother. Twenty dollars per month will get him an assistant. Who will send the light into this dark place?

DEDICATION OF A COLORED CHURCH AND INSTALLATION OF A COLORED PASTOR.

Our missionary, Rev. J. B. Swann, at Lothian, Md., writes:

The work of the church is going on at an encouraging rate. Two persons have just united with the church on the profession of their faith. Our church was dedicated to the services of God on the 28d inst. with interesting services. The pastor was installed at the same time. The Presbytery of Baltimore placed the call of the pastor in his hands, with the understanding that he is to receive five hundred dollars a year to carry on the church work and a day-school, numbering seventy children. The Presbytery of Baltimore recommended the pastor of Zion Church to the Board of Missions for Freedmen for a salary of four hundred dollars a year, the church members to raise one hundred; and at the same time asking the churches of the presbytery to contribute large sums to the Board. I hope the recommendation of presbytery will meet the approval of the Board. Two persons have just united with the church on the profession of their faith. The whole work in both school and church is growing. I am looking forward to the organization of another church in the near future. This organization would have been effected but for the burning of our first house of worship.

BLACK LILLY.

The following true sketch was written by Mrs. A. P. Ford, whose husband was a surgeon in the army, stationed during the war in Nashville, Tenn., where the Secretary of the Board of Missions to Freedmen was at that time her pastor:

Through the lapse of years the memories of my army life come back to me with thrilling interest; but nothing in all those experiences

so strengthens my faith in Christ and the glory to be revealed hereafter as did the death of a poor illiterate Negro girl. Lilly was the youngest daughter of "Aunt Lucy," the cook for the military family—consisting of officers and their wives—while "Uncle Jim" (her husband) was cook for the men's mess near by.

I first met Aunt Lucy in the dingy kitchen where the patient creature toiled day after day in that room so dark and gloomy that often after midday it was impossible to see to work without the aid of a light produced by burning a rag in a vessel of fat, and where the smoke streaming from the broken stove blinded the eyes. But no word of complaint came from her, and her kind heart and willing hands were ever ready to "serve me a turn," for she read in my countenance that sympathy and respect which her nature craved; and she has since told me what a welcome I unconsciously received in the kitchen upon my arrival, for said she, "Looks like missus is kind and pleasant."

Lilly was dining-room girl, and the dishes passed from her mother's hands to hers for the table. She said but little, but pursued her round of duties in a quiet, uncomplaining way—sometimes, I have thought, with an air of hopelessness and discouragement. It may have been because I could see no sunlight in her existence; but ah! the light was within, and when sickness and intense suffering roused her inner nature, it shone forth and imaged the glory of him "in whose likeness she shall awake and be satisfied."

Aunt Lucy was one day laid aside by sickness, and upon going in to see her I found Lilly beside her seriously ill. From that sick-bed she was carried to her rest in a few days. I saw her frequently, and in reply to my inquiry she said, "I'se no better, missus; I nebber shall be, heah."

I said, "Oh yes, Lilly, we hope you are, and that you will live to do a great deal of good in the world."

"No, no, missus; I do not want to stay heah, wid dese mis'able trials. I tink I've seen Jesus, and he tole me to come to him and he would be fater, mother, sister and brother to me. Dar" (as if the veil was lifted), "I saw such beautiful tings; little chillun—my little brother, and he call me sister, and my sister's five little chillun were dar, an dey all came flocking aroun me, and I'se so happy, I want to be gone."

She called her mother from her own sick-bed to her side and said, "Sister Lucy, I'se gwine to leab you." "Daughter, what makes you

tink so?" "De angels hab been heah an told me so." She replied to her father's inquiry, "Can you put your trust in God, daughter?" "Yes, daddy. He has pardin all my sins, he has taken my feet out ob de miry clay an placed dem upon de rock."

Soon she was heard trying to sing, and then in a clear, strong voice burst forth,

"Jesus my all to heaven is gone,
He whom I fix my hopes upon.
His track I see, and I'll pursue
De narrow way, till him I view.
Oh let us go on. We'll soon be dar,
We'll shout and we'll sing hosanna."

In the dead of night I heard her song of triumph:

"Dar's not a cloud dat doth arise
To hide my Saviour from my eyes.
I soon shall mount de upper skies.
All is well—all is well."

"Bright angels hab from glory come,
Dey's round my bed, dey's in my room,
Dey wait to waft my spirit home,
All is well—all is well."

Calling her father to her she said, "Daddy, I hab good news for you. My sins are forgiven and my soul is set free."

"I's just from de fountain
Dat nebber runs dry."

(Clasping her hands.)

"Oh, mother, I lub Jesus,
Dat I do.
Oh, father, I lub Jesus,
And you must lub him too."

Then she whispered, "Dey tell me de streets are laid with gold an' the gates are lined with pearl." She frequently desired me to read to her some of the gospel promises, and Aunt Lucy said, "Looks like Lilly's so proud to hab missus read to her," while I felt it to be a privilege thus to minister to one who had borne the cross below, but would soon wear an immortal crown.

Was *this* Lilly? the silent, unobtrusive girl, as I had known her in her daily round of duties. Unattractive in person, unable to read or write, presuming upon no attention! What wondrous transformation, as with face illumined with heavenly glory, "her tongue broke out in unknown strains and sung surprising grace." Truly in that lowly character

"Heaven came down our souls to greet,
And glory crowned the mercy seat,"

as the aged pastor led the sable group about him in prayer. Then the stifled sob and moan of the loving mother as she lay beside her

child, clasping her hands as if she would retain the spirit in the tenement to her so dear.

With the dawn of morning, as at her request they sang to her of heaven, her spirit was released. The songs of earth were exchanged for the joys of heaven, for which her soul panted with longings unutterable. Farewell, Lilly! Thou wert of lowly race, of dusky hue, but thou didst follow in the footprints of him "who was despised and rejected of men; a man of sorrows and acquainted with grief," and thy spirit has burst its bonds and soared away where "everlasting joy shall be upon thy head and sorrow and sighing shall flee away." Peacefully, quietly, she passed from earth, and I wrote at the request of her bereaved parents this simple epitaph:

LILLY, aged 20 years.
Asleep in Jesus.

The colored people of the South are making wonderful advances in material prosperity. In every southern state their holdings of property aggregate into millions, and there are large and largely-increasing numbers of wealthy men among them. The attainments in learning and eloquence of not a few of them have been noticed with surprise. This progress has been made under the most disadvantageous circumstances in a little over a score of years. There are two conclusions from this: one that the colored race is naturally quite capable of taking care of itself in Anglo-Saxon surroundings, and that when educated and evangelized it can be trusted in the control of the most important interests. The other is that there is no need of haste in trying to secure the colored people social recognition. That matter will take care of itself. The colored people are rising to all the recognition that they or their truest friends can desire for them—recognition as worthy fellow citizens and as intelligent and faithful members of the household of faith. It is perfectly obvious that the only way to elevate the Negroes socially is to elevate them morally and intellectually. And the only way to do this is for the disciples of the Lord north and south to unite in the work of enlightening and evangelizing them. We ought not to stand debating this question for a single day. Let us push the work of our Freedmen's Board as strongly as possible, while at the same time we are seeking such a union with the southern church as will best promote this work. For our part, we would be satisfied, for the present, with an arrangement by which the two

branches of the church could fully co-operate in this work alone. Let us, at least, not delay in uniting in a work which, without such co-operation, must be shorn of nine tenths of its efficiency. If every local southern Presbyterian church were in hearty co-operation with us, while we could strengthen them, they would enormously increase the direct results. How can we for a moment doubt that Christ requires this at our hands?—*Interior.*

The importance of the work of the National Temperance Society among the colored people of the South grows upon our hands every day. The necessities of the case are more and more apparent. Never having had the opportunities for organization, lectures or a literature until very recently, they eagerly listen to what is said, and read what comes in their way in relation to this great question. Books, tracts and papers are read and re-read, until their contents are known in the entire neighborhood. The calls for a literature and for work constantly increase on our hands. Almost daily requests come for help in this direction.

The educational institutions and schools are in full operation, and the calls multiply just now faster than we are able to answer them. The missionary committee of the society are fully impressed with the importance of the work, and answer the calls to the extent of their ability. It has been decided to commission a few colored men in the South to labor among their own people and endeavor to awaken a new interest among them in the cause of temperance.

Professor J. C. Price, president of Zion Wesley Institute, Salisbury, N. C., has accepted our invitation to labor in the South as much as his time will permit and our finances will allow the coming winter. He is well known all over the land as one of the ablest colored orators in the country, perfectly familiar with the needs of his people, and capable of instructing them in every phase of this question and leading them in the right direction.

Hon. J. J. Spelman, a talented colored man of Mississippi, George T. Wassom, of North Carolina, and several other colored men are actively at work and doing most excellent service. The work of the society for the coming season will consist largely of this labor among churches, conferences, normal schools, educational institutes, etc., so as to reach those who in turn are to preach to the people and teach the children in all parts of the South.—*National Temperance Advocate.*

THE CHURCH ABROAD.

FOREIGN MISSIONS.

Before this reaches the eye of our readers most of the Christmas offerings of the Sabbath-schools will have been made. From the large number of jugs and barrels which have been ordered from the Mission House, as well as from other indications, we have reason to believe that a very handsome response will be made to the request for special gifts for foreign missions in connection with the Christmas festivities. It is not to be forgotten, however, that the Sabbath-schools' share of the million dollars for foreign missions will require more than Christmas offerings. Indeed, while these special efforts are to be commended and encouraged, the chief aim ought to be to promote the *regular* gifts of our schools toward the evangelization of the world. It is earnestly hoped that, where neither regular nor special gifts have been taken thus far, efforts will be immediately made to help to realize the \$75,000 for which we are looking to the Sabbath-schools. We have still jugs and barrels on hand, and shall be glad to furnish them, according to the terms heretofore indicated, to all who may desire to use them in stimulating their Sabbath-schools in the work of foreign missions.

From the statements sent to us from different quarters it is plain that the November meetings were on the whole a success. Throughout the whole state of New Jersey they were held according to the published programmes, and although the attendance was not large in any one centre, yet everywhere the cause of missions received a new impulse. In the small country towns the attendance was larger in proportion than in the more populous cities, two or three small congregations uniting in many instances and spending the whole or a part of the day in listening to addresses and in earnest prayer.

In various parts of New York and Pennsylvania, also, and in some of the western

states, similar services were held with good results.

It was a cheering fact in connection with these meetings that the addresses given by the pastors and others were almost uniformly of a high order. A few years since many even of the ministry were comparatively ignorant in regard to foreign missions, and felt little interest in them. All this has changed within the last twenty years. It is now difficult to find any earnest pastor who cannot, even on short notice, make an instructive and even eloquent presentation of the cause. Were pastors wanting, there are hundreds of Christian women who could perform the duty with credit. Whatever may be the discouragements in regard to missions, however inadequate the contributions compared with the greatness of the work, there is reason to thank God and take courage.

Still one thing is lacking. The receipts do not yet reveal any adequate increase. Evidently the churches have not yet begun the effort to raise the million of dollars, though only four months remain. Is there danger that everybody is *assuming* that the funds will be raised of course, and is resting in that peaceful hope?

Faith is good, especially faith in the efficiency of prayer; but that faith which trusts too exclusively in the fidelity of others is fatal.

Only let it become general and it would dry up the fountains of all benevolence and starve out any good cause.

Our Korea mission rejoices in the organization of the first Protestant church in that long-neglected land.

It began with the enrollment of fourteen members and the ordination of two elders. Another member has since been added. By the last accounts Rev. Mr. Underwood had been called to an interior town to baptize a

number of candidates. In Korea, as formerly in Japan, these professions of Christianity are in violation of the letter of the law, but the government thus far seems disposed to treat them with connivance.

We have been greatly cheered by the announcement that \$1500 had been raised in Princeton College to support a missionary, the person selected being Rev. J. N. Toman, who recently sailed for India.

Another announcement in the same line comes from Princeton Theological Seminary, whose students have raised about \$800 for a similar purpose, and in the hope that they may be permitted, with the Board's consent, to choose a missionary whose support shall be their special charge. The Board has gladly given its consent, reserving, of course, the power of appointment.

We understand that in Union Seminary a similar fund is being raised.

Now these are among the many tokens of a great increase of missionary spirit. They are proofs that the interest created last year in our seminaries and colleges, the result of which was the partial pledge of many hundreds to hold themselves ready for the service of foreign missions, was no mere spasmodic impulse, and that it did not confine itself to those whose names were added to the pledge. The whole missionary spirit of these institutions has doubtless been raised to a higher standard, not so much as a result of the special movement, as an effect of the same general cause, the work of the Holy Spirit. The influence will be seen in the future pastors of the churches as well as in the enlarged force of missionaries. May we not hope for an earnest missionary church when the people shall be supplied with pastors who during all their seminary course have interchanged sympathies with some missionary upon the field, and out of their moderate resources have contributed to his support, and have been in the way of gaining knowledge of the work and growing into sympathy with it? We hail, therefore, with delight these tokens of increased interest in our seminaries and in our colleges.

The Papacy is everywhere becoming emboldened since the rehabilitation of the Jesuit order a year or two since. New and various demands are made on every hand. Quite recently petitions have been pouring upon the Italian government for the restoration of the temporal power of the pope. Who would have thought such a suggestion even possible five years ago? The petitions have not been responded to, and the question has been raised in the Chamber of Deputies whether the signing of such petitions was not criminal, perhaps treasonable. Minister Zanardelli recently stated that the crown lawyers, while not incriminating the lay signers of the petitions, cherished a very different opinion in regard to the letters of bishops who demanded the restoration of the pope's temporal power. Still, he thought it unwise to proceed against them. It might make them martyrs, the very thing which they would doubtless like. The policy of ignoring them has thus far been followed. But straws show the direction of the wind. The Papacy never sleeps, is never tired, is never discouraged, and never blushes at the preposterousness of its claims.

General Sanford, United States minister to Belgium, is quoted in the English *Baptist Missionary Magazine* as saying:

Our recognition of the Congo Association was the greatest act of President Arthur's administration. It startled Europe with the idea that we proposed making ourselves felt in the world's affairs, as we did in this instance to good purpose, for every one of the governments followed our example; and it saved the existence and continuation of the great philanthropic work of King Leopold, which greedy states were about to swallow up.

But what mockery have more recent events put upon these well-intended words of congratulation! What the "greedy states" were prevented from doing the equally greedy commerce of those states is rapidly accomplishing. All accounts show that the liquor traffic on the Congo is appalling. Even the United States sent last year 52,000 gallons.

If the early Apostolic Church made a mistake in giving a large and commensurate attention to the wants of the outlying heathen nations instead of staying at Jerusalem, it was made by the divine command. On the eve of our Lord's Ascension (see Acts 1: 8, 9) the disciples were commanded to bear witness for him "*both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.*" Had they confined their efforts to Jerusalem, the home mission work of Judea and Samaria and the foreign missionary work in the uttermost part of the earth would have been neglected alike; and the example of the Apostolic Church would in that case have taught the great Christian cities of our time to turn a deaf ear to the calls of the frontier settlements and of the isles that wait for God's law, and to concentrate their effort upon their own lanes and hedges. In this country, with the tides of European immigration pouring upon us, we should be wholly occupied with "City missions" for a hundred years to come.

The early apostles understood the great Commission or Commissions aright. They did "*begin at Jerusalem,*" and were blessed with Pentecostal ingatherings there; but within the first year the gospel was so owned of God in Samaria that the apostles were constrained to hasten thither and aid in the harvest. Soon, as we learn, the gospel was proclaimed through all the villages from Azotus on the South to Damascus on the North. So far from disapproving of an undue extension of the work of the church, God by his spirit opened the eyes and the hearts of Peter and others to the world-wide import of the "*Glad tidings,*" and by his providence actually constrained believers to go everywhere preaching the truth as a result of persecution.

If any church could be excused for confining its attention within narrow limits, it was the "*little handful*" of that early period. Those to whom that Commission was given on the eve of the Ascension were not a great Christian denomination covering a continent with its churches, possessing almost fabulous wealth, aided by every possible means and

facility for the extension of the gospel over the whole earth, but they were a small gathering of believers, poor, without facilities, without political influence or social prestige, without the help of the printed page or adequate means of communication with other lands. Yet they were not allowed to look upon any part of the divine command as preposterous or impossible. Before the end of the second year a special missionary to the Gentiles was called and assigned to the great work of publishing the gospel beyond the sea.

In determining whether that early missionary policy was wise or unwise, we may find some help in the testimony of history. If the apostolic brethren at Jerusalem had confined their efforts to that city until the Scribes and Pharisees were all converted, the indications are that the nascent Christianity would have been destroyed in its cradle, for in forty years from that time Jerusalem became a heap of ruins. Or, if they had limited their plans to Palestine and Asia Minor, they would have been guilty of a mistake scarcely less serious, for before the last apostle was called to his reward, we find him an exile in Patmos bemoaning the apostasy and weakness of the Asiatic churches. And they continued to decline from that time on, while the gospel preached beyond the Hellespont became more and more aggressive. Taking hold upon the stronger national elements of the Western Empire, purged and invigorated by the fires of persecution, and facilitated in its progress by the arms and the commerce of ever-advancing Rome, it not only lengthened out the lines of its influence toward western Europe, but in an almost incredibly short period it emptied the Roman Pantheon of all the paganisms which it enshrined, and even seated itself upon the throne of the Cæsars. Meanwhile Jerusalem and Palestine had not lost by what they had imparted. They were enriched by the reflex influences brought back upon them. The author of "*Paul of Tarsus*" has pointed out very clearly the fact that even in pecuniary help the church at Jerusalem received more from Paul's collections on the distant mission

fields, and especially Macedonia, than from all other sources put together; while the spiritual instructions sent back by him to the churches of Ephesus and Galatia, with the special Epistles to Timothy, all of which were doubtless more or less communicated to neighboring churches, were among the most profitable of all the means of grace they received. Indeed, the missionary letters of the period, written here and there from distant fields, constitute the chief body of didactic instruction not only for that, but for all subsequent ages of the church. Who can doubt that among the most elevating influences which were exerted upon the church at Jerusalem and other cities of the Syrian coast, were the occasional recitals made by Paul and others of what God had done for them in their work among the Gentile nations? And if there was ever a moment of inspiration which more than any other lifted up the church of Antioch into a broader and nobler spirit, it was when God called upon them for that great sacrifice, the setting apart of Barnabas and Saul—the chiefest apostle and the prince of laymen—for that distant work which contemplated all mankind, of whatever land or color or condition, as one great brotherhood in Christ.

Fortunately, the modern Christian church of every name, Protestant and Catholic alike, has rightly interpreted the meaning of Christ's command on the Mount of Olives, and is working along the lines there indicated. Every branch of the church has its work at Jerusalem, its parish or city mission work. It has also its Home Mission department, which embraces country as well as the home centre. And thanks be to God, every Christian denomination has now so far thrown off the narrowness and misconception of the past as to take its place in the ranks of a world-wide Foreign Missionary conquest.

Our own Presbyterian Church has been working for half a century on this basis, and in spite of that skepticism—so frequently voiced by the secular press—which exclaims "Wherefore this waste?" it persists in sowing "beside all waters," and in believing that the church which most abundantly blesses mankind is itself most abundantly blest.

The recent articles in the secular papers setting forth the strange concessions of Dean Taylor, of England, in regard to Mohammedanism in Africa, the virtual admission that it may be according to the designs of God's providence that Mohammedanism shall possess Africa, that it is better adapted to the country than Christianity, that its influence is if anything more beneficial to the African, etc., are fresh indications of a want of correct knowledge on the part of the Christian public in regard to the real relations of Mohammedanism, Buddhism, etc., to Christianity.

Every few months somebody who has read a specious plea for some of the false religions, and who by a sort of reaction from previous ignorance has been swept off his feet by a revelation of facts of which he had never dreamed, rushes into print and literally gives over the cause of truth by crude and ill-judged concessions.

The statements of Dean Taylor and Dr. Blyden, whom he quotes, are very ably answered by an article in the November number of the *Church Missionary Intelligencer*. Though the statements of Canon Taylor may create an unfavorable impression for a time, the subject in its real merits will come to be understood at last. But meanwhile the case illustrates the necessity for a thorough and timely knowledge of the enemy's strongholds.

The following from the pen of the late Dr. Duff is very pertinent in this connection:

It is related of the once petty Mogul chieftain, Sultan Baber, that when fired by ambition to attempt the conquest of Hindustan, he first resolved to make himself thoroughly acquainted with the condition of its inhabitants, their numbers, their national character and spirit, their government and laws, their territorial and other resources, their means of resistance and defence.

The more effectually to serve this end, he actually assumed the guise of a religious mendicant; and under the shelter of a character so sacred, he traversed, without detection or suspicion, the cities and strongholds of northern India, surveying all with the eye of military genius, and treasuring up the information elic-

ited by the ten thousand varied inquiries which the sagacity and foresight of the future general could devise. What was the result? With the light of facts so numerous, minute and accurate, his measures of aggression were contrived and adapted with such skill and precision to the end in view that the outcast exile from the confines of the Tartarian desert speedily became the sovereign conqueror seated on the throne of Delhi. Have we no lesson to learn from an example such as this? If true to our profession, are we not soldiers in the service of a great king? True, our warfare is spiritual, our weapons are spiritual, the issues of our conquest must be spiritual, and we have the promise of almighty grace to sustain us in the conflict; but have we on this account nothing in common with the warriors of this world? If it be our duty and our privilege to determine on the spiritual invasion and ultimate possession of such a country as India [or Africa], there is the same demand for the exercise of all our powers, intellectual and moral, in surveying the actual condition of the people, through every variety of relationship; the very same demand and necessity as existed in order to insure the triumph of that daring enterprise which transferred to the fugitive Tartar the crown and sceptre of the Indian monarchy. . . .

It is because the Brahmanical system has for three thousand years exerted an omnipotency of malignant energy over the intellect and morals of the millions of India. It is because it still flourishes as a living, operative, tremendous reality, shaping the opinions, moulding the character, controlling the actions and fixing the eternal destinies of all these unhappy millions. It is on this account that pity and compassion, policy and duty, reason and revelation, all combine in demanding from British Christians a thorough examination of the system, that they may be enabled the better to adapt their measures for this final extirpation and overthrow.

If there is any doubt in any mind as to the duty which the American churches, as well as those of other English-speaking peoples, owe to India, it ought to be dissipated by the fact that there are in that great empire three millions of educated young men—not to speak of the other sex—who are familiar with the English language. They have been trained in English schools con-

nected either with the Government or with the various missions. These men have at hand the entire range of English literature, Christian and infidel. They represent an influence sufficient in itself to transform the whole sentiment of that great empire. But the question is whether a religious tone shall characterize that influence, or whether the various forms of skepticism and indifference which now flood all English-speaking communities shall possess the land.

Leaving out of sight all other motives—the Great Commission, the historic indebtedness of the Christian Church for what she has herself received, and the demonstrated feasibility of presenting the gospel to the millions of India in their vernacular tongues—confining our thought to the simple fact that there are three millions of young and active men who, with our language and literature, will become either allies or enemies in the conquest of India for Christ, there is certainly inspiration enough to arouse every Christian and every philanthropist to prompt and vigorous effort.

There are three thousand young men now under instruction in the University of Madras alone, including its primary departments, and we have it on the authority of Dr. Jacob Chamberlain, of the Reformed Mission in India, that three hundred, or ten per cent. of this number, are Christians. Why should not these be organized as an active Young Men's Christian Association? Why should they not be brought together shoulder to shoulder, hand to hand, heart to heart, with the wide-awake and earnest Christian Young Men's Associations in our own land and all over the world? Let them be put into the magnetic circuit, that the awakening spirit which is felt in the Christian nations of the West may pervade the old institutions of India, that one bond of active sympathy and help may belt the globe.

A great barrier to success in the work of foreign missions lies in the element of uncertainty that rests upon it from the beginning to the end of each year. Young men who are thinking of becoming missionaries watch

the current reports of receipts and hesitate to apply for appointment because they fear there may not be funds to send them.

When the Board is asked to enter upon some plan for securing the men or to sanction the special efforts of some missionary who is full of zeal and wishes to take back to his field a band of recruits, it hesitates to authorize enlargement because it cannot know what the churches propose to do.

Here and there a congregation, stirred to effort by the appeals of a wide-awake and sympathetic pastor, holds itself ready to do its part fully, but it cannot know whether its efforts will be backed and sustained by others. Some liberal-minded man proposes to be one of a given number to accomplish a certain specific work in some promising field, but the question is, Will his challenge be accepted?

How easily might all this difficulty be removed if there were something like a recognized drill and systematic co-operation instituted throughout the church; if, for example, when the General Assembly names a certain amount to be raised for foreign missions, the churches and the presbyteries would cheerfully take up that suggestion and work to the amount indicated. If the sum is a million, a little arithmetic would show just what is necessary to be done; and if all regarded themselves as constituents of the Assembly and considered its utterances as voicing their own united purpose, and would go forward according to the plan indicated, the Board of Foreign Missions would know perfectly well what to do. Young missionary candidates would know what to depend upon. Every one who joined heartily in the work would feel sure of the backing and support of thousands of others.

The skeptics and the enemies of missions are telling us that we shall not succeed, that our measures and our zeal are inadequate, that we are only trifling with the subject, that we are doing less for the conquest of the world than are Islam and Buddhism. The best reply to all this would be the marshalling of our forces adequately, and the actual achievement of success.

In response to the invitation extended by the London committee of arrangements for a general missionary conference to be held in London in June next, meetings were held at the Bible House, New York, on November 13, December 2 and December 16, at the first of which an American committee was appointed, embracing representatives from the different missionary societies of this country, to confer with the London committee and in all suitable ways to contribute to the success of the forthcoming conference. Upon the suggestion given by Rev. James Johnston, secretary of the London committee, important steps have been taken for a thorough and hearty co-operation on the part of the American societies. It is expected that the woman's foreign missionary societies on both sides of the Atlantic will be represented in the Exeter Hall conference, and the American committee has invited the woman's societies in this country to send representatives to its meetings as well as to the great gathering in London.

The object of the conference is thus set forth in the London circular:

It is to stimulate and encourage all evangelistic agencies in pressing forward, in obedience to the last command of the risen Saviour, "Go ye therefore, and make disciples of all nations," especially in those vast regions of the heathen world in which the people are still "sitting in darkness and the shadow of death," without a preached gospel or even the written word of God.

The specific ends aimed at are classed under three heads—first, to turn to account the experience of the past for the improvement of the methods of the missionary enterprise in the foreign field; second, to utilize acquired experience for the improvement of the methods for the home management of foreign missions; and third, to seek the more entire consecration of the church of God to the great work committed to it by the Lord.

Since the general conference held at Mildmay Park in 1878, the volume of reports of that meeting has constituted perhaps the most compact, exhaustive and valuable presentation of the foreign missionary work of

anything that has been published. All those who are at work in extending a knowledge of missions have found it indispensable. It is now proposed to secure up to January 1, 1888, a still more complete presentation of missionary facts and statistics and a still broader and clearer consideration of the whole world-wide work of missions in all its bearings. Encyclopædias of missions have in numerous instances been attempted by means of correspondence, and the efforts have generally failed; but a ten-days session of the united missionary societies of the world, now said to be nearly a hundred and fifty in number, is a living encyclopædia of itself. Reproduced by stenography and put in lasting form by the press, it will add immensely to the missionary intelligence of all who desire to know. Forty-eight British societies have united in the inauguration of this movement. Let not the churches of this country be behind.

The position of the Indians on the Cattaraugus and Allegany reservations in the state of New York is a little precarious. Many years ago New York ceded to Massachusetts all pre-emption rights of property to these reservations, reserving only the rights of governmental jurisdiction. Massachusetts subsequently sold this pre-emption right to the Ogden Land Company, the possessory right of Indians being still guaranteed to them so long as they should actually occupy the reservations. This posture of affairs has doubtless been of great benefit to the Senecas. The state has guarded their interests against the land company, while the company has served as a buffer against intrigue on the part of "land-grabbing rings" who might long since have manipulated the state politics for their dispossession. We see that the report of the United States Commissioner of Indian Affairs proposes that Congress take some measures to "extinguish the title" of the Ogden Land Company and thus open the way for land in severalty—a thing which the Indians do not desire. It is an interesting fact that the six nations, including the Oneidas in the

Green Bay settlement and the Mohawks and Cayugas in Canada and in the far West, now number one thousand more than at the close of the war of the Revolution.

Query: If fifty years ago the Indians of New York had been prevailed on to accept land in severalty, would there now be found 4000 within the bounds of the state, and would any considerable number of them now be in possession of farms, or would Erie county have on its hands a wretched horde of wronged and resentful paupers and vagabonds?

The more the cause of missions is blessed, the greater and more varied will the work become. We have spoken of the fact that excellent and eloquent missionary addresses are now made in all parts of the country by pastors; in some instances laymen have made telling appeals. It is certain that along these lines there must be a great increase of service. The work has not only outgrown secretariats; it is fast outgrowing even the ministry. It is manifestly becoming, as it should in fact always have been, the work of the whole church, demanding the services of every man, woman and child who has heard the "Glad Tidings," and is by that fact made a debtor to Jew and Gentile.

Mrs. R. G. Wilder and her daughter, Miss Grace E. Wilder, sailed for India on November 26, under appointment of this Board. They go to reinforce the Kolhapur mission—a mission founded by Mrs. Wilder and her husband, the late Rev. R. G. Wilder, in 1853. Mrs. Wilder bears the commission of the Board, but goes at her own charges to serve without salary. It is her purpose to devote the evening of her life to work among the women, a goodly number of whom were pupils in the boarding-school to which she gave so much of her time and energy during her missionary life in India. The prayers of God's people will follow both mother and daughter on their errand of love, and a cordial welcome will greet them when they reach their chosen field.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

GENERAL SUMMARY.

Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it (Isa. 40: 3-5).

A SURVEY OF THE MISSIONS.

REASONS FOR THANKSGIVING AND FOR PRAYER.

From the darkest corner of the earth tidings reach the Mission House which may well awaken thanksgiving. On the west coast of Africa, at the station on the Ogovi river, a region only recently added, as one might say, to the known world, there have been displays of divine grace in connection with the labors of our missionaries such as have never before been witnessed during our forty years of labor on that coast. Fully eighteen months ago the letters from our brethren there began to contain allusions to the increasing interest in religious truth manifested by the natives. This interest rapidly increased. Soon Mr. Good was writing of 160 added to the roll of their catechumens. The number has since been still further enlarged, until not less than 200 of the Galwas have become earnest inquirers, and many have been hopelessly converted. Scorn, poverty, dangers on every side, await these poor Africans on the avowal of their faith; and yet Mr. Good

writes of more than a hundred and sixty who have "decided for Christ." Among these are many women. This is a new feature in religious affairs at Kangwe. It has for years been the lament of the missionaries at that place that so few women seemed to have been reached by the gospel message. Only four had been received to the church. The number of women among the inquirers, as mentioned in the last letters, was 63. This development of deep religious interest at Kangwe is the more remarkable for the reason that in no other place have the Roman Catholic priests opposed and reviled our missionaries more bitterly, or done so much to bewilder and frighten the natives. The Bible they have torn up before them with every sign of rage, and have threatened the people with the ill-will of the French powers, who rule the coast. The French officers themselves have not stopped with the closing of our schools because they were not conducted in the French language—a language which neither missionaries nor natives could understand; they have subjected the few native preachers and helpers to all sorts of restrictions, hampering and annoying them. Yet the very spot where the difficulties a short time ago seemed most disheartening has been chosen as the scene of the most cheering proofs of the power of the Holy Ghost.

NORTH AMERICAN INDIANS.

It is a pity to be obliged to say that our own government has adopted among our Indian missions the very policy of the French on the African coast. Our schools are ordered to be closed unless we will discard the vernacular; and yet many of these Indian schools are taught by Christian Indians, and neither teacher nor scholars understand any tongue but their own. In that tongue they have the entire Bible, translated for them, after the toil of years, by the missionaries; but it is the decree of the government at Washington that that Bible must not be heard in the schools, nor the children

taught to read it. "Nor will daily religious services (in Dakota) be allowed." This is the language of the United States Indian Inspector in closing mission schools on the Cheyenne river, October 26, 1887. The vernacular shall not be taught or used in the schools. And in what schools, pray? Why, in some instances in schools toward whose support the government does not contribute one dollar, but which are wholly the fruit of missionary labor, pursued, as among the Dakotas, *for more than fifty patient years*,—schools first planted by missionaries who went into the wilderness among the savages three hundred miles beyond the last fort on the frontier, or the nearest United States bayonet which could be drawn for their defence. Among these savages they lived, endured their degradation, taught them honesty, peace and useful industries, created their written language, taught these barbarians to read it, threw into it useful school books and the whole word of God, sent out their converts to instruct others in the same tongue, gathered the children into schools, enlisted the hearts of American Christians in their support; and behold, now they are ordered from Washington to drop the tools which it has taken fifty years to fashion, and to close the schools. Why? Because in those schools the language of the Indians must to some extent be used, while it is thought in Washington that for Indians to hear their own language, even though it is the word of law-abiding teachers, the Ten Commandments and the gospel of Christ which they hear, prolongs their barbarism!

One of our missionaries writes, "The fall of 1887 finds us commencing another year's work, leaving the Dakota language entirely out of school. Neither Dakota Bible, hymn book nor primer is used. We use the English Bible; but out of fifteen children only two understand what is read. Why is this change? Because the United States government has ordered it." It is true that to this particular school the government has extended some aid; and it might be granted that, although the school owes its existence far more to Christian benevolence than to

government funds, the Commissioner has a right to say that, if the Dakota language is not disused, the government will withdraw its aid. But this is not the threat which is employed. It is not: Drop your Dakota or lose our aid; it is: Drop your Dakota or United States soldiers will shut up your school. You shall not teach these children to read the Dakota Bible at their homes, either for themselves or for their parents' good, even though you pay all the bills yourselves. Meantime the representatives of nearly every missionary society in America and of the American Bible Society—men known throughout the land, who have studied the wants of the Indians all their lives—are patiently remonstrating with the government, laying their respectful appeals before officials in Washington again and again; but all in vain. With all dignity and urbanity these gentlemen are assured that nothing is further from the intentions of the department than to interfere with their missionary labors; not the least interference—only the agents and the troops are ordered to close the schools. "Instruction in the Dakota language will not be permitted. The rule applies to all schools on Indian reservations, whether they be government or mission schools." The language of the Acting Commissioner of Indian Affairs to the Indian agents is, "You are instructed to see that this rule is rigidly enforced in *all* schools upon the reservation under your charge. No mission school will be allowed upon the reservation which does not comply with this regulation." Under that compulsion the Christian schools among the Indians now suffer. Suspense, confusion, has been thrown into all our mission schools by the government's order. And that order still stands. Tyndal, dogged by the emissaries of the king of England, and dying as a martyr for his efforts to give Englishmen the Bible in their own tongue, in the midst of the flames put up the prayer, "Lord, open the king of England's eyes!" The churches in America might well offer the prayer, Lord, open the eyes of American officials, that at least they may not try to keep the Indian Bible from Indian schools!

We have never yet seen a missionary who was not in favor of teaching English freely to the Indian children and who was not *actually teaching* them English; but to say that the Indians shall learn nothing but English is something vastly different and very absurd. It is to decree that half the children and the entire adult Indian population shall travel to heaven by the road of the English language, or they shall never go there at all.

We lament the crippled and confused condition into which the school work among the Indians has been thrown, but we are thankful to be able to say that the preaching of the gospel among them, still carried on by those who know their language and are wise enough to use it, has been attended with the manifest blessing of God. Especially among the Dakotas spiritual fruits have been given, new churches organized, and delegations of Indians from camps thirty and forty miles away are seen at the missionaries' dwellings, earnestly asking for schools and teachers.

SYRIA.

The early part of the year found our mission in Syria involved in much anxiety on account of the restrictive policy pursued by the Turkish government toward our schools. Many had been closed, others threatened with suppression; even the higher schools in such places as Sidon, Tripoli and Beirut were felt to be in danger. A thoroughly settled policy does not seem even yet to be fixed upon by the government; but it is a remarkable proof of the place these schools have won that not only the so-called Christian population, but the Moslems themselves, are drawn to them more and more. Steadily their numbers grow. The pupils now number 5344 in 121 schools.

The mission press last year issued the unprecedented number of 33,284,675 pages. Of these, 19,331,759 were pages of Holy Scripture, in the printing and distribution of which the American and the British and Foreign Bible Society sustain the principal expenditure. All these translations and editions, however, are the work of our missionaries.

In its evangelistic work the mission has never had greater prosperity than in the last year. In no previous year have so many converts been added to the churches.

PERSIA.

From Persia come similar tidings. A year ago we were looking back on what had been the most prosperous year of the mission up to that time, 329 having been added to the church. The letters now reaching us awaken the expectation that a still greater growth will be found to have been given during the current mission year. The last completed report shows 115 schools in Persia. *In Persia 115 Christian schools!* with more than 2700 scholars. What a light in that dark, dark land! These schools culminate in the college at Orooniah. Here are now found 90 students. The last letter from Dr. Shedd depicts the embarrassment of the mission at their inability to provide for more. Parents, he writes, are coming with their sons and pleading for their admission. An industrial department has been begun. Students are under instruction as hatters, shoemakers, carpenters, etc. In a land where such labor has been despised its dignity is taught. Independence of spirit is fostered among a people where want is ever impending, and where taxation, famine, poverty, invite to beggary. The standing of the Christian community is improved by the added dignity and skill of Christian workmen. Our brethren feel that a more manly tone of character, with more of vigor, courage, thrift, is promised by this new feature in their mission methods. They long for means to develop it more rapidly. It is a cause of apprehension in regard to the west Persia mission, that F. Holmes and Dr. Cochran are both compelled by failing health to leave the field for a time. No medical missionaries have stood by their brethren more bravely, or clung to their posts with more determination. The case of Dr. Holmes is the more immediately serious, but Dr. Cochran, after ten years of continuous service, is much enfeebled, and his widowed mother, who will return with him, comes home for a

little needed rest and change, after an absence, since her last furlough, of sixteen years.

Those of our friends who are preparing anything like a general survey of the mission field, for the January monthly concert, will find some comprehensive statements with reference to Persia, which may assist them, in the last October number of *THE CHURCH*.

INDIA.

The mission work in India continues to be very largely educational. Nearly 10,000 pupils are in the mission schools. The entire number of communicants in our missions is but a little beyond a thousand, 127 having been added in the last mission year. The field is a difficult one. The races among whom our brethren labor are acute, proud, inflexible, totally different from those of southern Hindostan. Its untaught millions are ruled by the superstitions of a thousand years, and, worse than all, bound fast by the cunning and iron chains of *caste*. No foe to Christian effort like this confronts Christianity in any other land. It is unique. It coils itself around all the wretched Hindu's life. Yet what is the result of mission work in India, and what can the watchman tell us of the night? India's leading minds already know that an idol "is nothing in the world." Their faith is honeycombed. There are many, many thousands in the land who are convinced of the truth of Christianity. But *caste* enchains them. To break *caste* is for them a living death. And yet that dreadful tyrant which enslaves India will be overthrown. Already there are signs of rebellion against its cruel laws. The revolution is sure to come—a revolution indeed; a revulsion it will be from the awful tyranny. The silent work of five hundred missionaries among the two hundred and fifty millions of Hindus is preparing for it. The unseen, divine power of the Holy Ghost attending God's own truth is preparing for it. The day must come which will see the breaking up of this vast and hoary system of social imprisonment and chains. The ice of the longest winter sometimes disappears in a night. In like manner—so the wisest observers are prophesying—*caste* shall give

way suddenly, and the masses of India be set free. In masses they have remained immovable. At that day in masses they will move. Let not us who stay at home discourage our already overburdened brethren there by perpetually and querulously alluding to their slight success. After all, who have done most for India, they or we? Is it not our failure—if any one will perversely call it failure—more than theirs? It is easy to criticise them. How much have we prayed for them? Is it brotherly, is it fair, to be casting in their teeth the small number of their actual communicants, as if that could be safely taken at any stage of mission labor as the sole index of their wisdom and their fidelity? By their immense literary labors, giving the entire Scriptures to India's many tongues, by the tens of thousands of youth whom they have taught in Christian truth, by the godly women whom they have trained, by their own lives of Christian virtue, by their abounding labors under wasting tropical heats, by their fervent prayers and their lives at last laid down for India's sake, they have been *preparing the way of the Lord* in India; making straight in the desert a highway for our God. And the glory of the Lord shall yet be revealed in India, "and all flesh shall see it together: for the mouth of the Lord hath spoken it."

SIAM AND LAOS.

It will be instantly remembered by all students of missionary history how utterly hopeless a field Siam appeared for long years. The first missionaries could scarcely gain a place for the soles of their feet on the shore. Despotism and desperately hostile governors did their utmost to thrust back the hated foreigners. The few natives who first listened to them were imprisoned; others were cruelly tortured and killed. What a change! Every place is now open before our missionaries at their coming! During the past year they have been the recipients of the most conspicuous honors and favors from the king, the queen and the highest noblemen of the land. They may travel where they will, build where they will, teach, preach, organize openly their churches and

their schools where they will. Best of all, native preachers are beginning to give signal assistance to the missionaries. From the northern provinces, in the Laos field, not a letter reaches us which does not breathe of thanksgiving and surprise at the openness of the people's hearts, their readiness, their desire to learn of the gospel, and at the numbers who are led to confess Christ as their Saviour.

CHINA.

We must stop for a moment first at Hainan, the great island which lies off the southern shore of China. Five years ago literally a terra incognita, it has since been explored and revealed to the world, with its million inhabitants, by the missionaries of Canton, Messrs. Jeremiassen and Henry. It is the last of the principal fields which have been occupied by the Board. The first missionaries are, with the exception of Mr. Jeremiassen, scarcely more than learning the language as yet, but especially through medical labors they are making their first gains in the confidence and gratitude of the people. An epidemic breaking out among the Chinese troops, Drs. Jeremiassen and McCandlish devoted themselves to their relief, and won the good will and thanks of great numbers on the spot. In two months Dr. McCandlish reports the coming of three thousand persons for medical treatment, to all of whom the gospel was taught by Mr. Jeremiassen. There has come in later letters news of some change in the spirit of the authorities, a wave, no doubt, of suspicion. But plainly the mission in Hainan has passed already its initial stage. The missionaries are *at home* there. It is evident that they can stay, and that they can work. At last, after nearly nineteen hundred years, the pure gospel of Christ has reached far-off and almost forgotten Hainan. The morning has dawned!

Many hearts will be giving thanks for the prospect of the establishment of a Christian college in Canton. The project, first widely and effectively presented to our churches by Rev. Dr. Henry, has, since Dr. Henry's return to China, been taken up and carried forward with indomitable energy by the veteran Dr.

Happer. He has secured \$115,000 for this institution, and has already sailed for China to enter upon the task of its establishment. There is every indication of his finding much good will toward his enterprise among the Chinese themselves. It had at first been a question whether the college should be placed at Shanghai or at Canton. One day, to Dr. Happer's astonishment, there reached him a ponderous document bearing the signatures of four hundred residents of Canton, mostly Chinese gentlemen of standing, petitioning for the location of the institution in that city: a very pleasant and highly significant token of their appreciation of a *Christian college*.

It is not possible for us to present even a summary of the large work of the missions in central and northern China. The great centre for the publication of Christian literature of all kinds in China, it is well known, is the mission press at Shanghai, probably the largest printing establishment in the missionary world. At this writing we are unable to state the exact amount of its issues for the past year. The year previous they reached forty-four million pages.

In the north the work of teaching in schools, which is of the greatest value, and the work of touring and preaching, have gone on without interruption. Although not so notably successful as in some years, it has yielded encouraging fruit. The number of communicants in our mission churches in China is now more than 4300. The last yearly report showed an addition of 238 new members for the year.

The medical work both in the Canton and Pekin fields was never more promising. The new hospital built at Pekin through the gifts of Dr. Atterbury and his friends is attended with much success. A pavilion or ward for women forms a distinct feature of it, built by Miss Douw, an American lady, formerly herself a missionary in Pekin. The same liberal friend has made provision for the support for three years of a lady physician, to take charge of this particular department. In the relief of the thousands upon thousands of neglected and suffering women of China, what a noble field opens for the employment of Christian wealth!

What an inviting presentation of Christianity to these wretched but distrustful and suspicious creatures, when its first offer is of a tender sympathy to which they have been strangers all their lives, and of relief and healing in the depths of their hopeless sufferings! Another kind-hearted woman, of Minnesota, has recently given \$3000 to open a hospital in Wei Hien. At that place the past year has witnessed also the completion of the beautiful chapel, the gift of friends, as a memorial of the lamented Annie Laughlin.

JAPAN.

Of the history of the past year in Japan we hardly dare trust ourselves to write, so wide and wonderful have been its blessings. The same astonishing advance witnessed in previous years still continues, with no sign of abatement. The churches thrive. Christian union everywhere is in the air. Populous cities are not only willing to receive Christian missionaries and teachers, but ask for, plead for them. The Board cannot refuse a response to such a call. New men and devoted women have already sailed. Still others are under commission, and yet others will be sent, provided those of the high qualifications required are found, and the means also for their outfit and support are given. It is especially cheering to receive, as the Board has done in repeated instances, offers from *individuals* to assume the entire support of a missionary in Japan.

SOUTH AMERICA.

Turning to South America, we can advert to only here and there one of the many hopeful signs. In Colombia missionary explorations have been extended far beyond any effected before. Arduous journeys, into regions never before visited by any missionary, have resulted in a wide seed-sowing and in a circulation of God's word much beyond anything witnessed hitherto. In Brazil, notwithstanding a new and powerful resistance to the mission's efforts by the priesthood, often in alliance with the civil powers, no successful check has been given either to the work of evangelism or of education. At San Paulo, the centre of the educational

work of the mission, the school designed for the accommodation of 150 scholars, as a maximum number, has 178 in actual attendance, and, notwithstanding advertisements to the effect that no more scholars could possibly be received, the two months of July and August brought thirty-seven applicants for admission, who were of necessity refused. At the last meeting of the Board a still further enlargement of the school was authorized. The last report tells of 226 added to the mission churches during the year. The Chili mission is but imperfectly manned. A good work is going forward, but practically a whole population still waits for the gospel. A liberal government invites our efforts. The land lies open for the labors of three times our present force.

MEXICO.

In Mexico a grievous blow has fallen on the mission and on the whole group of Protestant churches. The 7th of last August witnessed one of the most bloody deeds ever traced to the Romish priesthood. Incited by the Romish priest of Teleopan, who charged his audience to "make an example of the minister of Satan," adding that they might "kill him" with all safety, a mob at midnight attacked the house of Felipe Zaragoza, where a few Protestants were staying, with the native pastor, Rev. Abraham Gomez. They tore up the roof to effect an entrance, first killed Mrs. Zaragoza, then murdered Gomez in his bed by a blow with a machete, and shot and disabled his brother Felipe, who endeavored to defend him. They then, after stealing all they could lay hands on, "sallied forth in quest of a third victim, Miguel Cipriano, whom they killed in the same manner with the rest."

There is no evidence of the reality of the faith and courage of Mexican Protestants greater than is given by the constant growth of the church in the face of persecutions like these. Acapulco, Almoleya and now Ahuacuatilan have been consecrated by the blood of martyrs as true to Christ as Huss and Latimer. No sooner had the intelligence reached Mexico city of these assassinations than three of the young men in the

seminary offered themselves to go to the bloody state of Guerrero and take up the work which their youthful brother Gomez had laid down in death.

THE OUTLOOK AT HOME.

Among our own churches at home it is delightful to witness the revival of interest in foreign missions. At least, never before were so many missionary conventions and meetings being held. The call of the General Assembly to the churches to observe the first Sabbath of November and the week following as a season of special prayer for our missions was widely regarded. The "Simultaneous Meetings," prepared for with such admirable arrangements by the Synod of New Jersey, were attended by a development of study and prayer the like of which was certainly never before seen in our church. In the state of Ohio a similar movement was carried forward, and in other states also. From Colorado and Dakota to Washington the calls upon the secretaries of the Board to attend and address missionary meetings have poured into the Mission House, until those officers have been compelled to stop their journeys from exhaustion and from their utter inability to properly attend at the same time to their correspondence and to the important duties of the office. They have felt the less regret at this because of the large number of leading pastors, together with some of our best laymen, who have given their invaluable assistance in the crisis. After all, the well-known fact has received new emphasis, that the most efficient help by far is rendered to this cause by the *pastors*. More interest and liberality has not been found in any part of the church than in the West, which certainly has hardly been touched by the officers of the Board.

At present there is reason to expect that an unusually large number—though by no means too large a number—of our theological graduates will offer themselves within the next three months for foreign missionary service.

THE MILLION.

The *million of dollars* called for by the Assembly can hardly be said as yet to be

in sight. Thus far (December) the *gifts of the churches*, through their regular collections, are only about ten thousand dollars in advance of the figures at the same date last year; but we have large hopes from the quickened interest following the recent meetings, and from the many fervent prayers which have risen to the God of missions. The best months of the year, from a financial point of view, are yet before us. An advance by each church of about thirty per cent. on its gifts last year, with the promised increase in the gifts of the women's auxiliaries, will safely cover the enlarged outlay upon which the Board has ventured, and enable it to meet many of the earnest pleas for reinforcement and advance which are now reaching us from our missions.

Without divine help, only to be obtained in answer to genuine and fervent prayer, the whole work of foreign missions is absolutely chimerical. The hearts of those who hold the silver and the gold are in God's hands. His Spirit alone can convert the heathen to whom the gospel is borne. But his promises are sure; and are not his providences wonderful? He has already opened a straight path for our feet to the heart of the heathen world. Unless he shall now also send down a convoy of angels to do our duty for us, and take the work of publishing his gospel—the very work of his church—out of our hands, what more can he do? Is not this now his command: "Speak unto the children of Israel, that **THEY** go forward?"

The friends of our missionaries in Ningpo, China, will be glad to learn that the ravages of the cholera reported in our December number have almost ceased in that city. At the height of the scourge the natives died at the rate of two or three hundred per day, the highest death rate known for many years. The foreign missionaries in the city, though wonderfully preserved, did not entirely escape, three of them being numbered with the victims. While sympathizing deeply with the missions which have been so sorely bereaved, we make grateful mention of the fact that the members of our mission have been graciously preserved.

THE INGRAFTED WORD.

REV. P. F. LEAVENS.

The grand surprise of the day of Pentecost was expressed in the exclamation, "And how hear we every man in our own tongue wherein we were born!" It indicated at the outset the rule that the gospel is to be borne around the world on the vehicle of human speech, and that every separate language is entitled to possess it. Here then is an easy rubric by which to determine whether events are going as they ought, and whether there is substantial progress. Nothing is plainer to us than that the ideas of the gospel can never indoctrinate and regenerate a nation or a race until the volume of the Bible is implanted in its language. If the book is entering all languages, it signifies that the time has come when, as never before, the truth is to go to all mankind. What are the facts from history and at present?

The Bible as the apostles finished it was in Greek, their writings joining upon the Old Testament in the Septuagint. It suited the age of the Cæsars because Greek was the instrument for intellectual purposes throughout the civilized world. With the spread of Christianity through the Roman empire, the Bible went into Latin—first into the Latinity of north Africa, and finally into the Vulgate, finished by Jerome A.D. 405. When the gospel overleaped the empire, the Scriptures found their way into foreign languages. The two versions believed to have been made in Egypt, the Ethiopic in Abyssinia and the Gothic by Ulphilas, are credited to the fourth century. The Armenian Bible is ascribed to the fifth, the Georgian to the sixth and the Slavonic to the ninth centuries. To refer to these serves our purpose only as indicating a tendency. The process ran out when more and more the Roman Church imposed the Vulgate as the standard Bible for all lands.

The Reformation loudly renewed the demand for the word of God in the language of the people. Translation was resumed. Then the Germanic tongues got their Bible—*German*, from the hand of Luther (1534), *Dutch*, *English* (1535-1611). The Scandinavian followed Luther's lead—*Swedish* (1541), *Danish* (1550), *Nor-*

wegian, *Icelandic* (1540). The Romance tongues of southern Europe received the Bible, though not to so good advantage as their northern neighbors — *French* (1535), *Italian*, *Spanish*. Without pausing to note the date of translation, we simply observe that the entire Bible is published in Slavic languages, to wit, *Russian*, *Bulgarian*, *Servo-Croatian*, *Polish*, *Wendish* and *Bohemian*; and in Celtic languages, the *Gothic*, *Irish*, *Manx* and *Welsh*. There was a halt, however, after Europe was supplied. Little advance was made in the last half of the seventeenth and during the eighteenth centuries.

But the missionary energy of our time has reawakened translation with wonderful vigor. A thorough review of the subject in its present aspects would require us to have in hand a scientific classification of languages and an accurate estimate of versions attempted, in process or completed. Precision in either respect is impossible. We content ourselves with glancing at the world in the sections or fields as they are most familiar in missionary parlance, and noting the points where there is now an entire Bible.

INDIA.

The field of India is a unit geographically; but in a linguistic sense it is sorely torn and divided. Here is the Indian branch of the great Aryan family, counterbalancing the European branch, which includes our own and most of the influential languages of the modern world. And what an animating fact it is that within our century the entire Bible has been placed in HINDI, HINDUSTANI, BENGALI, URIYA or Orissa, MARATHI, GUJERATI and SINGHALESE! Along with these the four principal Dravidian tongues—TAMIL, TELUGU or Telinga, KANARESE and MALAYALAM—have the treasure of the whole word. These are the dominant languages of the field, and they have now the same equipment that Luther, Tyndal, Olivetan and others gave to their European kindred in the sixteenth century.

ARABIA.

The Arabic field spreads over a vast diversity of races, countries and governments in Asia and north Africa. For the many millions who

use the speech it is a fact well known that the ARABIC Bible is entirely ready.

TURKEY AND PERSIA.

Let Turkey and Persia represent a field between the two before named. The complete Bible is offered now in MODERN GREEK, OSMANLI-TURKISH, GRECO-TURKISH, ARMENO-TURKISH, ARMENIAN, SYRIAC and HEBREW. Nor should we fail to allude to the progress toward a Persian Bible, a desideratum to bridge the chasm between the Ottoman and Indian empires.

INDO-CHINA.

The field of Indo-China is intricate, but we rejoice in the complete BURMESE Bible and advance toward the Siamese.

Far away to the north and west stretches the Thibeto-Burman family of languages, upon which the Scriptures have made hardly an impression. Still farther westward lie the members of the Ural-Altaic family. On their European border the *Lapp*, the *Finn* and the *Magyar* or Hungarian have had the Bible since the Reformation period, while in the north there is a MONGOL Bible of later date.

CHINA.

The field of China is a unit in respect to geography, race and type of language; but the adaptation of the Bible is beset with peculiar difficulties. There are indeed complete versions which are highly serviceable; yet, considering the claims of the spoken as distinguished from the written, and the claims of the local vernaculars, it is hardly to be maintained, we suppose, that the popular Bible for all China is mature.

JAPAN.

The insular field of Japan is a unit in all respects, and the revised JAPANESE Bible is reported as receiving its last touches.

MALAY.

The Malay field stretches over a series of archipelagoes from Formosa to Madagascar. It is a curious fact in missionary annals that Dutch Christians in the East Indies put the Bible into MALAY for the benefit of the natives, and then had it rendered into *Portuguese*

for the sake of Europeans in the East, thus giving the word to an Asiatic and a European language in the eighteenth century when translation was quiescent elsewhere. The MALAGASY Bible for Madagascar is one of the finest fruits of missionary scholarship.

POLYNESIA.

The field of Polynesia embraces the island world of the Pacific. Its complete Bibles are the MAORI for New Zealand, the LIFU for the Loyalty Islands, the ANEITUMYESE for the New Hebrides, the FIJI for the Fiji Islands, the SAMOA for the Samoa Islands, the RARATONGAN for the Hervey Islands, the TAHITI for the Society Islands, and the HAWAIIAN for the Sandwich Islands.

AFRICA.

The African field may seem most difficult of all, yet it is not hopeless. Powerful languages from other continents may be destined to supersede some weak native tongues. Arabic has a firm hold throughout North Africa. English is spoken in Sierra Leone, Liberia, Cape Colony and Natal. Dutch, French and German each assert claims. Of the more than five hundred native dialects enumerated, a host must perish. A few that are copious and strong will crush them. The whole Bible is now found in AMHARIC (Abyssinia), ACRA or Gâ (Gold Coast), OTSHI or Ashanti, YORUBA, SECHUANA (Moffat's version for the Bechuanas), SESUTO (by the French missionaries for Basuto-land), ZULU (by American missionaries) and KAFFIR or Xosa (for Kaffir-land).

ABORIGINAL AMERICA.

It is said that when there survived but fifty of the aborigines of Tasmania there were four dialects in use, each having a different name for objects so common as eye, ear or head. Similar complexity exists in the aboriginal languages of America. The Indian tribes in the United States present the least of it. Through Mexico and Central and South America it is far worse. There are indeed in North America the ESKIMO, the CREE and the DAKOTA Bibles complete, but it is an open question what is to be done with the tribes, almost numberless and nameless, from the

north frontier of Mexico to Cape Horn. The present duty is obviously to press the gospel in the European languages that are employed by the civilized parts of the population. Few dialects are likely to resist the advances of English, Spanish or Portuguese.

We have been able to name more than forty vernacular Bibles as the product of our century thus far. They are generally in the vigorous and aggressive languages. They alone (if we include the Chinese) would be able to reach probably three-fourths of the world that is yet non-Christian. But there is more to be said. There are ruling languages into which the word is now going. Examples are the Persian, the Siamese and the Swahili of East Africa. In many subordinate tongues single gospels or selected books have been translated, enough to furnish a basis of Christian teaching. Some dialects have been reached but lately, and are in the process of reduction to writing.

The stimulating fact is the silent tendency itself. It goes on unobserved all over the world like a grand operation of nature. Consider what the German Bible has been to Germany, and the English Bible to England and her colonies, and think what a work has been done for any race or nation when the body of divine revelation has been grafted into its speech. It is said that Shakespeare and Goethe cannot be translated without loss. But the Bible prevents loss, for it lifts a language up to its own level. The Bible made it possible that there should be a Shakespeare in English and a Goethe in German. Can it not elevate Swahili, Marathi and Japanese in the same manner? Will it not exalt every tongue in which it comes to use? What thoughtful man can doubt that the sudden and rapid ingrafting of the sacred Scriptures upon the living languages of the world is a main feature in the providential plan to fill the earth with the knowledge of the Lord? It is his message, at last brought to all men, and he has said, "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

SHOULD NATIVES BE ENCOURAGED TO COME FROM MISSION FIELDS TO THE UNITED STATES FOR AID?

The facilities of travel have made journeys from the most distant countries both easy and cheap. The prospect of bettering their condition has induced such natives of Asia as believe that they will receive assistance in America to come in increasing numbers. Is it wise to encourage them to come by giving them the aid they seek? The answer to this question can be given only after a careful consideration of the problem.

1. It must be remembered that the working people of Asia are for the most part *poor*. Laborers' wages vary from ten cents to thirty a day, and on these wages a family is often supported.

2. A sum of one thousand dollars is regarded in most parts of Asia as a fortune, and, invested as Asiatics do, will produce income sufficient to support a family in comfort, often in luxury; therefore any means by which a man or woman can obtain, within a reasonable time, such a sum is very attractive as opening up a prospect of affluence seldom obtained by the poor of Asia through a lifetime of labor.

3. These sums, so important in the eyes of an Asiatic, are comparatively trivial in those of an American.

4. It has been found by Asiatics that the Christian people of America are intensely interested in the spectacle of a live heathen professing to be converted to Christianity. They have found that people are very ready to give to such claimants, and in sums which seem very large to them. While an applicant for alms in Asia would receive a few half-pence a day, grudgingly thrown at him to get rid of him, he will often receive many dollars a day in America.

5. Asiatic languages, especially the Semitic, are interpenetrated at every point with pious expressions, which are so commonplace in those tongues as to have lost their meaning, but which sound angelic to western ears.

6. Asiatics have found that the use of such phrases and words as have little meaning to them is a passport to the sympathy and charity of very wealthy and liberal people.

7. They have found that it is not necessary to be endorsed by the missionary countrymen of those benevolent people.

8. They always, or generally, speak well of the missionaries and their labors. To do otherwise would hardly recommend them to Christian people.

9. They nevertheless know that many kind-hearted people in America think that missionaries oppose giving aid to such applicants, and oppose their coming to America, because they wish to keep them subordinate to themselves.

10. They generally plead, as a reason for asking charity and aid, that they wish to get the means to go back and evangelize their own people.

11. Those who come from western Asia, where the ancient Christian sects exist, often represent themselves as *Oriental Christians*. They have found that Americans do not generally know that the term *Christian* in Mohammedan lands signifies *non-Moslem*, and that it has no such reference to conversion and piety as it has here. They have always found that being called a *Christian* here is a passport to brotherhood and confidence. They use this knowledge with unblushing effrontery, and tell most shameless lies as to the persecutions which they say have driven them from their own country. In some cases vile characters have offered themselves to do evangelistic work.

The above remarks apply to such immigrants of the laboring classes of Asia as present themselves, under various pretences, as objects of charity. They do not in any sense reflect on those who honestly support themselves by trade or labor.

Another class of persons who come to this country is that of indigent students. Many of these have been through the lower mission-schools, occasionally through the colleges. Some are church members. They come to seek an education in school, college, seminary or medical college. They make it appear to their patrons that they were unable to secure the advantages they seek in the countries from which they come. They receive sums limited only by their own pertinacity in application and the generosity of those who aid them.

Many of them spend eight or ten years in the educational institutions of America at the expense of the kind friends whom they find here.

Is it necessary for this class of students to come to America? We think not, for the following reasons:

Educational institutions of all grades, from the common school to the college, theological seminary and medical school, have been established on mission ground, especially in western Asia from which most of these students come. In Turkey there are five such institutions—Robert College, with preparatory and collegiate departments; Kharput College, with preparatory and academic courses; Marsovan College, just established, for Greek-speaking Asiatics; Aintab College, with preparatory, collegiate and medical departments; the Syrian Protestant College, with preparatory, collegiate and medical departments. In Egypt there is a college at Osiout. In Turkey there are theological seminaries at Marsovan, Marash and Beirut, and in Egypt one at Osiout. All these institutions are manned by able and scholarly men, have costly libraries, apparatus and buildings, and have been established with special reference to the wants of the people for whose benefit they were endowed. In all of these institutions there is suitable provision for aid to indigent students, and large numbers of such beneficiaries are at present enjoying their benefits. The cost of education is so much less in those lands than in America that students who must be objects of charity here could maintain themselves in honorable independence there.

If then it be not *necessary* for students to come to America in order to get an education, is it *desirable*? We think not, for the following reasons:

1. The expense of education in America is from five to ten times as great as in Asia.

2. A foreign education tends to unfit an Asiatic for usefulness in his own country. It is demonstrable that few of the natives of Asia educated in America have been any aid to the evangelization of their own country, while many hundreds of well-educated and devoted men, trained in the institutions on mission

ground, are laboring in churches, dispensaries, hospitals, schools, asylums, editorial chairs and charitable societies, and are the pillars of the rising evangelical communities which they adorn. These men have published cyclopædias, dictionaries, books on grammar, rhetoric, history, mathematics, natural, physical and mental science, and are editors of scientific, literary, political and religious periodicals. Their praise is in all mouths, and their influence on the rising fortunes of their native lands is conceded by the bitterest enemies of the truth.

3. The money annually wasted in sporadic charity to students in America from western Asia alone would support at least five or six times their number in the educational institutions of their own country, each one of whom would be far more likely to be of use to evangelism than those trained here. One of the most experienced educators of America, who enjoyed exceptional opportunities for observing the effect of training in this country men from mission fields, said that they "are almost always spoiled."

4. In the few cases in which natives educated in America go back to their own lands in any evangelistic capacity, they seldom or never enter into the *native* way of life, nor lead the *native* thought, activity and development. They go out as *Americans*, draw American salaries, live in an American way, and, if they can, control and administer American funds. They voluntarily assume some of the disadvantages of foreigners, without gaining their counter-vailing advantages. They are envied rather than admired, and do not compare in influence and prestige with either the genuine native laborers or the foreign missionaries.

5. And this leads us to say that the education of the youth of mission fields in America by the supporters of missions is contrary to a well-settled policy, in which it is of the last importance that Christians in America should be in entire accord with their missionaries. It is not generally known that in many fields great progress has already been made toward self-support. Numerous churches have been built by the natives, manned by native pastors,

supported entirely by native contributions, and engaged in native missionary work for the spread of the gospel, and are independent of foreign control. In not a few places the natives have also assumed the support of the common schools, and have paid largely toward the endowment of seminaries and colleges. Young men educated in the country enter into this indigenous work, live upon the salaries which can be paid by their own people, form an integral part of the body politic of their land. The utmost efforts of missionaries are put forth to encourage and extend this movement. It is the only direction in which they can go with any hope of the final establishment and prevalence of gospel institutions.

Now the education of young men in America, unless in very exceptional cases determined by the missionaries themselves, stands right in the way of this policy. The individuals so educated cannot and do not enter into native spheres. Moreover, they carry back the desire and power to enter into direct relations with American donors, and so to determine the scale of expenditure of American funds in their own country. It is needless to say that they use this power in a direction contrary to the policy of the missionaries. They favor support of students, churches, schools and missionary work by American money, where the steady pressure of the missionaries would bring about native self-support and extension. This retrograde policy, unwise in itself, has the added disadvantage that it is divisive and promotes the spirit of party. Already it has borne bitter fruit on many mission fields, and, if persevered in, will continue to make confusion and put back the great end for which all labor and pray.

6. In view of these considerations, we think it the duty of Christians steadily to decline to aid by their contributions the students who may from time to time apply to them. A consistent adherence to this policy would prevent any from coming who have not means of their own to defray their expenses. With the great facilities at their door, no student from mission fields will be deprived of a thorough education at home.

GENERAL ARTICLES.

FOREIGN MISSIONS AND CHURCH UNION.

Much has been written on the reflex influence of foreign missions on the church, and much remains to be written. It is a fruitful theme, and admits of a wide range of treatment and illustration. One phase of the subject which has been gradually brought to the front by the logic of events is quietly pressing itself upon the attention of the church to-day, and is entitled to recognition, viz., co-operation in mission fields, and its influence on evangelical churches in Christian lands. Co-operation is already an accomplished fact in several of the countries where the great missionary enterprise is making itself felt. In one notable instance—Japan—a much closer union than that which is implied in the word co-operation already exists among the representatives of five denominations of Christians holding the same system of doctrine and adhering to the same principles of church government. It is well known that even beyond this an earnest effort is now being made to bring together into one organic whole the United Church of Christ in Japan and the Congregational churches already planted in that marvellous empire. The serious spirit in which this effort has been undertaken by the Japanese themselves, as well as by the foreign missionaries on the ground, indicates a profound desire for such co-operation in that inviting and promising field as shall reduce the number of general organizations to the minimum and secure the moral force of one united, large and effective church. Moreover, whatever else may be said of the recent proposition of Bishop Bickersteth and the Osaka Conference to take preliminary steps for the formation of one great Protestant Church in Japan, it must be admitted that it more than hints at the existence of a spirit of union. The same spirit is manifest in the Presbyterian Alliance of India, which held its Fourth Council in Bombay last year. It was organized for the express purpose of furthering co-opera-

tion among the missionary representatives of the Christian bodies holding the Presbyterian doctrine and polity. The admirable historical summary on "Union and Co-operation in Foreign Missions," given in the *Presbyterian Review* of last July by the Rev. William J. R. Taylor, D.D., shows that, with but one exception, the great Presbyterian family of churches engaged in the work of foreign missions not only stand pledged to co-operation in the foreign field, but regard it as eminently desirable that co-operation should be so conducted as to further organic union wherever possible. The almost unanimous voice of the church is that the division lines which separate Presbyterian bodies in Christian lands should not be introduced and perpetuated in heathen lands. To further this much-desired end a commendable willingness is expressed to insist on those things only which are essential to the integrity of the Presbyterian system, allowing things non-essential, even such as are sometimes magnified in Christian lands, to drop out of sight.

But all this is a virtual acknowledgment of the indebtedness of the church to foreign missions. The Pan-Presbyterian Council and not a few church courts have taken high ground as to union and co-operation in the work of evangelizing the world, but they have *followed* rather than led foreign missionaries and church courts in foreign fields in this notable advance. The foreign missionary enterprise has thus answered a double purpose in the direction of Christian union, and even of church union. It has furnished the occasion of much earnest prayer and conference on the subject in Christian lands, which has issued, as we have seen, in definite action looking to union and co-operation in evangelistic work; and it has afforded notable examples of such union and co-operation in several mission fields. But is all this prayer and effort to go for nothing in their influence on the church at home? If it be counted most undesirable to

embarrass the organization of churches in India or China or Japan by introducing the divisions which separate the church in Christian lands, can it be counted eminently desirable to continue such divisions where the gospel has long shed its beneficent light? Some have already answered the church's efforts for union abroad with the rather startling challenge, "Physician, heal thyself!" With such criticism we have little sympathy, for it is quite conceivable that churches may be so held in bondage by distinctive peculiarities as to make union at home difficult, if not impossible, for a time, and yet throw all their influence against the transmission of these peculiarities to churches gathered from among the heathen. It nevertheless remains that with thoughtful, earnest, godly men, such vigorous and sustained efforts to promote co-operation and church union abroad must tell on co-operation and union at home. It cannot be that churches organized in the midst of heathen darkness and composed of persons but recently brought into the light shall be permitted to excel those in Christian lands in manifesting the spirit of Christian union, and in hastening the answer to our Lord's prayer, or declared will, "that they all may be one." So it comes to pass that the foreign missionary enterprise in this as in many other directions is destined to prove a blessing to the Church of Christ.

REV. AUGUSTUS BRODHEAD, D.D.

The following affectionate and discriminating tribute to this beloved brother in Christ, who fell asleep August 29, is from the pen of his companion in labor, the Rev. J. J. Lucas, of Allahabad. It is fitting that it should find a place in this department of our magazine, as Dr. Brodhead was not only for many years one of the most honored and efficient missionaries of the Board of Foreign Missions, but, even when compelled by impaired health to withdraw from his chosen field, continued to be a zealous friend and able advocate of the cause to which he had given his life. At the time of his death he was the chairman of the committee of the Synod of New Jer-

sey having charge of the simultaneous meetings which have recently been held throughout the state with such happy results.

In the death of Dr. Augustus Brodhead our India mission has met a great loss. A member of the mission for eighteen of the best years of his life, he wrought with such patience, self-forgetfulness, wisdom and love that he won the respect, confidence and love of all his missionary brethren. He gave years to the study of the language, and, as a result, the books and hymns he wrote are a rich legacy to the church of India. His presence at any missionary gathering was a blessing—he was so wise in counsel, so ready to listen to others, so full of that love which "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Thus he lived among us—his life a model. He has gone from us, but he is not dead. He still lives and speaks to us—his memory a sweet perfume whose fragrance can never die. As a member of the mission, I feel sure I say what is in the heart of each, that we can never forget the humility, unselfishness and love which marked the whole life among us of our dear brother and friend, Augustus Brodhead.

JESUITISM IN MEXICO.

Our readers are already familiar with the heartrending story of the martyrdom in Ahuacatitlan. The October number of THE CHURCH gives with some detail an account of the cold-blooded murder of three native Christians, one of them a young minister of the gospel. It was the work of a mob instigated by an infuriated Roman Catholic priest. It was earnestly hoped that in vindication of the law, and as some guarantee of protection for the future, speedy justice would be meted out to the guilty parties. To aid in securing this end, one of our missionaries, the Rev. J. Milton Greene, D.D., addressed a letter to the president of the republic and received the following reply:

Yours of the 22d is before me, and having carefully read its contents, let me express to you my most sincere thanks for the kind terms in which you refer to myself and my administration, but of which I do not feel myself to be worthy. I beg to assure you that I lament most deeply the sad occurrences to which you refer, and feel the deepest interest in securing

for the guilty parties the punishment which they so justly deserve. To this end I will repeat the instructions which I had already given to the governor of Guerrero, requesting him in addition to inform me at frequent intervals of the progress which is being made in the trial of the criminals, with detailed statements as to the decisions reached.

Let me avail myself of this opportunity to assure you of my friendship and desire to serve you in every way possible.

Dr. Greene adds:

Since receiving the above we have intelligence to the effect that the state government is conducting the trials with all possible energy and is very hopeful of convicting the murderers. The great difficulty which they encounter arises from the fear of the poor Indians to tell the truth about the priest's sermon. So it is ever in this land. The priesthood instigate the crimes and then employ all their reputed sanctity and divine authority in intimidating those who, in telling the simple truth, would secure their condemnation.

The facility with which these poor creatures invent and sustain falsehoods is beyond all belief, unless one has lived among them for a time. Lying is not only a venial sin, it is often a positive virtue, as they believe, practice and insist.

The friends of Protestantism, however, were doomed to a bitter disappointment, as will be seen from a letter of Dr. Greene dated October 13:

We are in the fires. Clerical influence and money had been brought to bear so strongly upon the subordinate authorities in Ahuacatlan that not only were not the guilty parties punished, but our surviving brethren were in danger of sharing the fate of their martyred companions, and on Saturday last a delegation of them came to inform us what was passing. We at once requested an interview with the president, which was accorded us on Monday, and if the half of what was promised shall be fulfilled, our interests will be safe in Guerrero for years to come. Very cordial was the reception given us by General Diaz, who manifested the deepest interest in the facts we presented, asking to have them presented to him in detail afterward in a written form, which was done. The evident corruption of the local judiciary, and the inhuman treatment of the poor widows who plead for justice upon the murderers of their husbands, made the president's eyes flash fire and his face glow with anger and shame.

Thanking us for the information given and assuring us of a cordial hearing whenever we needed his services, he gave us all, including our humble Indian brother who accompanied us, a hearty shake of the hand, and we left, confident that energetic measures would be taken to punish the guilty parties. The chief of the police has reported to the state government that he could not secure the needed testimony to determine who were the criminals, but we were able to furnish the president with the names of the persons who killed poor Abraham with the machete and also shot Felipe Zaragoza, and also with the names of those who were eye-witnesses of these horrible deeds and are ready to give their testimony whenever called. The fact is that large bribes have been given by the priest to secure his own immunity and that of his brutal instruments. The tricks of Jesuitism, as we see it face to face and feel its power, include all the crimes in the calendar and all conceivable artifices by which the truth may be concealed and the laws violated with impunity.

IMPORTATION OF JESUITS.

There is no longer any doubt that we are passing through a very serious crisis. Large numbers of Jesuits, who are said to be Carlists from Spain, are arriving in every Spanish steamer and being distributed over the land. No less than fourteen arrived in one steamer a few days since. With these are coming not a few Sisters of Mercy, (?) whose very presence is an insult to the memory of Juarez and to the laws of reform. It is well known that the enormous sums being contributed for the coronation of the Virgin of Guadalupe, amounting as they do to millions, perhaps eight to ten, are enough to crown twenty virgins, and many believe that these funds are really destined to sustain a war of fanaticism.

As the outcome of the same unprincipled fanaticism, which stops at nothing, however diabolical, to accomplish its purpose of overthrowing Protestant missions, Dr. Greene writes of the poisoning of Miss Clotilde Baleazi, a young Mexican lady of rare attainments and devout piety, who had been sent by our mission to open a school in El Paraiso, Fabasco. She met with a cordial reception, not only from the Protestant brethren, but from many Romanists who were eager to avail themselves of the educational advantages for their daughters. They contributed of their substance and lent their

influence toward the establishing of the school. The young lady had just fairly begun her work when she showed unmistakable evidence of mental aberration. Careful investigation left no doubt in the minds of the brethren that this was the result of a deliberate plan to poison her.

Dr. Greene writes from Mexico City:

Miss Baleazi has arrived from Fabasco in a convalescent state, but still far from well. The fact of her having been poisoned has been most clearly established, but, as nearly always happens in such cases, it is impossible to determine with legal certainty who were the guilty parties. No one in El Paraiso doubts the poisoning, and all believe that the two Jesuits (missionaries) were the originators of the diabolical scheme. Its realization was made comparatively easy by the fact that Clotilde received her meals from a Romish family whose declared sympathy with the school is now believed to have been pure hypocrisy. The poor victim is now being cared for by the mission, and under the very best medical treatment is rapidly improving. She is determined to return and pursue her work. Her whole heart is interested in the education of her Fabasquenian sisters. She has rare capacity, was able to win the sympathy even of many Romanists, and we hope that she is destined to gather new influence and be more widely useful, for what she has suffered.

That the outbreak in Ahuacatitlan and the poisoning of the teacher are not merely the result of spasmodic hatred, but rather part of a widespread persecution, is evident from the following paragraph of the same letter:

In Comalcalco, also some fifteen miles from El Paraiso, are found other two Jesuits who are doing all that their subtle and malicious cunning can devise to exterminate our little congregation. Yesterday came a long letter from the pastor in Granados, telling me that an uprising of the people was expected hourly, as the fanatical element had been inflamed with a murderous hatred of our people, which only blood could appease, and begging to be permitted to flee with his wife and child to save their lives. We should not be at all surprised to receive at any hour sad news from Comalcalco. The fact is that a very profound and abiding impression is made all over the state in favor of our work, and only Jesuitical

arms and methods can avail to check it even temporarily. Arguments, facts, history—Romanism has none of these with which to neutralize our influence. A thinking people will pronounce against the system without fail. But with the dagger, the pistol, the incendiary match and the deadly poisonous powder, Jesuitism is mighty and will prevail until the stronger arm of the civil power, uplifted at length in majestic wrath, shall strike down these radicals, and make real the boasted religious liberty of the people. Day by day the conflict thickens, the controversy grows more and more bitter between the conservative and the liberal organs, violations of the laws of reform growing out of the denunciation of these on the part of the Romish clergy are multiplying all over the land, and soon, very soon, the government must brace up and call a halt, or practically recede from its liberal position and leave the Jesuits masters of the situation. Such are the things which we see and feel in the furnace.

That the Presbyterian Church, which spends thousands of dollars annually in mission work in Mexico—a work conducted by a goodly company of her choicest sons and daughters—may understand the situation clearly, both as to the great need of the gospel in that priest-ridden country and the difficulty encountered in publishing the glad tidings, we make the following extracts from a letter written by our missionary, the Rev. Isaac Boyce, of Saltillo:

The actual state of affairs in Coahuila is something as follows:—The priesthood manifests an activity and aggressiveness not shown by them in long years. They have maintained a Jesuit college in this city for some years, which now numbers its students by the hundreds, drawn largely from the wealthy and influential families of the state. Of more recent date are the following facts and abuses: a nun's school, if indeed not a convent, has been established during the last year, and is crowded with pupils. The nuns in charge appear at pleasure on the streets in the dress of their order. The clergy likewise go about in their official vestments. Bells are rung almost continually. In the towns outside the capital saints are carried in procession through the streets and even through the open country. In both Monclova and Patos I have witnessed such processions, and known of several others in the place. In Patos I saw a proces-

sion estimated at near two thousand souls coming from la Florida, bearing the saint Dolores to the church, a distance of nearly five miles. The same happens all over the state. A good Catholic came to our place of worship during service in this city in a drunken state, and, entering, cursed and abused "los Protestants" until ejected, and then kept it up outside. We had him arrested and taken into the police court for trial. When his case was called for trial, it happened the lawyer who represented us was outside the court room. Our preacher asked leave to call him, which permission was given; but in the three minutes he was absent the prisoner was dismissed, the mayor claiming that no charge was presented against him. And it was only when Senor Birlangi, about the only stanch liberal of influence in the city, took up the case that the scoundrel (not the greatest who figured in the case, however) was re-arrested and a light fine imposed by the mayor, he fearing a complaint to Mexico City. The Methodist Episcopal Girls' School was stoned and the windows broken in broad daylight by the students of the Jesuit College, and nothing can be done toward their punishment.

ROMISH CHURCHES CROWDED.

Aside from this, there is a wonderful change in the attitude of the people toward the Roman Church and toward Protestantism. The churches are crowded as I have never before seen in Mexico, and this not by the women and ignorant classes, but by the more intelligent and influential men of the capital—lawyers, doctors, legislators and government employes. Men who have been heretofore posing as liberals I now see coming out of the cathedral, not now and then, not on special occasions, as on great feast days, but every few days. The homes of the common people, heretofore generally open to us to talk on religious subjects, are hermetically closed to gospel influence and teaching.

But why is there this change? It is easily accounted for. The present governor is a fanatic in religion, of convivial if not libertine life, and officially a pliant tool in the hands of the clergy. These last know full well their man and the opportunity given them, and are improving it to the full. They recognize full well that by skillful manipulation of the head of the state government they have nothing to fear from the inferior officers. These last have everything to lose and nothing to gain by opposition, and, guilty, fall in line, even if it is not true that they are only too willing to

lend themselves to the trampling down of the laws of the Reformation and the return to their former condition of devotees.

A TROPHY OF GRACE.

REV. THOMAS TRACY.

Let me tell you of the death of one of our Scripture readers, Nandkishor. It was my sad privilege to be with him at the time, and I will try and share with you the impression which I received as I witnessed his triumphant end of a painful and sad life.

His conversion occurred not far from fifteen years ago. At the time he became known to those who were afterwards instrumental in his being brought to Christ, he had started on a pilgrimage to the famous shrine of Jagan Nith. Although a Brahmin, he was so ignorant that he was quite unable to read. He was a young man, but had led such a life of sin that disease in one of its worst forms had made him a cripple, and threatened to soon end his days on earth. One who saw him at the time said that he was a living skeleton. Knowing as he did that he could not long live in such a condition, and with no hope of recovery, he decided that his best course was to reach, if possible, the sacred temple of Jagan Nith, and gain the merit of ending his life there. God, however, intended better things for him, and led him in a way he knew not. Nandkishor's home was in a village about forty or fifty miles from Etawah, and a short distance from the railway station at Shekabad.

He had travelled as far as Etawah, and there had left the carriage for some purpose, and was sitting near the entrance to the station, when he was observed by the civil surgeon of the town, who was accustomed to go or send to each passenger train that he might be of service to any in need. This officer was an eminent Christian, and now that he has fallen asleep, the memory of his life on earth is ever fragrant. Nandkishor was induced to give up his journey and go to the hospital in hope of being healed. At this hospital there was a Christian compounder, and at that time an inmate who was also a Christian. More than this, the missionary of the station and his helper were accustomed to visit the sick and

tell them of the love of the Lord Jesus Christ. In these circumstances we see the loving hand of God in guiding this wanderer to himself, for such favorable conditions could hardly have been found in all that region of country.

SOUL-HEALING.

Slowly the mind of Nandkishor was awakened, and slowly was he drawn to the Saviour who so lovingly held out his arms to receive him. Ignorance and prejudice and pride gave place to deep spiritual insight and firm faith and confidence in Jesus as the only Saviour of men. A good degree of health was granted to him as the result of care and skill, but he never gained entire recovery. A crooked body and a painful abscess remained to be to him his cross; but health of soul had come, and with it hope and courage that never seemed to fail or falter. He gave careful attention to books, and was soon able to read, and in time was fitted to bear the message of love that had won his heart, to those who were in darkness and death as he had been.

For a number of years he spent his time in being carried from village to village or living in parts of the country where the gospel was almost entirely unknown. He was fond of singing, and gave much instruction in this way, accompanying the singing with a simple instrument of music. How far his words and example were used of God to lead men out into the light of life, we shall never know until we stand with him before the throne of God; but that one whole family is rejoicing in the Saviour through his influence it is a joy to record.

During the latter portion of Nandkishor's life he was stationed at or near Etawah, where I saw much of him and learned to esteem him very highly.

The last time he was able to be at our place of preaching was upon the occasion of the visit of three of our missionary brethren, who testified to his clear and apt presentation of the truth. His text was 1 Cor. 1:30, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

CHRISTIAN HEROISM.

One trait of character was very strongly marked. He was a hero in the courage and

power of endurance which he displayed. I think I never heard him complain of his pain, although his sufferings were very great. His house was in the city, as that was the most convenient place for him to live; but as his strength grew less, and the heat became extreme, I suggested that he come and live near my house, where his condition would be rendered more comfortable. He came, and the effect of the change was delightful to witness; but it was only then that the noble character of the man shone out in its brightness. One day he said to me, "My coming here is all in answer to prayer. I could not groan in the city lest the people should hear and say, 'Where now is your God?' Here I can groan." His faith in Jesus never seemed to waver for a moment. On the last day of his sojourn on earth, as I saw the shadows gathering, and knew that he would soon be with the Saviour whom he loved, I said to him, "My brother, what is the state of your heart?" He lifted his weak and trembling hands, and striking them together as he had often done in song before, he repeated a couplet of a familiar hymn, as his dying testimony to him whom he had taken as his Saviour long ago. The meaning of the words as nearly as I can render them is, "Let another regard him or not regard him, I will indeed regard in my heart Jesus."

The morning light came, but Nandkishor had gone where they need not the light of the sun. His face was radiant with a new joy, as though it reflected the smile of him who is the glory of that better land.

THE COURAGEOUS PREACHER.

REV. HENRY V. NOYES, CANTON.

Rev. Mr. Lo is a preacher of the Southern Baptist Mission at the city of Shek Kok, about eighty miles from Canton. When the writer went with others in July, 1885, to assist in administering relief to sufferers from extensive floods which had recently occurred, we found that this preacher had personally made a very thorough investigation of the villages in the region where he lived, and could give accurate information which greatly assisted us in our distribution. He labored with us from morn-

ing until night, and sometimes, after walking all day, would go after dark to villages two or three miles away to see that they were not neglected. The beauty of this untiring activity on his part was that it was put forth on behalf of those who had been bitterly hostile to him and his work. Not a year had yet passed since that memorable September, 1884, when the chapel where he lived was attacked. At two different times he was threatened with death—once by a police officer. The knife was placed at his throat, but he was finally spared. The fright that one of his children got at the time was supposed to have caused its death. He came to Canton and reported. It was suggested to him that he remain for a short time until the storm should blow over; but he said he could not do this: it was the very time when his scattered flock most needed comfort. So he went back, and amid much reviling and threatening went from village to village, visiting and comforting the families of his charge.

We sympathized with him in the peculiar joy he seemed to feel in assisting to give rice to the famishing people who had so recently abused him. And his joy seemed to be much increased by the thought that this work would open the way for afterwards preaching the gospel. I left him with the profound impression that if, as some say, "there is not a true convert among the Chinese," then this world has not a true convert anywhere.

A ROMAN CATHOLIC COLLEGE IN SIAM.

The following paragraph from a recent letter of Rev. S. G. McFarland, D.D., of Bangkok, shows that the Romish propaganda is not confining its attention to this continent, but is grasping after position and power in heathen lands as well:

The Roman Catholics have recently been making strenuous efforts to gain the patronage of the public and the favor of the king in the founding of a college. They have raised funds among the natives and foreign community (to which the king and queen contributed liberally) to erect a building, said to cost \$40,000. The building is now under contract. The ceremony of laying the corner-stone took place a few days ago, with unusual display. The king's oldest

son, the crown prince, favored the occasion with his presence, accompanied by nearly all the high princes, and in the presence of a large gathering of people performed the usual ceremony of laying the corner-stone, with a show of royalty. The projectors of the enterprise are of course jubilant.

The *British Weekly* is authority for the statement that the Niger Trading Company has adopted the policy of the prohibition of intoxicating liquors in trading with the African tribes. This policy it is said has been adopted for *financial* reasons. It has been found that rum so demoralizes the natives as to ruin trade. So serious has the menace to commerce from this source become that the Niger company is also bringing a strong pressure to bear on the Congo Free State and on the German and Belgian governments to adopt the same policy. It is to be hoped that this appeal to the *pocket* will be more potent in arresting this death-dealing traffic than the appeal to the *conscience* of interested parties has been. If principle cannot succeed in keeping Christian nations from deluging Africa with rum, to the destruction of its teeming millions in soul and body, philanthropy will welcome any agency which can succeed. The experiment is made none too soon, as the traffic in intoxicating liquors has assumed alarming proportions on the Dark Continent. Mr. Wight Hay, speaking recently in Sheffield, England, made the appalling statement that where one missionary had been sent to Africa to evangelize its heathen tribes, seventy thousand barrels of rum had been sent for purposes of barter!

Benares is held sacred for ten miles round, but particular places in it are accounted peculiarly holy. One visit to this city secures for the pilgrim a sure admission into heaven. Many resort here from all parts of India to finish their days; and so great is the fame of its holiness that many rajahs have *wakils* residing here to perform for them the requisite ceremonies and ablutions.—*Two Years in Upper India.*

"Let the whole earth be filled with his glory."—Ps. 72:19.

LETTERS FROM THE FIELD.

PERSIA.

MUSSULMAN PUPILS.

HAMADAN.

MISS ANNIE MONTGOMERY:—When we returned from Teheran we found our seventeen girls all well, having been cared for by our faithful Sarah, who has been such a blessing to us in our work; she is so good, so earnest, so true. Since then the boarders have increased to twenty-six, two Nestorians, two Jews, twenty Armenians and two Mussulmans. The last two have only been with us four months, and we feel thankful grace was given us to brave the danger receiving them involved, and give them the bread of life when they stretched out their hands to receive it. Even should we lose them very soon they could never, we think, be contented to live as they would otherwise have done. Taking them last week for a visit to their parents, we had them dress after their own Moslem fashion, for we want it clearly understood that we do not wish them to adopt our costumes, but to become good, true, useful *Persian* women. Though they had only for such a little while been accustomed to the long neat dresses worn by our American girls, it was with difficulty they could be persuaded to let us see them, so ashamed were they of dresses that are longer than those their mother wears. They have learned to be cleanly and tidy, to sew fairly well and to crochet some, and, best of all, they have learned "God so loved the world," the commandments and many other Scripture verses.

TRAINED TO WORK.

Since the end of June last year the ten or twelve girls who can sew well have made seventy-four dresses, one hundred and twenty undergarments, thirty-two aprons, eight *chadders*, six beds, five quilts, six pillows, twenty-six pairs of curtains, ten pairs of sheets, besides a good deal of crochet and fancy work. In the last four months they have washed about a thousand pieces, and have done all their own mending, cooking and sweeping. When one takes into consideration that all these girls have lessons in three languages, and some of them in four, if we do not call ours an "industrial school" we must surely give them credit for being very industrious, and we think their learning to be so valuable a lesson among a people who would so much

sooner stain their souls with sin than soil their hands with honest work.

That till this year we have had no serious illness in the school seems a special proof of our Father's loving care. Had the sickness come to the children last year, when we had no help to care for them, no physician to attend them and no room in which to make them comfortable, how much harder it would have been! Three of our boarders—a little Jewess and two Armenians—have been almost at death's door, but, by God's blessing on Dr. Alexander's constant attendance, they have recovered. Two or three of the smaller ones took whooping-cough, but, coming in the spring, it soon passed away, and the close of the year finds us all well.

Our school work has only been continued progress in the branches heretofore taught. New pupils coming, and others leaving almost as soon as they have learned to read well, would not be encouraging work were it our main object to make a great school; but since we wish especially to lead our scholars to the Lamb of God, and give them a sufficient knowledge of God's word to make them good and useful men and women, we do not so much regret the lack of time for more advanced studies. The higher education of women must be something to look forward to for the coming generation.

CLOSING EXERCISES.

Our closing exercises were held in the church. Of course we wish the parents to see what progress their children have made, but rightly or wrongly we are far more anxious that the little ones shall be preachers for that day, and give the crowds who come to listen to the "good news" and some of the rules God's word supplies for the guidance of those who are called by Christ's name. This year we had in Persian Christ the "Light of the World," etc., and in Armenian Bible verses about giving, etc. The church was filled with spectators and they were a most attentive audience.

The first of our boarders who has completed her time with us left us then, and joy mingled with our sorrow in parting from her, because we can give her such a good name and can feel that she has found the "pearl of great price," and goes from us

a true and earnest Christian. One of our girls has professed her faith in Christ and has been received into the church.

MISSIONARY SPIRIT.

We have a mission band among the scholars which meets monthly, and the members earn a *shahes* a week for their contributions. Some of the little boys of their own accord asked to have a Saturday morning prayer-meeting, and after the first meeting requested that a box be prepared for them, as they wished to give something to the heathen at this meeting also.

BOYS GRADUATED.

HAMADAN, September 5, 1887.

MRS. JAMES W. HAWKES:—On July 7 we attended the closing exercises of the boys' school. They were held in the church, and a fair assembly of people came to see and hear. The exercises were varied, and the boys acquitted themselves well, and gave their teachers reason to rejoice at their evident progress in different branches. Three of the boys who have been five years in the school finished their course of study there. The brightest one of them has begun the study of medicine with Dr. Alexander, and the other two look forward to useful careers—one in the ministry, to which his dying father dedicated him. On the 17th of July we celebrated the communion and welcomed three new members into the church.

We recently sent two of our native workers—Mirzas Osature and Sahag—to one of the villages where Mr. Hawkes and I spent a few days on our tour in the spring. At that time the people expressed themselves strongly in favor of our sending a teacher and establishing a school among them. These young men were accordingly sent out to make arrangements for the opening of a school, but when they reached the place they found no one ready to take it up. A priest was there, and the people were too timid to accept. At the time of our visit there was no priest, one having recently died and no other having been appointed. Still we feel that the day is coming when they will welcome Christian workers among them.

MEDICAL WORK PROSPERING.

In regard to the medical work, Dr. Alexander has furnished me some interesting items. For the past two months the dispensary work has had to be limited on account of the scarcity of medicines,

but the visiting practice has been continued. The work has been hindered by want of room in the dispensary, all who came being obliged to be crowded into one small room. Patients whom it was desirable to keep on the premises under the doctor's own eye were actually scattered around the yard. Mirza Said had endeavored to do spiritual work among the patients, keeping a supply of Bibles at hand to interest those who were waiting, and engaging in conversation where it was possible. But you will readily see the difficulties in the way of examining patients, dispensing medicines, and carrying on religious conversation in one small room. However, there is a brighter outlook, as Dr. Alexander has been able, partly from the proceeds of his work, to erect a building which will be an important factor in the work of the future. The building is about forty feet square and contains five rooms, three on the lower floor intended for dispensary work, two up stairs to be used at present as quarters for the boys of the school who board there, and subsequently to be used for permanent patients. The doctor is encouraged to feel that he is gaining ground among the upper classes, and pleased at the evidence of a spread of advanced ideas among them. He has in addition to other work a class of young men beginning the study of medicine, some with the intention of practicing, others probably only to add to their stock of accomplishments. But this, too, will help toward a revolution of Persian ideas on the subject of medicine, which is most desirable.

INDIA.

SEEKING THE TRUTH.

KOLHAPUR, September 15, 1887.

REV. G. W. SEILER:—As Mr. Ferris is here temporarily, I have lately begun to go with two helpers to some large town a dozen miles away, make that my headquarters and preach in several surrounding villages, and the next week, the weather being favorable, to some other centre. Sometimes rainy weather has frustrated my plans, but as the monsoon is nearly over I hope to visit many places in this way before the end of the year.

There have been no baptisms this year, though there are inquirers. Occasionally one or more comes nearly to the point of baptism, then keeps aloof. An old Mohammedan officer in the Kolhapur infantry bought a Bible and a commentary

on Genesis lately. He told me that when he read to his wife the account of the crucifixion they both wept, and he says the Mohammedans and their Moulvi call him "infidel" because he reads the Bible. In the city there is a Sepoy who says he intends to be a Christian and then not be dependent on the mission. Out in Wadgaon—twelve miles northeast—which I have visited twice within a month, there has always been much opposition to the gospel, especially since a widow and her son there became Christians. When I pass through the town to visit the Christian family's house, hardly any one speaks to me; caste people there shun our teacher because he teaches a few low-caste boys, though he tells me that two or three are truth-seekers and come to his house secretly.

TENDER MERCIES OF HEATHENISM.

People there and elsewhere when in extremity avail themselves of Christian benevolence, if they can do it without incurring social disabilities. Two months ago, when I was in Wadgaon, I saw the wife of a Maratha in the teacher's house. She lived in the neighborhood and had been cast off by her husband without just cause, and she was suffering from dropsy, her face and limbs being swollen. None of her husband's caste people would take care of her, but told her to go to the "Padre Saheb," or the native Christian, and become a Christian (Hindus do not see why a person in good health or circumstances should become a Christian), so she went to the native Christian's house, and once there, being "defiled," they had further reason for not visiting her. She spoke of being "made a Christian," but under the circumstances I could not be satisfied with her motives, and thought the best course would be to have her brought first to the hospital in Kolhapur and see whether she would get well and then wish to be a Christian. So it was decided that she should come to Kolhapur the next day in a cart, but afterwards I heard she got much worse and could not come, and in three days she died. Poor woman! She begged to the last day to be sent to the Padre Saheb, but of course was too ill. Perhaps she believed; let us hope so. Caste considerations would not permit of her being taken out of the Christian's house and cremated by her caste people. In the first place they had brought a pressure on her to go there, and now no one—not even her husband—would help our teacher to dispose of her remains, and he finally had to write to the police

patel for help, who accorded to her the burial of an outcast or a "nameless" person! This one instance (and there are many) shows how pitiless the caste system and those who maintain it are. But, you know, Hindus do not like it when they are called heathen.

A very clever woman surprised me one day, three months ago, by talking very rapidly and giving pertinent illustrations in support of what I was saying in an address to an assembly on a street in Wadgaon. That woman had courageously gone into Ramchandra's house once or twice to assist in caring for the diseased woman, and Ramchandra says she is determined to be a Christian. We shall see.

THE JAINS.

The Jains, who are like the Buddhists, are not a whit better than the caste-ridden Hindus. They do not pretend to know whether there is a God or not, and are as foolish and mean in caste views and practices as Brahmins and Marathas. They are careful not to kill an insect even, but one of them might poison a human being or one of his family that had become a Christian and would still be a good Jain. Out here we get sick of practical Hinduism and Buddhism, but "distance lends enchantment to the view," and Buddhist doctrines are stated in terms that are misleading to our American people and peculiar to Christian theology alone.

OUT-STATION AT NURLEH.

Yesterday Mr. Ferris and I returned from a visit to Nurleh, thirty miles northeast by north, which has lately been made an out-station to Panhala. A Christian teacher lives and teaches there. We saw two inquirers there of several years standing. I should rejoice if they were baptized. We spoke publicly in two parts of the town and were well received. We called at Wadgaon on our return. We have never done so much preaching in and around Kolhapur as this year, and I see our Christian families in the city are slowly and surely having an influence in the right direction.

JAPAN.

OPENING WORK IN NANAŌ.

YOKOHAMA, September 13, 1887.

REV. H. LOOMIS:—The city of Nanao contains about 15,000 inhabitants, and is located on the west coast of Japan. Some time since Rev. Mr.

Porter, of Kanazawa, decided to attempt work at that town, and sent a native preacher in advance to secure some place for holding services. When it was known that it was Christian preaching that was intended, the people refused to rent the theatre or any other building, as the purpose and hope was to keep out that religion by refusing to supply any place for their services.

But after some time and considerable effort a teacher of an English school offered the use of his building on the condition that Rev. Mr. Porter would visit the school and thus make it seem that it had the sanction and support of some foreign teacher. It was probably a mere matter of business that led the teacher to assist missionaries in this way. But the Lord can use various means to accomplish his purposes.

At the first service there was a large and very attentive audience. The officials of the city were quite well represented, and showed special interest in what was said and done. A class of ten was formed at once for the study of the word of God, and they would also procure a suitable place for further services.

The teacher of English had previously given a part of his time to instruction in a Buddhist school, but after providing the place for a Christian meeting he was dismissed from that position. But he still continues his private school for teaching English, and is very urgent that some missionary should visit the school once a month and assist in his enterprise. The students unite in the same request for a missionary teacher; and so there is now a most interesting field opened for Christian effort.

A CHRISTIAN SOLDIER.

About three years ago a Christian soldier was discharged from the army and went to Kanazawa for the purpose of attending school. He obtained a room and board at the house of a person named Nakamura. They hated the Christian religion very bitterly, as they supposed all believers were like the Catholics. But the young man (Takangi) was so pleasant and agreeable that he obtained permission to take their only child (a daughter about thirteen years of age) to the Sunday-school. At the same time he was very persistent in telling the mother about this religion that he had found so full of comfort to himself.

After a while the mother and child began to attend church and prayer-meetings; and they were

the most regular and punctual of all the attendants. They had an intimate friend whose husband had died, and with the help of Takangi she was persuaded to come to church and hear the consoling truths of the Christian faith. The result was the conversion of the widow and her mother, and the children were also believers and helpers in Christian work.

Mrs. Nakamura became more and more interested, and finally accepted of Christ as her Saviour. About three months after this event her husband received an appointment as jailer at Komatsu, a town about twenty-five miles distant. The people of that place were very strong Buddhists and haters of Christianity. The priests had made their boasts that Christianity could get no footing in Komatsu, as their own religion was so well established. Two young evangelists went there to labor during their summer vacation, but could only get a few boys to attend their services.

While they were still there Mrs. Nakamura came with her husband and began to tell her friends and neighbors about this new and blessed way. They were at first quite opposed and offended at such talk, but she insisted that they should come and see for themselves. Then she invited the evangelists to her house, and many were thus induced to hear and study the word of God.

When the evangelists left the city a little band was formed which pledged themselves to keep the Sabbath, and also to meet for prayer and study of the Scriptures.

BUDDHIST PRIESTS ALARMED.

Tidings of Mrs. Nakamura's work and zeal having reached the priests, they were so much afraid of the results that they put up notices that no one must go to hear this Christian woman, as it would bring upon them the wrath and vengeance of the gods. But this only helped the cause of Christianity, as it advertised it, and she was constantly beset by people who came to inquire about this strange doctrine.

The band of inquirers met regularly, and Mrs. Nakamura was their leader. Sometimes there would be thirty or forty present, and this was regarded as a great success after the discouragements that were experienced at first. She also began a Sunday-school for the instruction of the boys whom the young evangelists had interested.

After a while a young Christian worker began to go there regularly for the purpose of conducting

religious services. The Rev. Mr. Winn would sometimes accompany him also. In this way the work has grown until quite a number of believers have been gathered into the fold of Christ. Seven persons were baptized at one time, and others have been added since. When Rev. Messrs. Winn and Porter went there on a visit the Christians came out of the town some distance to meet and welcome them as the messengers of God. On their departure they were accompanied in the same way.

A LAMB FOLDED.

About this time Miss Porter, of Kanazawa, felt a great desire to get the daughter of Mrs. Nakamura under her care and into a Christian school; but she very much feared that they would not be willing to part with their only child. But after earnest prayer the subject was mentioned, and the mother was so delighted at the suggestion that as she went out to invite people to the services she sometimes forgot her errand. She said that the child could go at any time, and when her course was completed could remain four years and assist in teaching or other work.

The mother and the child came to Kanazawa just at the time of the Christmas festival. She said with tears of joy that it had been her greatest desire that the child might be educated to be useful and a blessing to her people; but she had not the means to pay for it, and so she asked the Lord to provide some way by which it could be accomplished. Now she knew that the Lord answered prayer, and she believed he would use this child for his glory.

While she was speaking a boy came in, and she besought him to go and plead with his parents to come and hear about the Christian's God who would hear and answer prayer. Then she went all over Kanazawa visiting her friends and relatives and telling them of her faith and what the Lord had done.

It was less than a year since she first heard of Christ, and her joy was unbounded at the sight of the Christmas tree and the group of happy children. The next day she received a letter from the class at Komatsu saying that they had met on Christmas and had prayed and tried to celebrate the birth of Christ as best they could. As some of them were in a printing office they prepared some Scripture texts on cards and sent them to Kanazawa as a Christmas present to the children of that place. There were eleven in this class at Komatsu.

When Mrs. Nakamura first left Kanazawa she was very much distressed because she had not received baptism. She was also afraid that she was losing the privilege of public worship, and her faith might become cold. But she was told that the Lord would be with her at Komatsu, and the religion of Jesus Christ was sufficient to sustain her in all places and under all circumstances.

Now she rejoices and says, "It is all right." She is never so happy as when engaged in leading some one to believe in Christ, and never wearied of her faithful but sometimes very self-denying work.

The city of Komatsu is now an out-station of Kanazawa, and the young soldier (Takagi) is a student at Kyoto, prosecuting his studies in preparation for the ministry.

CHILE.

THE RELIGIOUS PRESS.

VALPARAISO, September 9, 1887.

REV. W. E. DODGE:—Our tract work is very encouraging. We have printed (as I wrote you, at far less cost than New York prices) 44,000 carefully-selected and revised tracts. Nearly all have been circulated. The tracts are not sown to the winds, but are given out through well-known agents, the field being divided into three districts for this purpose. I rejoice that the Board has been able to favor Chile in the new appropriations. The sum for tracts will count for a good deal. The returns show that our publications are having effect. Oh for strength to push our press plans! This, along with preaching, will ere long move the country. The tokens are that we are beginning to be felt. There is more opposition on the part of priests. Possibly we shall have to pass through a period of special resistance, which will be the evidence that the gospel is moving Chile, but I am convinced that we are here for a great work. The difficulties are many, but God will give the victory. Just now I feel that a small work on the monarchism of Rome (or rather despotism) and the democratic principles of the republic is much needed, to meet the wants of intelligent citizens. I hope that we may get out something of the kind this year. Our aim to do our own work in the main is practical. There is good printed matter in Madrid and elsewhere, but with few exceptions it is better to prepare articles and pamphlets on the ground.

ITEMS FROM STATIONS.

SANTIAGO, September 14, 1887.

REV. J. M. ALLIS:—In Concepcion it will be necessary to vacate the chapel we have been using, as the building is to be torn down and reconstructed. There is a strong feeling that it would be wise to have our own church building there, and so arranged as to have a school in connection with it. Some money has been offered. We shall direct Mr. Jorquera to work out the problem and see what can be done, and when we have the facts we shall report. Probably nothing can be arranged till after the annual meeting. In Valparaiso there are held the usual services with growing interest. There have also been meetings held in the Almedral, a separate part of the city; also in Vina del Mar, a suburb five miles away.

Regular services are held in Quillota, and since the last itinerary trip through the Aconcagua valley other services in the cities mentioned above. We hope to make them more regularly. There was some opposition in Los Andes, but the authorities have faithfully promised to render full protection, and we will see that the one who is to preach does not go alone. It needs at least two. It should be mentioned that a young ladies' mission band in Valparaiso has rendered excellent service this year. The profits went the last year to the purchase of a bethel for seamen, this year for the Chile church. They raised about \$900, Chile currency, or \$450 gold. A part was spent in getting a new organ for the church, and part in fixing the roof of the church, and the rest, a small sum, in starting a Sunday-school library.

EDUCATIONAL WORK PROSPERING.

The winter has been exceedingly rainy in the south, so that for some time railroads could not be used. The severity of the rains has prevented the proposed visit to Angol and Chillan, but now as spring draws nigh they will be renewed.

The Instituto Internacional makes a fine showing. The cholera at the beginning of the year had a bad effect in keeping the scholars from coming, but now the number is greater than ever before. The outlook for this school is very good. There is every reason to believe that it will make steady gain toward self-support. The epidemic of cholera last year hindered the possibility of making much

show this year. The state of the school's finances will admit of our securing from the United States and from Germany the teachers needed to supply the places of those whose contracts expire. The present contract for the rental of the building used will expire in about two years. It would be wise, if the Board could see its way, to put this school and the seminary work in a permanent building to be owned by the Board.

The Escuela Popular of Valparaiso is to be put in fine shape this year. We are to secure the services, as we hope, of a well-recommended and skilled teacher from Madrid. We have made him a proposition. If we can secure him we shall have not only a good principal for the school, but a valuable helper in mission work, and one who will make this school more of a gospel institution than it has been possible heretofore with the teachers accessible. We hope to meet any extra expense the bringing out of such a man will involve by funds raised on the ground. We shall have to vacate the premises next January, but have been fortunate to hold them so long without rent.

DAKOTA MISSION.

AMONG THE CAMPS.

PINE RIDGE, DAK., Oct. 4, 1887.

REV. CHARLES G. STERLING:—This field is a large one. It calls for more men to work it thoroughly. I would be glad of an English co-worker. Otherwise there should be native helpers stationed at the camps. The camps call for far more visits than I can make. The people in one camp in particular are begging for a church and for regular services.

I made a visit lately to the Cheyenne camp, twenty miles distant on the White river. I held services through an interpreter, in which interest was shown by those present, and afterwards had a conference with Little Chief, the head chief of this people. He begged for a school and a church. These people have neither. They have been nomadic in their habits, but seem to be becoming more settled, and are building themselves houses along the White river. There are about five hundred of the Cheyennes here, and it is not impossible that the Tongue-river Cheyennes, who are more in number, will be transferred to this point.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

RECEIPTS FOR HOME MISSIONS, NOVEMBER, 1887.

ATLANTIC.—*South Florida*—Crystal River, 32; Kissimmee
mb-ech, 8 37; Winter Haven, 7. 47 37
BALTIMORE.—*Baltimore*—Baltimore Broadway (sab-ech., 6),
12; Faith, 15 11; Deer Creek Harmony (sab-ech., 10), 26;
Fulton, 3; Taneytown, 35. *New Castle*—Dover, 64; New
Castle 1st (sab-ech., 14 50), 212 02; Port Penn, 11 50; Wloom-
ico, 30; Wilmington Central sab-ech., 14 02. *Washington*
City—Washington 4th, 66 75; Assembly (sab-ech. M. S., 60),
144; Western sab-ech. M. S., 26 28. 719 66
COLORADO.—*Boulder*—Valmont, 1 25. *Denver*—Denver 23d
Ave, 33 28. *Pueblo*—Colorado Springs, 204 41. *Santa Fe*—
Ocala, 7 80. 246 74
COLUMBIA.—*Idaho*—Spokane Falls, 30 11. *Oregon*—Beth-
any Ger. (sab-ech., 3), 20; Corvallis, 15; Eagle Park Ger., 2;
East Portland, 14 08. *Paget Sound*—Renton, 7 70; Sumner,
22 95; White River, 4 63; Rev. C. C. McCarty, 7 65. 124 14
DAKOTA.—*Aberdeen*—Frederick, 5. *Central Dakota*—How-
ell, 81 etc.; St. Lawrence, 10; Volga, 3; Westington, 8. 26 81
ILLINOIS.—*Alton*—Chester, 5; East St. Louis, 20; Green-
field, 3; Jerseyville, 45; Litchfield, 9. *Bloomington*—Bement,
27 15; Gibson City, 28 14; Heyworth, 19; Piper City, 12 83.
Chico—Alto Pass, 3 51; America, 1 50; Cobden, 17 56; Galum,
4 10; Metropolis, 5. *Chicago*—Austin, 8 10; Chicago 41st St.,
120 88; Scotch sab-ech., 4 53; Deerfield, 5; Elwood (W. M. S.,
10), 20; Glenwood, 5; Half Day, 3 25; Herscher, 5 74; Hyde
Park 1st, 501 69; Normal Park, 11 14; Peotone, 75 21. *Free-
port*—Freeport 1st, 50; Marengo sab-ech., 21 15; Rockford
Westminster (sab-ech., 1 81), 28 37. *Mattoon*—Morrisonville,
7 60. *Rock River*—Centre, 22 50; Geneseo, 23; Milan, 25;
Morrison, 49 08; Pontiac sab-ech., 5. *Schuyler*—Burton Me-
morial, 20; Lee, 4; Perry, 5; Plymouth, 5 28. *Springfield*—
Irish Grove, 10; Pisgah, 5 27; Sweet Water, 3; Unity, 2;
Rev. W. L. Tarbet and wife, 8 87. 1258 63
INDIANA.—*Crawfordsville*—Alamo, 35; Colfax, 5; Eugene
13; Feedersburg, 1 15; Rev. T. D. Fyfe, 20. *Indianapolis*—
Hopewell, 65; Indianapolis 12th, 5. *Logansport*—Crown
Point (sab-ech., 5 50), 12 50; Goodland, 8; Michigan City (sab-
ech., 1 65), 26 66; Pisgah, 2 35; South Bend 1st, 18 76. *Muncie*—
Muncie, 31 79; Portland, 5 50; Wabash, 7 50. *New Al-
bany*—Hanover, 12 40; Laconia, 2; Rehoboth, 4; Sharon, 1.
Piomassee—Pleasantville, 2; Princeton, 87 25; Spencer, 7 50;
Terre Haute Moffat St., 4. *White Water*—Rising Sun, 6 47. 335 83
IOWA.—*Oedar Rapids*—Big Grove, 5; Garrison, 10; Linn
Grove, 3 50; Monticello, 3 25; Wyoming, 21 90. *Council
Bluffs*—Clarinda, 49 89; Corning, 30 50; Council Bluffs sab-
ech., 35 90; Pilot Grove, 3 05; Walnut, 9 25. *Des Moines*—
Knoxville, 4. *Dubuque*—Hopkinton, 11 26. *Fort Dodge*—
Alta sab-ech., 4; Fondas (sab-ech., 1), 10; Rolfe, 8 59;
Schaller, 8 12; Vail, 16 80; West Bend Ger., 6 81. *Iowa*—
Hingham, 8 16; Keokuk Westminster, 93 98; Liberty-
ville, 4 20; Mediapolis, 7 20; New London, 3; Oakland, 7 23.
Iowa City—Muscatine Ger., 5. *Waterloo*—Grundy Centre
(C. G. R., 10, sab-ech., 1 50), 53; Morrison, 8; Toledo, 5 40. 435 76
KANSAS.—*Emporia*—Mulvane, 3; Peotone, 5; Through
Rev. W. H. Bradley, 7 75. *Highland*—Hiawatha, 7; Wash-
ington, 13 06. *Larned*—Beaver, 50; Canton, 3; Kingman,
5 10; Larned, 9 75; McPherson, 91 75. *Neosho*—Parsons,
58 88. *Osborne*—Smith Centre, 4 25. *Solomon*—Minneapolis,
25 38. *Topeka*—Edgerton, 3 05; Manhattan, 41; Oskaloosa,
9; Topeka 1st, 172 13; Wakarusa, 3 25. 512 35
KENTUCKY.—*Ebenezer*—Ebenzer, 5 58; Falmouth, 6 87.
Louisville—Louisville College St., 48 95. 61 40
MICHIGAN.—*Detroit*—Ann Arbor, 60 27; Detroit Union,
5 54; Westminster, 57 63; Ypsilanti, 40. *Grand Rapids*—
Mackinaw City, 6. *Alamogordo*—Sch olercraft, 12; Sturgis, 10.
Lansing—Albion, 13 46; Marshall, 10 52. *Naginaw*—Argen-
tine, 10 75; Calkinsville, 5 77; Corunna, 13; Linden, 8 81;
Saginaw City sab-ech., Rev. A. F. Bruske's Bible Class, 11 63. 811 73
MINNESOTA.—*Mankato*—Redwood Falls, 10; St. Peter's
Union, 12 70. *Red River*—Angus, 5; Bethel, 3; Bradford,
1 8; Enoch, 5; Keystone, 3; Knox, 3; Western, 7 85. *St.
Paul*—Merriam Park, 23 83; St. Paul Central, 19 20; House
of Hope sab-ech., 15 02. *Winona*—Glasgow, 2; Harmony, 2;
Lyon, 12 35; Lake City, 40 50; Oranoco, 8 50. 170 63
MISSOURI.—*Kennett*—City—Eldorado Springs, 3; Knob Nos-
ter, 4 90; Raymore, 23 21; Warrensburg, 16 25. *Oark*—
Eureka Springs, 23; Joplin, Y. F. M. S., monthly concert, 2 50.

Palmira—Clarence, 4. *Platte*—St. Joseph Westminster, 10.
St. Louis—Ferguson, 10. 103 86
NEBRASKA.—*Hastings*—Blue Hill, 18 51; Nelson, 3; Osceola,
2. *Kearney*—Ansley, 8 50; Broken Bow, 3; Plum Creek, 16.
Nebraska City—Auburn, 7 25; Fifth, 4 20; Meridian Ger., 7;
Plattsmouth, 3; Prairie Centre, 1; Tecumseh sab-ech., 4;
Returned by a missionary, 100. *Niobrara*—Black Bird, 2;
Daily Branch, 2; Hainesville, 3; Scottville, 2 50; West Union,
1 12. *Omaha*—Belle Centre, 2; Fremont 38; Lyons, 5 25;
Omaha Ger., 12; North, 18; Webster, 3 30. 261 53
NEW JERSEY.—*Elizabeth*—Basking Ridge (sab-ech., 30),
107; Cranford, 5 68; Elizabeth 1st, 233 54; Westminster,
50 51; Lamington, part, 106. *Jersey City*—Jersey City 2d,
35 85; Paterson 3d, 30. *Monmouth*—Cream Ridge, 5; Far-
mingdale, 35. *Morris and Orange*—East Orange 1st, 302 29;
Flanders, Girls' Mission Band, 5; St. Cloud, 143. *Newark*—
Bloomfield Westminster, 193 45; Montclair, 25 47; Trinity,
115; Newark Memorial, 32 50. *New Brunswick*—Amwell 2d,
20; Kingwood, 2; Lambertville, 80; Milford, 18; Trenton
1st, 723 08; Prospect St., 48 91. *Newton*—Andover sab-ech.,
1 79; Blairstown (sab-ech., 11), 172; Hope, 3; Newton, 136;
Phillipsburg Westminster, 17 56. *West Jersey*—Atlantic
City Ger., 2 75; Bridgeton 2d, 81 52; Cedarville 1st, 9 42;
Hammonton sab-ech., 25. 2711 22
NEW YORK.—*Albany*—Broadalbin, 2; Gloversville, 97;
Kingsboro', 29; Princetown, 15. *Binghamton*—Bainbridge,
21 78; Cannonsville, 10; Nichols, 5; Smithville Flats, 6 93.
Boston—Roxbury 1st, 35; South Framingham, L. M. S., 6;
Taunton, 10. *Brooklyn*—Brooklyn 1st (M. C. C., 32 70), 32 70;
2d sab-ech. M. S., 100; Lafayette Ave. (M. C. C., 38 03, sab-
ech., 850), 508 03; Edgewater 1st (M. C. C., 4 98), 18 98. *Buf-
falo*—Buffalo 1st, 1000; East, 10; Coken, 5; Franklinville,
14; Silver Creek, 29; Union Miss. Meeting, through Rev. H.
Ward, 36. *Cayuga*—Auburn Central, 74 08; Dryden, 8 84;
Genoa 1st, 51; Ithaca, 742 88. *Champlain*—Port Henry,
85 33. *Chemung*—Big Flats, 25. *Columbia*—Ancram Lead
Mines, 4; Centerville, 5 51; Spencerstown (sab-ech., 4 76, L.
M. S., 10), 14 76. *Genesee*—Alexander, 10; Batavia, 200; Wy-
oming, 14 50. *Geneva*—Canandaigua, 14 87; Dresden, 12;
Geneva 1st, 43 45; Penn Yan (sab-ech., 10 87), 90. *Hudson*—
Centerville sab-ech., 8 50; Florida, 37; Good Will, 16 20;
Livingston Manor, 4; Middletown 2d, 17 21; Ridgebury,
2 05; Rockland 2d, 2. *Long Island*—East Hampton, 15. *Nas-
sau*—Christ ch., 117 28. *New York*—New York 5th Ave.,
from a member, 1000; Brick, 729 54; Mt. Washington, 161 75;
Scotch, 1019; Zion Ger., 10 52. *Niagara*—Lockport 1st,
162 56. *North River*—Freedom Plains, 45; Little Britain
sab-ech., 10; Mateawan, 37; Poughkeepsie (sab-ech., 100),
117 67. *Ontario*—Middlefield Centre, 7 06. *Rochester*—Clark-
son, 8; Dansville, 24 58; Genesee Village, 325; Lima sab-ech.,
10; Rochester Brick, 260; Calvary, 20 64; Westminster, 33;
Victor, 26; Wheatland, 20. *St. Lawrence*—Potdam, 158 60;
Watertown 1st, 334. *Steuben*—Arkport, 3 40; Jasper, 50 84;
Woodhull, 3 50. *Syracuse*—Skanateles (sab-ech., 40), 60 09;
Syracuse Park Central, 242. *Troy*—Bay Road, 2; East Lake
George, 7; Salem, 2; Troy Second St., 1467 90; Woodside,
251 59; Waterford, 563 16. *Utica*—Clinton, 188 81; Holland
Patent, 32; Knoxboro', 24 87; Martinsburgh (sab-ech., 1 70),
4 70; Orleans, 12 26; Williamstown, Floral Mission Band,
5. *Westchester*—Riverdale, 25; Yonkers 1st, 163 90; West-
minster, 60. 11285 82
NORTH DAKOTA.—*Fargo*—Elm River and Station, 25 45.
Fembina—Bathgate, 2; Mt. View, 4 50. 32 95
OHIO.—*Bellefontaine*—Bellefontaine, 16 30; Patterson,
3 19; Upper Sandusky, 6; Zanesfield, 5 05. *Chillicothe*—
French, 5. *Cincinnati*—Avondale, 62 86; Cincinnati 1st, 25;
7th, 54 23; Lebanon, 23; Springdale (sab-ech., 5), 23 30.
Cleveland—Cleveland 1st, 192 2d, 1000; Calvary Chapel, a
member, 50. *Columbus*—Columbus 5th Ave., 10. *Dayton*—
South Charleston, 18. *Huron*—Fremont, 100; Huron, 15 63;
Norwalk, 75 42. *Lima*—New Stark, 12; Rockport, 3. *Ma-
honing*—Clarkson, 3; East Palestine, 7 50; Leetonia, 12;
Youngstown 1st, 70 14. *Marion*—Jerome, 3 12; Liberty, 6;
Ostrander, 20 13; Richwood, 8; York, 2. *Maumee*—Bowling
Green, 40; Eagle Creek, 2; West Bethesda, 11; Montpelier,
2. *Portsmouth*—Cedron, 2; Peesburgh, 3; Hanging Rock,
7 63; Mt. Leigh, 13; Russellville, 17. *St. Clairsville*—Bethel
sab-ech., 11; Buffalo, 87 39; Concord sab-ech., 56; Nottingham
sab-ech., penny collection, 15 10. *Steubenville*—Bethel, 33 06;
Cross Creek, 5; New Harrisburgh, 10. *Wooster*—Belleville,

7 45; Mansfield, 33 30; Perryville, 12 85; Shelby, 14.
Zanesville—Dresden, 26 66; Jersey, 22 50; Madison, 43 34.

2265 60
PACIFIC.—Benicia—Bolinas, 6 30; Napa (sab-sch., 10), 163;
San Rafael, 270 60; Tomales, 7 50. Los Angeles—Los Angeles
Boyle Heights, 15; San Pedro, 11 60; Westminster, 7;
Wilmington, 11 50. Sacramento—Slissons Station, 4 10. San
Francisco—West Berkeley, 40. San José—Gilroy, 18. 554 50
PENNSYLVANIA.—Allegheny—Allegheny North, 401 77;
Providence, 188 35; Bakerstown, 10 50; Bellevue, 6 45;
Glasgow (sab-sch., 3 31), 12; Glenfield, 10 26; Hillands, 12 70;
Hoboken, 8; Rochester, 3; West Bellevue, 5. Blairsville—
Armagh, 8; Beulah, 63; Blairsville, 152 87; Braddock, 41;
Fairfield, 71; Greensburg, 88 90; New Alexandria (sab-
sch., 19 31), 115 78; New Salem sab-sch., 20; Foke Run,
82; Unity, 38. Butler—Butler, 126; Centerville, 17; Fair-
view, 5; Martinsburg, 5; Plain Grove, thank-offering,
22 50; Summit, 3; Sunbury sab-sch., 14. Carlisle—Green
Castle, 26; Mercersburg, 46 35; Robert Kennedy Memorial,
10 25; Shermansdale, 5 16; Shippensburg, 40; Wells Valley,
1. Chester—Clifton Heights, 4 16. Clarion—Clarion, 25;
Perry, 10. Erie—Conneautville, 7 22; Harbor Creek, 6;
Jamestown, 6 11; Oil City 1st 23 30; Springfield, 8; West-
minster sab-sch., 8 41; Sugar Grove, 2. Huntingdon—Alexan-
dria, 114 18; Bethel, 1 40; Hollidaysburg (sab-sch., 10 16),
91 87; Little Valley (sab-sch., 4), 7; Logan's Valley, 22;
Lower Spruce Creek, 25; Petersburg, 13 08; Spruce Creek,
400 17. Kittanning—Apollo (Y. L. H. S., 20, sab-sch., 11),
114; Bethel, 10; Bethesda, 2 25; Tunnelton, 6 57. Lack-
awanna—Archbald, 10; Bowman's Creek, 5; Montrose, 50;
Scranton 1st, 239 2d, 204 20; South Wilkesbarre, 5; Syl-
vania, 2. Lehigh—Easton 1st sab-sch., 25; Brainerd, 554 37;
Hokendauqua, 15 30; Portland, 9 50; Slattington, bal., 10;
Summit Hill (sab-sch. No. 1, 22 57, sab-sch. No. 2, 6 12),
79 42; Tamaqua, George Wigen, 25; Upper Mt. Bethel, 6.
Northumberland—Bald Eagle and Nittany, 20 30; Buffalo,
58 84; Holland Run, 5; Mahoning, 134 25; Milford, 15;
Milton, 102 78; New Berlin, 14 50; Watsonstown, 27; Wil-
liamsport 2d, 18 05. Philadelphia—Philadelphia 2d, in part,
674 70; Bethany (Pastor's Jubilee Fund, 5), 10; Clinton St.
Immanuel, 40 06; Tabernacle, 488; Walnut St., 500; Wood-
land, 572 50. Philadelphia Central—Philadelphia Covenant,
20; Gaston sab-sch., 21 80; Princeton sab-sch., 115 64; Rich-
mond, 2 66; West Arch St. sab-sch., 90 95. Philadelphia
North—Arlington, 61 11; Bristol, 33 45; Germantown Mar-
ket Sq., 121 74; Leverington, 24; Macalester Memorial, 4 47;
Thompson Memorial (sab-sch., 10 25), 41 60. Pittsburgh—
Bethany, 17 30; Cannonsburg, 15 85; Mansfield, 100; Mt.
Washington, 11; Oakdale, 55 13; Pittsburgh 2d, 55 16; East
Liberty, 130; Park Ave., 82 83; Shady Side, 68; Racoon,
106; Sharon, 3; Wilkinsburg, 71. Redstone—Dunlap's Creek,
43 66; McKeesport, 136 68. Shenango—Clarksville, 34 65;
Neshannock sab-sch., 80; Unity sab-sch., 50. Washington—
East Buffalo, 50; Forks of Wheeling, 140; Upper Ten Mile,

82. Wellsboro—Allegheny, 2; Coudersport, 10 84; Etikland
and Osceola, 44. Westminster—Cedar Grove, 25; Centre (sab-
sch., 2 94), 16 25; Christ Chapel, 210; Leacock (sab-sch.,
1 94), 38 88; Mt. Joy, 24; Slate Ridge, 15; York 1st, 258 30;
Calvary, 46 88. West Virginia—Bethel, 6; Morgantown, 10.
9004 76

TENNESSEE.—Holston—Chuckey Vale, 4; Mt. Lebanon, 3;
New Hope, 1; Lamar, 6. Union—Hopewell, 1 25; Madison-
ville, 5.
20 25

TEXAS.—Austin—Eagle Pass, 5; Taylor (sab-sch., 5), 25.
North Texas—Denison, 81 15. Trinity—Baird (sab-sch., 5),
30; Windham, 2.
143 15

UTAH.—Montana—Deer Lodge,
11 00

WISCONSIN.—Chippewa—Dorchester, 5. Lake Superior—
Ishtepeming, 11 25; Martel, 3; St. Ignace, 4. Madison—Mad-
ison Ger., 5; Middleton Ger., 1 58; Platteville sab-sch., 5.
Milwaukee—Milwaukee Perseverance sab-sch., 5 20; Oost-
burg, 13; Pike Grove, 18 65. Winnebago—Fort Howard, 4;
Omro, 5.
75 68

Woman's Executive Committee of Home Mis-
sions.....\$12,500 00

Total received from churches November, 1887.....\$43,231 37

LEGACIES.

Bequest of Mrs. N. L. McLaughlin, dec'd, late of
Apollo, Pa., 100; Eliza D. Heaselgrave, dec'd, late
of Troy, N. Y., 50..... 150 00

MISCELLANEOUS.

"A. M. T.," 5; Widow's mite, 1; Mrs. Mary Sam-
mis, Huntington, L. I., 25; Captain Alexander
B. MacGowan, 12th U. S. Infantry, Fort Sully,
Dak., 5; "Psalm 116: 12, 13," 30; "C. R.," 500;
Rev. J. J. Rankin and wife, 10; Sab-sch. of Alle-
gheny County Home, Pa., 3; "A Cherokee
brother's" one-tenth, 25 cts.; I. B. Davidson,
Newville, Pa., 12; "Cash," 75; Dr. William St. G.
Elliott, London, England, 125; "A friend," 250;
Mabel Slade, East Orange, N. J., 200; Edward
Cope, Germantown, 300; Mrs. Julia D. Wickes,
Poughkeepsie, N. Y., 100; Hapland, Chicago, Ill.,
250; "C. Ark.," 10; Anonymous, 5; "W. W. L.,"
25; J. T. Williston, Ashland, N. Y., 1 50; J. B.
Woods, Sprouts, Ky., 20; Society of Inquiry of
Union Theological Seminary, 29 63..... 1,982 38

Total received for Home Missions, November,

1887.....\$45,863 75

Total received for Home Missions from April

1, 1887.....326,611 49

Total received during corresponding months, 1886, 233,951 93

O. D. EATON, Treasurer,

(P. O. Box 1938) 280 Broadway, New York.

RECEIPTS FOR SUSTENTATION, NOVEMBER, 1887.

BALTIMORE.—Baltimore—Baltimore Broadway, 8 00
COLORADO.—Boulder—Valmont, 4 cts. Santa Fe—Phoenix,
5. 5 04
ILLINOIS.—Alton—Sparta, 17 80. Freeport—Harvard, 5.
Schuyler—Appanooee, 5. Springfield—Pisgah, 88 cts.; Unity,
33 cts.; Rev. W. L. Tarbet and wife, 65 cts. 29 66
IOWA.—Oedar Rapids—Wyoming, 73 cts. Fort Dodge—
Fonda, 2. Iowa—Keokuk Westminster, 26 cts.; New Lon-
don, 10 cts.; Mediapolis, 24 cts. Iowa City—Muscatine Ger.,
1. 4 38
KANSAS.—Emporia—Mulvane, 2. Neosho—Yates Centre,
4. Solomon—Belleville, 3. Topeka—Topeka 1st, 9 20. 18 20
KENTUCKY.—Ebenzer—Flemingsburg, 6 25
MICHIGAN.—Detroit—Detroit Westminster, 1 98
MISSOURI.—St. Louis—St. Louis Lafayette Park, 34 40
NEBRASKA.—Hastings—Nelson, 10
OHIO.—Bellefontaine—Patterson, 11 cts. Cleveland—Cleve-
land 1st, 6 40. Portsmouth—Feesburg, 1. St. Clairsville—

Farmington, 8; Nottingham, 18. Zanesville—Jersey, 75 cts.

34 26

PENNSYLVANIA.—Lehigh—Summit Hill (sab-sch. No. 1, 75
cts., sab-sch. No. 2, 21 cts.), 2 65. Philadelphia—African 1st,
2 50. Philadelphia North—Manayunk, 10. Pittsburgh—
Shady Side, 17. Shenango—Unity, 7.
39 15

WISCONSIN.—Lake Superior—Martel, 5; St. Ignace (chil-
dren, 3), 12. 17 00

Total received from churches, November, 1887.....\$193 32

LEGACIES.

Bequest of Mrs. N. L. McLaughlin, dec'd, late of
Apollo, Pa..... 50 00

Total received for Sustentation, November, 1887.... \$243 32

O. D. EATON, Treasurer,

(P. O. Box 1938) 280 Broadway, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, NOVEMBER, 1887.

Albany—Albany 3d, 35. Binghamton—Bainbridge sab-
sch., 10. Brooklyn—Brooklyn 8, 3d St., 75 14. Buffalo—
Sherman, 15. Champlain—Beekmantown, 8; Peru, 3; Con-
stable, 5; Mineville, 5 20. Hudson—Goodwill, 12 54; Mid-
dletown 2d, 40 58. Long Island—Easthampton, 5; West-
hampton, 20. Lyons—Newark, 2 50. Niagara—Lockport
1st, 20 79; Knowlesville, 10. North River—Poughkeepsie, 69
cts. Oswego—Hamden, 9 60. Rochester—Rochester Memori-
al, 9. St. Lawrence—Brownville, 5; Dexter, 7; Sackett's

Harbor, 10; Potsdam, 5 42. Steuben—Hammondsport, 17 42.
Troy—Lansingburg Olive, 9 87; Troy 2d St., 50; Bay Road,
4; East Lake George, 3. Ulster—Clinton, 25; Ulster West-
minster, 66 22. Westchester—Greensburg, 100; Sing Sing,
62 03; White Plains, 22 35. 664 25

O. D. EATON, Treasurer,

(P. O. Box 1938) 280 Broadway, New York.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FOR THE MONTHS OF JULY, AUGUST AND SEPTEMBER, 1887.

Elizabeth—Woodbridge, 46 40; Puckamin, add'l, 7; Elizabeth Marshall St., 30; Cranford, 40. 123 40
Jersey City—Newfoundland, 12 58; West Hoboken, add'l, 35; Paterson 1st, 50; Englewood, 250; Passaic sab-sch., 18 01; Paterson ch. of the Redeemer, 50. 410 59
Monmouth—Shamong, 10; Farmingdale, 10; Plumstead, 4 25; Tuckerton, 10 60; Allentown, 45; Columbus, 10; Plattsburg, 2; Tom's River, add'l, 28 53. 115 88
Morris and Orange—Morris Plains, add'l, 60; Stirling, add'l, 10 50; Madison, 150; Chester, 10; Orange 2d, 200 09; Morristown 1st, add'l, 86 03; Orange Ger. sab-sch., 6 50; Rockaway, 31; Orange Bethel, 16 37; Parsippany, 12; Flanders, add'l, 20; Mendham 2d, 20; Dover Welsh, 2. 624 39
Newark—Montclair, add'l, 10; Newark Roseville, add'l, 39 91; Bloomfield 1st, 159 38.
New Brunswick—Holland, 7 80; Princeton 2d, 27 31; Trenton Prospect St., add'l, 46 27; Hamilton Square, 6; Titusville, 12 25; Bound Brook, add'l, 23 26; Dayton, 15; Chambersburg Bethany, 1. 187 89

Newton—Stanhope, 5; Washington, 15; Phillipsburg, 10; Deckertown, 10; Newton, 90; Asbury, 47 22. 177 22
West Jersey—Vineland, 32; Pittsgrove, 20; Atlantic City, 42; Blackwoodtown, add'l, 12; Bridgeton 2d, add'l, 46 96; Cedarville 2d, 3; Swedesboro, add'l, 5 50; Camden 2d, 25; Salem, 59 55; Jericho, add'l, 2 80; Camden 1st, 1 20; Hainmonton, 22 50; Atlantic City Ger., 2 90; Absecon, 10; Pleasantville, 4 35; Pleasantville sab-sch., 1 65; Elmer, 15; Waterford, 7; Berlin, 25; Atco, 10; Green Creek, 5; Cold Spring, 10. 481 71
Donation—Rev. Allen H. Brown, 50 00

Total \$2349 87

Total contributions to close of first fiscal year... \$8162 44

ELMER EWING GREEN, Treasurer,
 P. O. Box 133, Trenton, N. J.

RECEIPTS FOR COLLEGES AND ACADEMIES, NOVEMBER, 1887.

BALTIMORE—*Baltimore*—Broadway, 8 00
COLORADO—*Boulder*—Valmont, 25 cts. *Santa Fe*—Phoenix, 5. 5 25
COLUMBIA—*Puget Sound*—Snohomish City, 2 00
ILLINOIS—*Alton*—Alton, 18; Alton sab-sch., 3. *Bloomington*—Heyworth, 8. *Springfield*—Pisgah, 1 76; Unity, 66 cts. 31 42
INDIANA—*Fort Wayne*—Fort Wayne 1st, 85 34. *Muncie*—Wabash, 1 73. 87 09
IOWA—*Cedar Rapids*—Wyoming, 4 88. *Iowa*—Keokuk Westminster, 1 54; Mediapolis, 1 44; New London, 60 cts. 7 96
MICHIGAN—*Detroit*—Detroit Westminster, 11 56
MISSOURI—*Osage*—Nebraska, 4 00
NEBRASKA—*Hastings*—Hansen, 3; Nelson, 60 cts.; West Hoe, 2. *Nebraska City*—Blue Springs, 8 02; Pawnee City, 10. *Omaha*—Craig, 7. 25 62
NEW JERSEY—*Jersey City*—Paterson 3d, 10. *Morris and Orange*—Flanders, 5. *Newark*—Bloomfield 1st, 69 02. *Newton*—Bloombury, 11 48. 95 50
NEW YORK—*Albany*—Albany 3d, 25 82. *Cayuga*—Fair Haven, 3 15. *Geneva*—Canandagua, 6 38. *Hudson*—Good Will, 3 24. *Long Island*—East Hampton, 8. *North River*—Pleasant Valley, 5; Poughkeepsie, 8 53. *St. Lawrence*—Sackett's Harbor, 5. *Steuben*—Arkport, 1 44. *Syracuse*—Mexico, 22 80; Syracuse 4th, 10. *Troy*—Brunswick, 8 53; Troy Westminster, 11 80. 114 16
OHIO—*Athens*—Amesville, 6. *Cincinnati*—Cincinnati Central, 24 47. *Cleveland*—Cleveland 1st, 38 40; Calvary Chapel, a member, 10. *Lima*—Shane Crossing, 8. *Wooster*—Belleville, 1 50. *Zanesville*—Jersey, 4 50. 89 87

PENNSYLVANIA—*Butler*—Fairview, 3; Martinsburg, 4; Middlesex, 5; Prospect, 5 25. *Carlisle*—Harrisburg Pine St., 67 04. *Carlton*—New Bethlehem, 4. *Erie*—Girard, 7 20; Miles Grove Branch, 2 80; Titusville, 22. *Huntingdon*—Lower Spruce Creek, 10; Sinking Valley, 16. *Kittanning*—Indiana sab-sch., 52 25; Leechburg, 19. *Northumberland*—Shamokin 1st, 4 64. *Pittsburgh*—Mansfield, 13 14; Pittsburgh 2d, 10 86; Pittsburgh 6th, 80; Pittsburgh Central, 17 24; East Liberty, 39; Park Ave., 20 58; Shady Side, 17. *Redstone*—Pleasant Unity, 3 18; Round Hill, 4. *Shenango*—Hopewell, 5 50. 882 68
TENNESSEE—*Union*—Rockford, 2 00
UTAH—*Utah*—American Fork, 4 00
WISCONSIN—*Madison*—Beloit 1st, 7 00

PERSONAL.

"Tithings," 5; Will Hepburn, Brooklyn, L. I., for Ellensburg Academy, 2 50; W. A. Kock, Greenville, Pa., for Park College, 7 92; Rev. Dr. Meade C. Williams, Princeton, Ill., for Poyntette Academy, 50; "C. Ark.," 2; Rev. W. L. Tarbet and wife, 1 28. 68 70

Total receipts for November, 1887..... \$941 81
 Previous receipts for current year..... 9,976 75

Total from 1st May..... \$10,918 52

C. M. CHARNLEY, Treasurer,
 241 South Water Street, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, NOVEMBER, 1887.

ATLANTIC—*Atlantic*—James' Island, 5 00
BALTIMORE—*Baltimore*—Ashland, 7; Baltimore Broadway, 3; Fallston, 1. *New Castle*—Elkton, 25; Smyrna, 5 50. 41 50
COLORADO—*Boulder*—Valmont, 38 cts. *Gunnison*—Aspen, 15 73. 16 06
COLUMBIA—*Idaho*—Summerville, 4. *Puget Sound*—Snohomish City, 3. 7 00
ILLINOIS—*Bloomington*—Clinton, 9 80; Gibson City, 7. *Chicago*—Austin, 4 61; Bloom, 10; Herscher, 4 28. *Freeport*—Warren, 5. *Mattoon*—Vandalia, 5 40. *Peoria*—Green Valley, 4. *Rock River*—Dixon, 35; Garden Plain, 6; Newton, 4. *Schuyler*—Burton Memorial, 5; Hamilton, 2; Macomb, 16 30; Olive, 3; Oquawka, 5 30. *Springfield*—Pisgah, 1 75; Unity, 66 cts. 129 00
INDIANA—*Muncie*—Hopewell, 4; Wabash, 2; Xenia, 3. 9 00
IOWA TERRITORY—*Muscogee*—Wewoka, 8 65
IOWA—*Cedar Rapids*—Atkins, 1 76; Bethel, 4 57; Lyons, 4; Onslow, 6 58; Wyoming, 5 82. *Council Bluffs*—Randolph, 13 10; Walnut, 3. *Fort Dodge*—Fort Dodge 1st, 34 75. *Iowa*—Chequest, 2; Keokuk Westminster, 2 05; Mediapolis, 1 92; New London, 80 cts. *Iowa City*—Muscatine Ger., 1. *Waterloo*—Tama City, 3; Toledo, 6 68. 91 04
KANSAS—*Emporia*—Peabody, 6. *Highland*—Highland, 8 40. *Neosho*—Moran, 2 25. *Osborne*—Hoxie, 2 57. *Solomon*—Fort Harker, 2 25; Solomon, 3 36. 24 83
KENTUCKY—*Elmore*—Falmouth, 5 00
MICHIGAN—*Detroit*—Detroit Westminster, 15 42. *Lansing*—Albion, 6 69. *Monroe*—Raisin, 3. *Saginaw*—Marlette 2d, 4; Mundy, 8. 37 11
MINNESOTA—*Mankato*—Delhi (including sab-sch., 1); 7; Wells, 4. *St. Paul*—Minneapolis Westminster, 56 88. 67 88

MISSOURI—*Osark*—Joplin, 5 50. *Platte*—Hackberry, 1 50; New Point, 2 76; Rosendale, 1 25; Savannah, 2. *St. Louis*—Ironton, 5 50; St. Louis Lafayette Park, 23. 41 51
NEBRASKA—*Hastings*—Nelson, 80 cts. *Nebraska City*—Alexandria, 2 50. *Nobara*—Hartington, 5; Oakdale, 5; West Union, 1. *Omaha*—Webster, 2 50. 16 80
NEW JERSEY—*Jersey City*—Paterson 3d, 10. *Monmouth*—Bordentown, 7 72; Hightstown, 23. *Morris and Orange*—Morristown 1st, 55; Mt. Olive, 8; Orange Central, 200. *New Brunswick*—Bound Brook, 24; Kingwood, 2. *Newton*—Andover sab-sch., 2 55; Hackettstown, 50; Hope, 2. *West Jersey*—Greenwich, 13 90. 398 17
NEW YORK—*Albany*—Albany 3d, 6 60; Albany West End, 7; New Scotland, 5; West Troy 1st, 2 50. *Binghamton*—Cortland, 67 86; Coventry 2d, 9 50; Windsor, 13 25. *Buffalo*—Fortville, 30. *Chemung*—Hector, 4. *Columbia*—Greenville, 2. *Hudson*—Good Will, 4 32; Goshen, 5; Haverstraw 1st, 15 38; Middletown 2d, 4 59; Ridgebury, 72 cts. *Long Island*—Bridgehampton, 13 60; East Hampton, 6. *New York*—New York 1st, 419 63; New York Park, 12 10. *Niagara*—Lockport 1st, 20 81. *North River*—Newburg Union, 40; Pleasant Valley, 5; Poughkeepsie, 4 71. *Rochester*—Caledonia, 7; Dansville, 14 54; Osmian, 2. *Steuben*—Arkport, 1 92; Canaseraga, 4 75. *Westchester*—Stamford 1st, 47 97; Thompsonville, 29 43. 862 13
NORTH DAKOTA—*Fargo*—La Moure 1st, 8 91
OHIO—*Bellefontaine*—Bellefontaine, 4 35; Forest, 5; Paterson, 85 cts.; Upper Sandusky, 4. *Cleveland*—Cleveland 1st, 51 20; Cleveland Calvary Chapel, a member, 10. *Lima*—Lima Main St., 2 82. *Mahoning*—Canfield, 5 15. *Marion*—Delaware, 19. *Maumee*—Toledo Westminster, 25. *Portsmouth*—West Union, 4 10. *St. Clairsville*—Buffalo, 6 66; Martin's Ferry, 9 78. *Steubenville*—Bakersville, 5 10. *Woo-*

ter—Fredericksburg, 30. *Zanesville*—Jersey, 8; Mt. Vernon, 5 87; Newark Salem Ger., 3. 198 87
PACIFIC—*Bentota*—St. Helena, 10. *Los Angeles*—Orange, 12. *Sacramento*—Elko, 6 25. 28 26
PENNSYLVANIA—*Carlisle*—Mechanicsburgh, 10 35; Middle Spring, 80. *Chester*—Coatesville, 22 81; Middletown, 4. *Clarion*—Greenville, 7. *Erie*—Fairfield, 6. *Huntingdon*—Osceola, 9 84. *Kittanning*—Elder's Ridge, 13; Indiana, 16 02. *Lackawanna*—Monroeton, 12 65; Montrose, 50; Scranton 2d, 102 10. *Lehigh*—Summit Hill (Incl. 2 sub-schs., 7 65), 21 18. *Northumberland*—Chillisquaque, 5 50; Great Island, 39; Williamsport 2d, 6 65. *Philadelphia*—Philadelphia 3d, add'l, 1; Philadelphia 1st African, 2 50. *Philadelphia Central*—Philadelphia N. Broad St., 77 30. *Pittsburgh*—Pittsburgh 2d, 14 49; Pittsburgh East Liberty, 40; Pittsburgh Park Ave., 30 87; Pittsburgh Shady Side, 17. *Shenango*—Neshannock, 5 60; New Brighton 1st, 12 39; New Castle 1st, 12 16; Sharon 1st, 13 50. *Washington*—Cove, 5; Cross Creek, 24. *West Virginia*—Morgantown, 4. 614 31
TENNESSEE—*Holston*—Mt. Bethel, 2 00
TEXAS—*Austin*—Eagle Pass, 3 00
WISCONSIN—*La Crosse*—Neillville, 4. *Lake Superior*—Sault Ste. Marie, 15. *Madison*—Beloit 1st, 9; Kilbourne City, 8 25. *Winnebago*—Auburndale, 4; Sherry, 3 70. 38 95
 Total church collections..... \$2,554 99

OTHER CONTRIBUTIONS.

"Nysack, N. Y.," 2; "C. Ark.," 4; Rev. W. L. Tarbet and wife, 1 29; "A Friend," 10; "Tithings," 5 22 29
 \$2,677 28

LEGATES.

Estate of Mrs. N. L. McLaughlin..... 50 00

MISCELLANEOUS.

Interest on investments, 375; Sales of church property, 945; Plans and designs, 20; Partial loss recovered from insurance company, 28 78; Premiums of insurance, 330 89..... 1,699 17

SPECIAL DONATIONS.

Rochester—Honeyoe Falls, N. Y., 10; *Westminster*—Lancaster 1st, Pa., 12; *Northumberland*—Bloomsburg, Pa., a member, 2; Through O. D. Eaton, Treas., 300; W. S. Ladd, Portland, Oregon, 100; W. H. Scott, Philadelphia, Pa., 250..... 674 00

Total..... \$5,100 46

Church collections and other contributions for eight months, April—November, 1887, \$31,614 12 1888, 28,135 96

MANNE FUND.

Miscellaneous.

Installment loan, 63; Interest, 50 75; Premiums of insurance, 17 62..... 131 37

Special Donations.

North River—Mariborough, N. Y..... 13 40

144 77

WILSON MEMORIAL FUND.

New York—*New York* 1st, 1; "A friend in Presbytery of New Brunswick," 1000..... 1001 00

\$1145 77

ADAM CAMPBELL, Treasurer,
 23 Centre Street, New York.

P. O. Box 2010.

RECEIPTS FOR MINISTERIAL RELIEF, NOVEMBER, 1887.

BALTIMORE—*Baltimore*—Annapolis, Mrs. Graff, 5; Baltimore 2d, 90 78; Baltimore Boundary Ave., 43 50; Baltimore Broadway, 17; Elliott City, 10; Fallston, 8. *New Castle*—Green Hill, 2; Head of Christiana, 10; Smyrna, 10. *Washington City*—Darnestown, 10 50; Washington Unity, 7 69. 229 47

COLORADO—*Boulder*—Valmont, 37 cts. *Pueblo*—Colorado Springs, 1; Monument, 10; Table Rock, 5 50. 16 87

COLUMBIA—*Idaho*—Spokane Falls 1st, 25 86. *Oregon*—Albina (sub-sch., 1 25), 10; Eugene City 1st, 11; Portland 1st, 34 18. *Puget Sound*—Olympia 1st, add'l, 1; Snohomish, 2. 133 49

DAKOTA—*Central Dakota*—Canova, 2; Huron, add'l, 27 08. *Dakota*—Mayesand, 1; Mountain Head, 3 30; Pine Ridge Agency, 1. 34 38

ILLINOIS—*Alton*—Chester 1st, 9; Whitehall 1st, 10 20; Yanketown, 3 03. *Bloomington*—Mackinaw, 9 25. *Carro*—Galum, 4 10. *Chicago*—Chicago 8th, 136 17; Chicago 8th, add'l, 4 75; Chicago South, 29 87; Normal Park, 16 25; Oak Park 1st, 106 29. *Freeport*—Freeport 2d, 16 47; Galena South, 68; Oregon, 10; Warren, 5. *Mattoon*—Vandalia, 5 40. *Ottawa*—Waterman, 8. *Rock River*—Centre, 7 55; Princeton, 25 72; Sterling, Mrs. E. L. Paul, 5. *Schuyler*—Bardolph, 3 25; Burton Memorial, 3; Chill, 5; Dodsaville, 3. *Springfield*—North Sangamon, 11 15; Plagah, 88 cts.; Unity, 34 cts. 506 19

INDIANA—*Crawfordsville*—Attica, 7 10; Waveland, 7 35; Williamsport, 12 20. *Fort Wayne*—Fort Wayne 1st, 123 86. *Indianapolis*—Indianapolis 2d, 87 70. *Logansport*—Michigan City 1st sub-sch., 1 86. *Muncie*—Hartford, 8; Wabash, 2 25. *New Albany*—Brownstown, 4 24; New Albany 1st, 49; Vernon, 27. *White Water*—Knightstown, 10; Union, 5. 345 56

IOWA—*Cedar Rapids*—Wyoming, 6 57. *Council Bluffs*—Afton 1st, a member, 20; Walnut, 3. *Fort Dodge*—Calliope, 12 70; Pomeroy, 3 01. *Iowa*—Keokuk Westminster, 6 30; Mediapolis, 2 16; New London, 90 cts. *Iowa City*—Brooklyn, 23 35; Muscatine Ger., 5 31; Union, 6 66. *Waterloo*—Cedar Valley, 3; Kamrar Ger., 5. 96 96

KANSAS—*Emporia*—Belle Plaine, 6; Big Creek, 3; Burlington 1st, 12; El Paso, 3; Peabody, 10 84. *Larned*—Lyons, 16 79. *Neosho*—Iola, 11; Osage 1st, 11 85; Princeton 1st, 4 17. *Osborne*—Smith Centre, 5 30. *Topeka*—Palmyra 1st, 11; Perry, 10 38; Wyandotte (Kansas City), 60. 165 33

KENTUCKY—*Elizabethtown*—Flemingsburgh, 30 65
MICHIGAN—*Detroit*—Detroit Westminster, 17 35; White Lake, 11; Ypsilanti 1st, 20. *Kalamazoo*—Richland, 7 75. *Lansing*—Albion 1st, 6 69. *Monroe*—Adrian 1st, 31 48. *Saginaw*—Marlette 1st, 5. 90 27

MINNESOTA—*Montkato*—Kasota, 8 90; Wells 1st, 3; Westminster, 25 54. *St. Paul*—Minneapolis Highland Park, 27 25. 64 67

MISSOURI—*Osage* (now *Kansas City*)—Clinton 1st, 8 33; Kansas City 2d, 263 16; Knob Noster, 3 80; Shell City, 3.

Oswat—Springfield 2d, 4 20. *Platte*—Craig, 6 50; Graham, 2; Mound City, 11. 301 99

NEBRASKA—*Hastings*—Nelson, 90 cts. *Kearney*—Wilson Memorial, add'l, 5. *Nebraska City*—Plattsmouth, 4. *Nebraska*—West Union, 1. *Omaha*—Omaha Castellar St., add'l, 4 85; Omaha 1st Ger., 5; Schuyler, 7 30; Webster, 2 50. 30 05

NEW JERSEY—*Elizabeth*—Bayonne City 1st, 26; Elizabeth Westminster (sub-sch., 27), 31 59; Perth Amboy, 82 54. *Morris*—Bordentown, 6 80; Lakewood, 34. *Morris and Orange*—Mendham 1st, 69 18; Mendham 2d, 24; Morristown 1st, 50; Morristown South St., 187 79; Mt. Olive, 9 50; Stirling, 6. *New Brunswick*—Kingwood, 2; Trenton 4th, 98; Trenton 5th, 6; Trenton Prospect St. sub-sch., 3 87. *Newton*—Andover, 4 62; Hackensack, 50; Phillipsburg Westminster, 11 25; Stillwater, 10. *West Jersey*—Salem, 69 06, 744 18

NEW YORK—*Albany*—Albany West End, 8; Esperanza, 16 28; Northampton, 1 50; Northville, 16 50. *Binghamton*—Deposit 1st, 8 40; Windsor, 12 85. *Brooklyn*—Brooklyn Throop Ave., 75. *Chester*—Burdett, 11 33; Hector 1st, 6. *Columbia*—Hunter, 10; Spencertown, 3; Windham Centre, add'l, 1. *Geneva*—Canandaigua 1st, 7 98; Dresden, 8 40; Seneca, 55 15. *Hudson*—Good Will, 4 86; Goshen, 57; Middletown 2d, 5 16. *Lyons*—East Palmyra, 12 10; Newark, 28 63; Palmyra, 36 83. *Nassau*—Freeport, 30. *New York*—New York 1st, 50; New York Covenant, 510 29; New York North girls' infant class, 50; New York Phillips, 35. *Niagara*—Lockport 1st, 93 42; Niagara Falls, 22. *North River*—Amenia South, 26 74; Lloyd, 10 25; Poughkeepsie, 6 20. *Rochester*—Caledonia 1st, 5; Olean, 2; Rochester Memorial, 15. *St. Lawrence*—De Kalb, 5. *Steuben*—Angelica 1st, 9 04; Arkport, 2 17; Campbell, 25; Canaseraga, 5. *Syracuse*—Syracuse 4th, 46 24. *Troy*—Chester "mite" and sub-sch., 2 60; Hoosick Falls 1st sub-sch., 7 86; Troy Woodside, add'l, 10. 1536 72

OHIO—*Athens*—Carthage, 3; Deerfield, 4. *Bellefontaine*—Bellefontaine 1st, 4 89; Gallion, 13 50; Kenton, 24 30; Patterson, 96 cts.; Urbana 1st, 16 05. *Cincinnati*—Avondale, 33 19; Cincinnati 2d, 15 10; Delhi, 15; Loveland 9 58; Maple Grove, 1; Monterey, 1; Williamsburg, 4. *Cleveland*—Cleveland 1st, 257 60. *Columbus*—Circleville, 37 85. *Dayton*—Franklin, 12; Jacksonburg, 3 15; Seven Mile, 8; Somerville, 4; Springfield 1st, 13. *Huron*—Fostoria, 25. *Lima*—Lima Main St., 4 43; Ottawa 1st, 8 50; Shanes Crossing, 5. *Mahoning*—Columbiana, 6; East Palestine, 5; Leostona, 11. *Maumee*—Delta, 3 50; Toledo Westminster, 75. *Portsmouth*—Red Oak, 9. *St. Clairsville*—Buffalo, 10 86; Martin's Ferry 1st, 20 81. *Wooster*—Berlin, 3; Chester, 3; Fredericksburg, 82; Mt. Eaton, 5. *Zanesville*—Chandlersville, 4; Coshocton, add'l, 10; Dunoon's Falls, 5; Jersey, 6 75; Newark Salem Ger., 3. 777 02

PACIFIC—*Bentota*—San Rafael, 10; St. Helena (3 from sub-sch.), 25. *Los Angeles*—Hueneme, 9. *Sacramento*—Davisville, 8 10; Sacramento Westminster, 20. 72 10

PENNSYLVANIA—*Allegheny*—Allegheny 2d, 16; Sewickly,

188 76; Tarentum, 9 30. *Blairsville*—New Salem, add'l, 1. *Bates*—Karna City, 2; Martinsburgh, 3; Petrolia, 2; Porterville, 4; Summit, 11. *Cherokee*—Big Spring, 29 60. *Chesapeake*—Downtown Central, H. M. S., 16; Fairview, 11 25; Forks of Brandywine, 46; Great Valley, 18; West Chester 1st, 144 00. *Clarion*—Brookville, 41 94; New Rehoboth (incl. 81 cts. from sub-sch.), 15; West Millville, 6. *Erie*—Meadville 1st, 8; Mercer 2d, 17 28; Titusville 1st, 27 40; Utica, 3 08. *Franklin*—Logan's Valley, 14; Oweola, 20 29; Pine Grove (sub-sch.), 1 83; 12 36; Tyrone, 60 46. *Kittanning*—Bethel, 5; Elderton, 9 31; Leechburg, 15. *Lackawanna*—Kingston, 30; Mentross, 65; Scranton 2d, 183 49; Wyoming, 6. *Lehigh*—Easton 1st, 117; South Easton, 2 50; Summit Hill (incl. sub-sch. No. 1, 21 04, sub-sch. No. 2, 5 59, W. S., 5), 86 25; Tamaqua 1st, 25; White Haven, 14. *Northumberland*—Bloomsburg 1st, 78 82; Elysburgh, 4 65; Great Island, 40; Linden, 8; Muncy 1st, 4; Shiloh, 5; Sunbury 1st, 35. *Philadelphia*—Philadelphia 2d, 411 96; Philadelphia Calvary, 371 41; Philadelphia Westminster, 10 78. *Philadelphia Central*—Philadelphia Central, 68 24. *Philadelphia North*—German town 1st, 1080; Manayunk, 25; Morrisville, 6. *Pittsburgh*—Mansfield, 14 05; Mingo, 9; Pittsburgh 2d, 16 81; Pittsburgh 6th, 35; Pittsburgh East Liberty, 65; Pittsburgh Park Ave., 30 87; Pittsburgh Shady Side, 42 50; West Elizabeth, 11. *Rodmans*—New Providence, 14; Pleasant Unity, 4. *Schenango*—Little Beaver, 3 39; New Castle 1st, 29 30. *Wallburg*—Boecher Island, 4; Farmington, 4. *Westminster*—Bellevue, 8; Middle Octonara, 8; Mt. Joy, 30. *West Virginia*—Morgantown, 7.

2681 58
TEXAS—*Holston*—Elizabethton, 2; Jeroldstown, 2; Mt. Bethel, 3; Timber Ridge, 1. *Union*—Cloyd's Creek, 2; Kuyah 4th, 32.
UTAH—*Montana*—Great Falls, 12; White Sulphur Springs, 5 83. *Utah*—American Fork, 6.
VERMONT—*Chippewa*—Superior, 2. *Lake Superior*—Escanaba (2 from sub-sch.), 37; Sault Ste. Marie, 15 69. *Madison*—Beloit 1st, 10; Kilbourne City, 4 10; Prairie du Sac, 11 10. *Milwaukee*—Deinsfeld, 2 60; Milwaukee Calvary, 100. *Winnebago*—Auburndale, 4; Shawano, 8; Stevens Point, 35.
 219 49
 From the churches..... \$6,991 67

FROM INDIVIDUALS.

Z. L. Parker, N. Y., 85; Rev. Charles H. Holloway, Philadelphia, 25; Guest money at Perth Amboy, 91 76; Mrs. W. G. Marcy, Cal., 10; Mrs. H. L. Johnson, Iowa, 8; Rev. William M. Reed, Mo., 1; Presbyterian Minister's Widow, per Rev. Dr. H. A. Nelson, 50; Anonymous, "J.," N. Y., 10; "R. B.," N. Y., 100; William Trinde, Pa., 6; Mrs. Mary S. Bice, Honolulu, Hawaii, 280; Rev. J. Newton and daughters, Fla., 5; "M. & M.," Cal., 5; Mrs. Griselda Campbell, Ky., 50; Friend in Lancaster, O., 10; Anonymous, N. Y., 25; Friend in West Hoboken, N. J., 10; Rev. A. W. Loomis, D.D., Cal., 10; H. B. & J. W. Judd, N. Y., 10; O. F. Harper, N. Y., 8; Miss Nellie Pierson, Pa., 20; "From Sarah," 20; Miss Mary Welsh, Pa., 10; Mrs. E. R. Norton, Ill., 1; "Haplaid, Chicago," 75; Rev. L. R. Rogers, N. Y., 6; "C. Ark.," 5; Rev. W. L. Tarbet and wife, 65 cts.
 Miscellaneous receipts..... 849 40
 Interest on Permanent Fund..... 875 00

For current use..... \$10,466 07

PERMANENT FUND.

(Interest only used.)

From a friend in New York..... 3 00

Total receipts in November..... \$10,469 07

Total receipts for current use since April 1, 1887, \$72,312 07

W. W. HERRICK, Treasurer.

The sum of \$6 75 credited in the October receipts to Mt. Pleasant Church, *Zanesville* Presbytery, should have been credited to *Chillicothe* Presbytery.

RECEIPTS FOR EDUCATION, NOVEMBER, 1887.

BALTIMORE—*Baltimore*—Bel Air, 6; Fallston, 1; Frederick City, 11 25. *New Castle*—Forest (Middletown), 32; Fort Penn, 4 57; St. George's, 3; Wilmington Rodney St., 15. *Washington City*—Darneston, 12 60; Washington Unity, 6 50; Washington Western, 8.
COLORADO—*Boulder*—Valmont, 21 cts. *Denver*—Black Hawk, 6. *Pueblo*—Bowen, 2; Colorado Springs 1st, 54 68; Monte Vista, 4; Monument, 10.
COLUMBIA—*Puget Sound*—Olympia, 6 80; Snohomish City, 2.
DAKOTA—*Central Dakota*—Woonsocket, 4 15. *Southern Dakota*—Mitchell, 2; Sioux Falls, 15.
ILLINOIS—*Alton*—Chester 1st, 4. *Bloomington*—Bement 1st, 12; Champaign 1st, 47 87; Mahomet, 410; Normal, 18 49. *Champaign*—Champaign 1st, 9 45; Centralia 1st, 7; Fairfield, 7 89; Golconda, 5. *Chicago*—Austin, 4 05; Bloom, 10; Chicago Forty-first St., 42 07; Chicago Reunion, 5; Oak Park, 49 87. *Freeport*—Freeport 2d, 5 54. *Malton*—Grandview, 7 50; Tuscola, 6. *Ottawa*—Plato 1st, 5; Waterman, 4. *Peoria*—Washington, 6; Yates City, 8 10. *Rock River*—Geneseo, 10; Millersburg, 6; Peniel, 5; Princeton, 23 85. *Schuyler*—Burton Memorial, 4; Chilli, 3 60; Dodsdsville, 3; Monmouth, 40; Oquawka, 5 31; Plymouth, 1 27. *Springfield*—Mason City, 10 15; Pisgah, 1 32; Unity, 60 cts.
INDIANA—*Crawfordsville*—Beulah, 3; Crawfordville 1st, 4; Dayton, 16; Newtown, 11. *Fort Wayne*—La Grange, 3; Lima, 7. *Indianapolis*—Franklin 1st, 26; Indianapolis 2d, 72 26; Indianapolis Tabernacle, 13 10; Southport, 8. *Logansport*—Michigan City sub-sch., 1 83; Union, 3 65. *Muncie*—Wabash, 1 23. *New Albany*—Hanover, 11 27; New Albany 1st, 29 50. *Vincennes*—Evanston Walnut St., 24 25; Graysville, 2; Petersburg, 2; Sullivan, 4; Terre Haute Central, 31; Terre Haute Moffat St., 2; Vincennes (sub-sch.), 10, 14 06. *White Water*—Aurora, 5; Connersville 1st, 12; Shelbyville 1st, 36 57.
INDIAN TERRITORY—*Muscogee*—Wewoka, 11 16.
IOWA—*Cedar Rapids*—Cedar Rapids 2d, 45 78; Marion (sub-sch., 4 44), 19 71; Mechanicsville, 8 75; Wyoming, 3 65. *Council Bluffs*—Woodbine, 10. *Des Moines*—Indianola, 8; Knoxville, 4. *Fort Dodge*—Vail, 10 35. *Iowa*—Birmingham, 2 70; Fairfield, 12 71; Keokuk Westminster, 1 28; Martinsburgh, 3 65; Mediapolis, 1 20; New London, 60 cts.; Troy, 4 30. *Iowa City*—Fairview, 3 64; Hermon, 2 12; Iowa City, 8; Malcom, 5; Marengo, 8 79; Muscatine 1st, 10; Muscatine Ger., 2; Unity, 7; West Branch, 4 61. *Waterloo*—Janesville, 2.
KANSAS—*Emporia*—El Paso, 3; Eureka, 4; Marion, 11; Pabody, 6; Wilese, 2. *Highland*—Hiawatha 1st, 5; High-

land, 12; Marysville, 5. *Larned*—Burton, 5 61; Halsted 1st, 8. *Neosho*—Ottawa 1st, 11 30; Princeton 1st, 2 31. *Tupaha*—Auburn, 6; Wakarusa, 2 40.
KENTUCKY—*Louisville*—Fewee Valley, 5 00. *MICHIGAN*—*Detroit*—Detroit Westminster, 9 64; Pontiac (sub-sch., 3 05), 32 29. *Grand Rapids*—Big Rapids Westminster, 15. *Monroe*—Tecumseh, 50. *Saginaw*—Ithaca 1st, 5 20; Lafayette 2d, 1 50; Mariette 1st, 4.
MINNESOTA—*Marquette*—Delhi (sub-sch., 1), 8. *St. Paul*—Minneapolis Andrew, 72 75; Minneapolis Franklin Ave., 11 70; Minneapolis Highland Park, 6; St. Paul Central, 127 17; St. Paul House of Hope sub-sch., 14 74; Willmar, 4 60. *Winona*—La Crescent, 2 50; Owatonna, 5; Winona 1st, 28.
MISSOURI—*Osage*—Deepwater, 3; Westfield 1st, 8. *Pulaski*—Glasgow, 1 10; Salisbury, 2 70. *Platte*—Cameron 1st, 5; Dawn, 1; Mound City, 5 55; New Point, 2 76; Parkville, 15 76. *St. Louis*—St. Louis Westminster, 18 50.
NEBRASKA—*Hastings*—Nelson, 50 cts. *Kearney*—North Loup, 4 76; Ord, 4 50; Wilson Memorial, 5 35. *Nebraska City*—Beatrice, 19 06; Humboldt, 3 70. *Nebraska*—West Union, 1. *Omaha*—Omaha Ambler Place, 2; Omaha 1st, 67 09; Omaha Southwest, 16; South Omaha, 2.
NEW JERSEY—*Elizabeth*—Elizabeth Marshall St., 17 05; Elizabeth Westminster, add'l, 4 08; New Providence, 20; Plainfield Crescent Ave., 130; Rahway Ger., 1 50. *Jersey City*—Paterson 3d, 10. *Monmouth*—Beverly, 28 94; Cream Ridge, 3; Lakewood, 11 16; Manassquan, 18 62; Mt. Holly, 10 44; Tom's River, 4. *Morris and Orange*—Chatham, add'l, 1; Flanders, 5; Summit Central, 48 20. *Newark*—Newark 3d, 114 28. *New Brunswick*—Kingwood, 2; Kirkpatrick Memorial, 4; Princeton 2d, 6; Trenton Prospect St., 5 13. *Newton*—Bloombury, 8 36; Hope, 2; Newton, 50; Yellow Frame, 18 58. *West Jersey*—Cedarville 2d, 3 12.
NEW YORK—*Albany*—Ballston Spa, 17 40; Esperance, 6 14; Mariaville, 5. *Binghamton*—Binghamton West, 14; Cortland, 67 22. *Brooklyn*—Brooklyn Greene Ave., 12 40; West Ne. 7 Brighton Calvary, 18 20. *Cayuga*—Fair Haven, 2 26; Weedsport, 20 30. *Chemung*—Watkins, 16 60. *Columbia*—Greenville, 7 05; Windham Centre, 12. *Genesee*—Canandaigua 1st, 19 25; Penn Yan, 40; Seneca Falls, 30. *Hudson*—Croleville, 5; Good Will, 2 70; Goheen, 85; Hopewell, 16 80; Middletown 2d, 2 66; Otisville, 3. *Long Island*—Southampton, 26 47. *Lycos*—Wolcott 1st, 7 84. *Nassau*—Freeport, 10. *New York*—New York 1st, 278 76; New York Central, 194 57; New York Harlem, add'l, 25; New York Madison Square, 306 64; New York Madison Ave., 104 84; New York Rutgers, 30 92; New York West, 541 60; New York Westminster, 9 35. *Niagara*—

Holley, 18 12; Lockport 1st, 42 35; Somerset, 3. *North River*—Marlborough, 17 25; Poughkeepsie, 2 95. *Osage*—Gilbertville, 23. *Rochester*—Brookport, 15 65; Lima, 18 28; Mendon, 8; Ossian, 2 25; Rochester Memorial, 11. *St. Lawrence*—Cape Vincent, 6; Hammond, 8; Sackett's Harbor, 5. *Steuben*—Almond, 4 40; Arkport, 1 20; Bath, 56; Campbell, 20; Canaseraga, 4 50; Howard, 15. *Troy*—Troy 9th, 40. *Westchester*—Gilead, 1; Hartford, 35; Mt. Kisco, 15 50; South Salem, 14 45; West Farm, 8; Yonkers Westminster, 15 35. 2404 63

OHIO.—*Athens*—Amesville, 6. *Bellefontaine*—Bellefontaine, 2 71; Patterson, 53 cts.; Upper Sandusky, 5; Urbana 1st, 15 88. *Chillicothe*—Bainbridge, 4; Hillsborough, 25 25; Mt. Pleasant, 5 80; Salem (South), 11 80. *Cincinnati*—Cincinnati Central, 15 62; Loveland, 11 63; Monterey, 1; Maple Grove, 1; Williamsburgh, 4. *Cleveland*—Cleveland 1st, 32; Cleveland Calvary, a member, 10. *Columbus*—Bethel, 2; Bremen, 2 05; Central College, 12 93; Greenfield, 2 65; Groveport, 1 75; Lancaster 1st, 3 60; Lithopolis (sab-ech., 30 cts.), 8; Rush, 4 95. *Dayton*—Dayton 4th, 21; Dayton 3d St., 145 57; New Carlisle 1st, 8; New Jersey, 9; Xenia, 14. *Huron*—Fosteria, 12; Fremont, 80; Genoa, 2; Huron, 3 32. *Lima*—Delphos, 20; Lima Main St., 2 50. *Mahoning*—Columbiana, 4; Leetonia, 5. *Marion*—Delaware, 21; Plagah (Prospect), 3; West Berlin, 2. *Muskegon*—Delta, 2; Toledo 1st, 10. *Portsmouth*—Felicity, 2 33; Rome, 7. *St. Clairsville*—Beulah, 3 60; Caldwell, 2; Kirkwood, 18 83; Martin's Ferry, 4 73. *Steubenville*—Carrollton, 9. *Wooster*—Apple Creek, 12; Chester, 2; Fredericksburgh, 23; Savannah, 6 86; West Salem, 3. *Zanesville*—Coshocton, 13; Jersey, 3 75. 610 64

PACIFIC.—*Bentley*—Healdsburg, 22. *Los Angeles*—San Diego, 30 05. *San Francisco*—San Francisco Larkin St., 8. *San José*—Milpitas, 6. *Stockton*—Grayson, 4 05. 70 10
PENNSYLVANIA.—*Allegheny*—Hoboken, 7 10; New Salem (Black Hawk), 2 43. *Blairsville*—Armagh, 2; Irwin, 6 50; Johnstown, 43 77; New Salem, 17. *Butler*—Harlansburg, 6; Martinsburg, 3; Middlesex, 12; New Salem, 5; North Washington, 3 17; Petrolia, 2; Summit, 7. *Carlisle*—Carlisle 1st, 24 93; Shermandale, 2 58; Wells Valley, 2. *Chester*—Bryn Mawr, 109 82; Dilworthtown, 5 53; Downingtown, 10 57; Honeybrook, 29 82; Middletown, 8; Oxford 1st, 86 57. *Clarion*—Perry, 5. *Erie*—Franklin, 50; Greenville, 47 70; Harmonsburg, 2; Oil City 1st, 18 40; Wattsburg, 1 25. *Huntingdon*—Altoona 1st, 33 45; Fruit Hill, 7 80; Lower Tuscarora, 12 40; Mifflintown Westminster, 23 75; Shade Gap, 4 54; Shaver's Creek, 2; Tyrone, 7 67. *Kittanning*—Elder's Ridge, 13; Leeburg, 18; Parker City 1st, 6; Worthington, 14. *Lackawanna*—Carbondale, 54 02; Kingston, 21; Pittston (sab-ech., 21 38), 46 81; Plymouth, 8; Scranton 2d, 97 21; Susquehanna, 5; Towanda 1st, 49 15; Tunkhannock, 15 01; Wilkesbarre Grant St. chapel, 9. *Lehigh*—Reading 1st sab-ech., from C. Shick, 37; Summit Hill (sab-ech. No. 1, 3 76, sab-ech. No. 2, 1 02), 13 23. *Northumberland*—Bald Eagle and Nittany, 16 86; Bloomsburg, 43 52; Great Island, 35; Williamsport 2d, 10 25. *Philadelphia*—Philadelphia 2d, from a member, 25; Philadelphia 3d, add'l, 2; Philadelphia 1st African, 2 60; Philadelphia Clinton St. Immanuel,

from "Beginners at Jerusalem," 50; Philadelphia South, 24 87. *Philadelphia Central*—Philadelphia Bethesda, 35 81; Philadelphia Central, 79; Philadelphia Cohocksink, 103 50; Philadelphia Hebrew Memorial, 8 30; Philadelphia Kensington, 25 54; Philadelphia Kensington 1st, 33 08; Philadelphia North Broad St., 41 34; Philadelphia Northminster, 84 75; Philadelphia Princeton, 99 56; Philadelphia Richmond, 2 66. *Philadelphia North*—Bristol, 19; Macalester Memorial, 6 09; Manayunk, 25; Newtown, 49 54; Providence, 30. *Pittsburgh*—Bethel, 50; Cannonsburg, 21; Homestead, 18; Mansfield, 12 47; Pittsburgh 2d, 9 07; Pittsburgh 3d, 235 66; Pittsburgh 6th, 28; Pittsburgh East Liberty, 40; Pittsburgh Park Ave., 30 87; Pittsburgh Shady Side, 34; Swissvale, 37; West Elizabeth, 9; Wilkinsburg, 44. *Rodafone*—Dunbar, 27; Laurel Hill, 14 48; Scottsdale, 7 70; West Newton, 19 02. *Shenango*—Beaver Falls, 15; Hopewell, 5 80; Mahoning, 5; Newhannock, 11 73; New Castle 1st, 16 71. *Washington*—Cameron, 4; Mt. Prospect, 14 62; West Union, 7. *Westminster*—Chestnut Level, 16 36; Middle Octorara, 5 42. *West Virginia*—French, 6; Morgantown, 4. 2605 26
TENNESSEE.—*Holston*—Mt. Bethel, 3; Timber Ridge, 1. *Union*—Centennial, 6; Cloyd's Creek, 3; Knoxville 4th, 30 25. 43 25
UTAH.—*Montana*—Roseman, 15 00
WISCONSIN.—*Chippewa*—Hudson, 50. *Lake Superior*—Florence, 12. *Madison*—Baraboo, 16; Beloit 1st, 7; Cambria, 4 11; Kilbourne City, 3 35; Platteville, 7 55; Rosedale, 73 cts. *Milwaukee*—Cambridge, 3; Delafield, 3; Stone Bank, 3; Waukesha, 10 25. *Winnebago*—Shawano, 5. 124 99

Receipts from churches in November, 1887.....	\$3,168 90
Receipts from sab-ech. in November, 1887.....	61 52
	\$3,230 42

REFUNDED.

Rev. W. M. Hays, China.....	50 00
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INTEREST ON PERMANENT FUND.

29 75; 26 25; 23; 18 88; 21; 24 50; 17 50; 22 05; 21; 37 50; 225; 130 70.....	601 63
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MISCELLANEOUS.

Rev. S. J. M. Eaton, 5; E. P. Gilbert, spl. sch., 27 60; Mrs. Lucy Grimes, spl. sch., 41 67; A. L. Gregory, 5; "Tithings," Rev. J. F. Knowles, 5; Rev. J. H. Dulles, 8; Rev. William Drummond, 50 cts.; Mr. and Mrs. C. T. Kissam, spl. sch., 27 50; C., Ark., 2; Rev. W. L. Tarbet and wife, 96 cts.....	123 13
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Total receipts in November, 1887.....	\$9,005 18
Total receipts from April 15, 1887.....	35,217 00

JACOB WILSON, Treasurer,
1234 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, NOVEMBER, 1887.

ATLANTIC.—*Fairfield*—Mt. Tabor, 3. *South Florida*—Eustis 4. 7 00
BALTIMORE.—*Baltimore*—Baltimore Broadway, 2. *Washington City*—Washington Western, 43. 45 00
CATAWBA.—*Catawba*—Lowe's Chapel, 55
COLORADO.—*Boulder*—Valmont, 21 cts. *Santa Fe*—Ocate, 2 10; Phoenix, 6. 7 31
ILLINOIS.—*Alton*—Greenville, 4 35. *Freeport*—Cedarville, 8; Oregon, 3 61; Warren, 5; Winnebago, 17. *Mattoon*—Arcola, 9; Tower Hill, 6. *Peoria*—Knox, 11 35; Prospect, 22 30. *Schuyler*—Augusta, 9; Barton Memorial, 5; Oquawka, 4 50; Perry, 10. *Springfield*—Plagah, 2 64; Unity, 1; Virginia, 15. 133 65
INDIANA.—*Crawfordsville*—Pleasant Hill, 1 27; Roseville, 3. *Indianapolis*—Bethany, 1 50. *Muncie*—Wabash, 1 25. *White Water*—Liberty, 10. 17 02
INDIAN TERRITORY.—*Muscogee*—Wewoka, 6 15
IOWA.—*Cedar Rapids*—Bethel, 4 75; Osawab, 6 40; Wyoming, 3 65. *Des Moines*—Winterset, 20. *Dubuque*—Independence 1st, 40. *Iowa*—Kookuk Westminster, 1 28; Mediapolis, 1 20; New London, 50 cts. *Iowa City*—Atalusa, 2; Muscatine Ger., 1. 80 78
KANSAS.—*Neosho*—Moran, 2 00
KENTUCKY.—*Edenac*—Sharpsburgh, 6 60. *Louisville*—Louisville 4th, 7. 13 60
MICHIGAN.—*Detroit*—Detroit Westminster, 9 64. *Grand Rapids*—East Jordan, 7. 16 64
MINNESOTA.—*Mankato*—Laverne, 5. *St. Paul*—St. Paul House of Hope sab-ech., 15 42. *Winona*—Owatonna, 5; Preston, 12. 37 42
MISSOURI.—*Oingo*—Kansas City 2d, 261 65; Sedalia 1st sab-ech., 3. *St. Louis*—St. Louis Lafayette Park, 24. 287 65
NEBRASKA.—*Hastings*—Nelson, 50 cts. *Nebraska City*—

Blue Springs, 4 10; Humboldt, 3 70. *Nebraska*—West Union, 1. *Omaha*—Wahoo, 4 10; Webster, 2 12. 15 52
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, 232 92. *Monmouth*—Allentown, 20; Farmingdale, 30. *Newark*—Newark Park, 192 45. *New Brunswick*—Dutch Neck, 35. *Newton*—Hackettstown, 25; Newton (Y. L. M. B., 25), 65. 660 37
NEW YORK.—*Adams*—West Troy 1st, 2. *Binghamton*—Cortland, 92 77; Waverly 1st, 59 60. *Brooklyn*—Brooklyn 2d, 173 93; Brooklyn Throop Ave., Y. L. M. B., 15. *Buffalo*—Tonawanda, 16. *Geneseo*—Waraw, 37; Wyoming sab-ech., 9. *Geneva*—Canandaigua 1st, 8 40; Geneva 1st, 23 21. *Hudson*—Good Will, 2 70; Hopewell sab-ech., 8 89; Middletown 1st, 2 86; Ridgebury, 1. *Long Island*—Botanet, 10. *Nassau*—Freeport, 18. *New York*—New York 4th Ave. Girls' Band, 22 50; New York University Place, 258 69. *Niagara*—Lockport 1st, 63 79. *North River*—Poughkeepsie, 2 94; Westminster Salt Point, 3 25. *Osage*—Cherry Valley, 18 70. *Rochester*—Caledonia, 5; Geneseo 1st, 6 30; Rochester Central, W. M. S., 71 75; sab-ech., 30. *Steuben*—Arkport, 1 20. *Utica*—Clinton, 47 14. 1016 62
OHIO.—*Bellefontaine*—Bellefontaine, 2 71; Patterson, 53 cts. *Chillicothe*—Bainbridge, 5. *Cleveland*—Cleveland 1st, 83; Cleveland Calvary Chapel, a member, 15. *Dayton*—Greenville, 8. *Mahoning*—Kinsman, 21. *Marion*—Delaware, 24. *Portsmouth*—Felicity, 2 10. *St. Clairsville*—Buffalo, 6 03. *Steubenville*—Del Roy, 6; Feed Spring, 3; Long's Run, 8 74; Madison, 3 89. *Zanesville*—Jersey, 3 75. 141 15
PACIFIC.—*Los Angeles*—San Geronimo, 2 35
PENNSYLVANIA.—*Allegheny*—Springdale, 5. *Blairsville*—Armagh, 2; Plum Creek, 12 75. *Butler*—Buffalo, 18; Butler, 56 46; Fairview, 4; Karns City, 2; Martinsburg, 4; New Salem, 9; North Washington, 12 40, sab-ech., 12 60—25; Pe-

trolis, 2; Sanbury, 22; Westminster, 8. *Clarion*—Beech Woods, 16 45. *Eric*—Fairfield, 9; Garland, 5 87; Pittsfield, 2 86; Ulica, 3 03; Westminster, 12. *Huntingdon*—Clearfield, 19 83, sab-sch., 10—29 83. *Kittanning*—Kittanning 1st, 83 47; Leechburg, 20; Slate Lick, 14 30. *Lackawanna*—Scranton 1st, 162. *Lehigh*—Reading 1st, 90 66; Summit Hill ch., 8 45, sab-sch., 1, 3 76, sab-sch., 2, 1 02—13 23. *Northumberland*—Jersey Shore, 24. *Philadelphia*—Philadelphia 1st African, 2 50. *Philadelphia Central*—Philadelphia 1st Chocksink, 18 04; Philadelphia Mantua 2d, 11; Philadelphia North Broad St., 266 21. *Philadelphia North*—Conshohocken, 6 25; Manayunk, 20. *Pittsburgh*—Homestead, 12; McDonald, 17 25; Pittsburgh East Liberty, 97; Pittsburgh Park Ave., 41 16; Pittsburgh Park Ave. Miss. Band, 13 71; Pittsburgh Shady Side, 42 58. *Redstone*—Uniontown, 21 58. *Washington*—Upper Ten Mile, 13. *Wellbore*—Elkland and Osceola, 2. *Westminster*—Mt. Joy, 30. *West Virginia*—Morgantown, 5.

1278 61
TENNESSEE—Holston—New Hope, 1 00
 Utah.—Oak—American Fork, 3 00
WISCONSIN—Chippewa—Rice Lake, 2. *La Crosse*—Neillsville, 3. *Lake Superior*—Negaunee, 14 68. 21 68
 Woman's Executive Committee..... 1123 74

MISCELLANEOUS.

Miss Maple, 2d Pres. ch., Pittsburgh, 4; J. S. Lord, Laingsburg, Mich., 1; Mrs. T. Pearl, Marshall, Mich., 1; Estate of Mrs. N. S. Laughlin, Apollo, Pa., 100; Rev. F. A. McGaw, Chicago, Ill., 2; Rev. J. A. Peacock, Holmesburg, Pa., 3; "Cash," Dackton, 20; Estate of G. W. Warner, Canaan, N. Y., 200; "Two Friends," Pound Ridge, N. Y., 20; J. B. Woods, Sprout, Ky., 20; Rev. E. Taylor, Beverly, N. J., 25; H. E. Noxon, Noxon, N. Y., 1; Mrs. "A. J. C.," Buffalo, Pa., 6; Mrs. Mary Mantford, Buffalo, Pa., 15; Mrs. J. L. Cathcart, 20; "C. Ark.," 6; Rev. W. L. Tarbet and wife, 1 98..... 445 93

Total receipts in November, 1887..... \$636 87

CORRECTION.—In the report of contributions for Freedmen in October, published in December, \$287.46, credited to the 1st Church of Newton, Presbytery of Newton, should be credited to the 1st Church of Trenton, Presbytery of New Brunswick.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, NOVEMBER, 1887.

ATLANTIC—Atlantic—Aimwell sab-sch., 1 75; Hopewell sab-sch., 3. *South Florida*—Eustis, 87 50, sab-sch., 3 02.

BALTIMORE—Baltimore—Baltimore Broadway, 6; Baltimore Grove Memorial, 106 75; Bel Air, 15; Bethel, 11; Churchville, 36; Hampden, 20; Piney Creek, 28. *New Castle*—Newark, 46; St. George's, 4 35; West Nottingham, 53. *Washington City*—Washington Western sab-sch. Missy. Soc., for Slam, 26 88. 350 86

COLORADO—Boulder—Valmont, 1 87. *Santa Fe*—Las Vegas Spanish, 2; Phenix, 27 70. 31 07

COLUMBIA—Paget Sound—Port Townsend, 4 80

DAKOTA—Central Dakota—Rapid City 1st, 7 10. *Southern Dakota*—Bridgewater, 6, sab-sch., 2; Dell Rapids, 5; Kimball, 9; Parker, 12. 45 03

ILLINOIS—Alton—Chester, 6; Jerseyville, Y. P. Assoc'n Chr. Work, 4 10; Raymond, 1 35. *Bloomington*—El Paso, 20 21; Heyworth, 25; Mazonia, 20 62; Wenona, 53, sab-sch., 2 50. *Chgo.*—Galesburg, 16. *Chicago*—Austin, 35 45; Chicago 2d, 450; Chicago 3d, 25 80; Chicago 6th, for Waldensian ch., 2 75; Chicago 6th, for Italy, 25 72; Chicago Covenant, 237 53; Chicago Scotch sab-sch., 4 53; Glenwood, 7; Homewood, 4 47; Normal Park, 6 90; Wilmington, 13 20, sab-sch., 15. *Freeport*—Freeport 1st, 150; Winnebago, 48; New London, 3. *Madison*—Assumption, 7; Morrisville, 8 06; Mowqua, 25; Pans, 25 17; Taylorville, 33; West Oak, 4 15. *Omaha*—Park L. M. Soc., for China, 53. *Peoria*—Canton, 64. *Rock River*—Peniel sab-sch., 6. *Schuyler*—Barton Memorial, 10; Carthage, 33 57; Kirkwood, 10. *Mt. Sterling*, 54 05; Rushville, 77 32. *Springfield*—Lincoln, 9; Flagg, 15 15; Springfield 2d, 65 04; Springfield 1st Portuguese, 6 15; Unity, 2 84; Rev. W. L. T., 1st and wife, 1 65. 165 39

INDIANA—Crawfordsville—Dayton, 65; Pleasant Hill, 1. *Ligonier*—S. Bead 1st, Mrs. Dayton, 5; Mrs. P. A. Chaplin, 5. *Muncie*—Wabash, 8 25. *New Albany*—Bedford, 20, sab-sch., 6; Pleasant Township, 4. *Vincennes*—Carlisle, 1; Clairborne, 5; Poland, 5 08. *White Water*—Lawrenceburg, 6 70, sab-sch., 3 33. 135 36

IOWA—Oscar Rapids—Blairtown, 16 07, sab-sch., 3 75; Clarence sab-sch., 10 20; Mechanicville, 9 95; Mt. Vernon, 24 31; Wyaning, 24 09. *Council Bluffs*—Council Bluffs sab-sch., 59 59; Imogene, 5 50; Randolph, 19 86. *Des Moines*—Chariton, 13 66; Dexter sab-sch., 6 67; Earlham, 4. *Rt Dodge*—Calliope, 17 33. *Iowa*—Keokuk Westminster, 8 96; Lebanon, 3; Mediapolis, 7 92; New London, 3 30. *Iowa City*—Blue Grass, 1 66; Hernon, 3 41, sab-sch., 1 20; Keota, 20; Lafayette, 5; Muscatine Ger., 5; What Cheer, 12. *Waterloo*—East Friesland Ger., 24, sab-sch., 2 91; Holland Ger., a member, 10; Kamrar, 86; Waterloo, 30. 889 49

INDIAN TERRITORY—Ottawa—Weelock, 3, sab-sch., 2 36. 5 36

KANSAS—Emporia—Morris, 2 18; Cottonwood Falls, 10 82; Emporia 1st, India Mission Board, for support Samuel Jiwa, India, 12; White City, 7; Wilate, 3. *Highland*—Netawaka, 2. *Neosho*—Carlisle, 2 85; Pleasanton, 6; Somerset, 3. *Osborne*—Long Island, 8 62. *Solomon*—Mankato, 25 17; Salina, 39 64. 116 73

KENTUCKY—Ebenzer—Falmouth, 5; Ludlow, 15 60; Murphysville, 4 50; Paris, 25; Williamstown, 39 15. *Louisville*—Owensboro 1st, 52 20. 141 45

MICHIGAN—Detroit—Ann Arbor, 28 50; Brighton, 6; Detroit 1st, 50; Detroit Westminster, 68 61; Pontiac sab-sch., for China, 25; Salina, 6 30; South Lyon, 27; Ypsilanti, 40. *Grand Rapids*—Boyer City, 1; Boyer Falls, 2 25; East Jordan, 20; Grand Rapids Mission Wood, 7 25; Spring Lake, 12 50, sab-sch., 12 50; Grand Rapids Westminster, 24 30; W.

H. and F. Miss. Soc., Memorial Gift for India, 35; Tustin, 5 50, sab-sch., 1. *Kalamazoo*—Richland, 42 50. *Lansing*—Albion, 20 58. *Monroe*—Monroe, 184. *Saginaw*—Saginaw, 4; Vassar, 12 66; Saginaw Washington Ave., 6. 637 25

MINNESOTA—Mankato—Wells Ladies' Miss. Soc., 5; Windom, 12; Worthington, 84 70. *St. Paul*—St. Paul 1st, 47; St. Paul Central, 42 78; St. Paul House of Hope, Steady Stream Miss. Soc., 17 18; Vermilion, 3. *Waconia*—Chester, 6; Fremont, 6. 225 66

MISSOURI—Osark—Neosho, 15 33. *Palmira*—Birdseye Ridge, 5. *Platts*—Grant City, 7; Knox, 3; New Point, 13. *St. Louis*—Emmanuel Ger. sab-sch., 10; St. Louis Lafayette Ave., 76 48. 129 81

NEBRASKA—Hastings—Nelson, 3 30; Oxford sab-sch., 3; Republican City, 11. *Nebraska City*—Plattsmouth 1st, 39 60. *Nebraska*—West Union, 1. *Omaha*—Belle Centre, 2 47; Bellevue, 41 25; Lyons sab-sch., 7; Webster, 2 60. 111 22

NEW JERSEY—Elizabeth—Elizabeth Westminster, 20 51; Rahway Ger., 8 50. *Jersey City*—Arlington sab-sch. Miss. Soc., 5; Tenafly, 60. *Monmouth*—Beverly sab-sch., 25; Farmingdale, 70; Sayreville Ger., 5 25; Shrewsbury, 53 50. *Morris*—Orange—Dover Welsh, 15; Mine Hill, 15; Orange 2d, 736 48; Schooley's Mountain, 42; South Orange, 4 17; St. Cloud, 140; Flinders, Ladies' Miss. Soc., 6, Girls' Miss. Band, 5. *Newark*—Montclair, a friend, 100; Newark High St. sab-sch., 10 87; Newark Roseville, 89 24; Alaska Band, free thank-off, 22 46. *New Brunswick*—Bound Brook, 40; Dutch Neck, 64 33, sab-sch., 7; Cranbury Neck sab-sch., 15 33, parsonage sab-sch., 18 34; Kingwood, 3; Trenton Prospect St., 45 95. *Newton*—Andover, 7 65, sab-sch., 1 60; Beattystown, 9. *West Jersey*—Hammondton sab-sch., 25. 1962 26

NEW YORK—Albany—Broedablin, 2. *Binghamton*—East Maine, 3; Whitney's Point, 5 54. *Boston*—South Framingham, 6. *Brooklyn*—Brooklyn 1st, 78 34; Brooklyn Lafayette Ave. sab-sch. Miss. Amco, 350; Brooklyn South 3d St., E. D., 67 56; Brooklyn Throop Ave., 65; Brooklyn Westminster, 255 28; Edgewater 1st, 18 98; Noble St., 30 50. *Buffalo*—Buffalo 1st, 500; East Aurora, 43, sab-sch., 12; Gowanda, 5 71; Union missionary meeting, 38. *Cayuga*—Owasco, 11 25. *Chenango*—Chazy, 22 78. *Chemung*—Burdett, 63 20, for India and Japan, 50; Southville, 5 78; Spencertown sab-sch., 4 05. *Genesee*—East Pembroke, 20; North Bergen, 7 50. *Genesee*—Canandaigua, 28 15; Seneca, 28 30, life members, 60. *Hudson*—Good Will, 17 82; Hamptonburgh, 31; Middletown 2d, 18 93, for salary of a native Chinese missionary, Dr. Corbett's, 100; Ridgebury, 2 15; Circleville, 5, sab-sch., 3 50. *Long Island*—Bellport, 9; East Hampton, 60; Greenport, 50; Port Jefferson, 21 05; South Haven, 6. *Lynn*—Falmayr, 44 94. *New York*—New York Covenant, 234 83; New York Harlem sab-sch., for Syria, 45; New York Westminster sab-sch., 5; New York W. 23d St., 238; New York Knox, 31 65; New York Zion Ger., 8 73. *Magara*—Lockport 2d Ward, 14 02; Rav. L. B. Rogers, 10. *Noria River*—Amenia, 25; Little Britain, 4 25, sab-sch., 10; Marlborough, 11 70; J. K. W., 10; Newburgh Calvary, 11 77; Poughkeepsie, 19 44, sab-sch., 100. *Rochester*—Brookport, 98 78; Clarkson, 8 50; Lima sab-sch., 10; Mendon, 18 25; Piffard, 32, sab-sch., 6; Rochester Brick, 260; Rochester Central, for China, 40; Y. P. Soc. Chr. End., for orphanage, India, 60; Rochester Westminster, 67; Sparta 1st, 20; Sparta 2d, 16 90; Webster, 12; Sweden 1st, 29 32. *St. Lawrence*—De Kalb, 5; Potsdam, 108 21. *Steuben*—Almond, 4; Arkport, 7 94; Campbell sab-sch., 80. *Woodhull*, 4. *Syracuse*—Amboy, 16; Baldwinville, 42; Syracuse 1st Ward, 32; Syracuse Park, For. Miss. Soc., 210 78. *Troy*—Chester sab-sch., 7; Lansingburgh 1st, 145; Salem, 2. *Ulster*—

Martinsburgh, 4; Williamstown, 7 31, Floral Miss. Band, 3.
Westchester—Huguenot Memorial, 26; Peekskill 1st, 22 32;
 Bye sab-sch., 260; Throgg's Neck, 3 27. 4638 19

NORTH DAKOTA.—*Pembina*—Bathgate, 3 00
 OHIO.—*Albion*—New Plymouth, 5 11. *Bellefontaine*—Belle-
 fontaine, 17 92; Kenton sab-sch., 4 60; Patterson, 3 51;
 Zanesfield, 5 05. *Cincinnati*—Cincinnati Cumminsville,
 23 15, sab-sch., 5 46; Springdale sab-sch., 5. *Cleveland*—
 Ashtabula, 63 30; Cleveland 1st, 571 20; Cleveland 2d, 1000;
 East Cleveland, 86 38; Gullford, 40 25; Kingsville, 8. *Huron*—
 Milan, 21 40. *Lima*—Middlepoint, 5; Van Wert, 24. *Ma-*
honing—East Palestine, 7; Poland, 110 25, sab-sch., 20.
 Youngstown 1st, 47 56. *Marion*—Marion, 40; Marysville,
 19 57. *St. Clairsville*—Buffalo, 39 80; Concord sab-sch., 56;
 New Athens, 20 98. *Steubenville*—Cross Creek, 10; Deers-
 ville, 11 50; East Liverpool, 91; Irondale, 7 20; Monroeville,
 6; Toronto, 27. *Wooster*—Bloomington Grove, 6. *Zanesville*—
 Coshocton, 77; Jersey, 24 75; Kirkerstown, 6 77; Newark
 Salem Ger., 5 25; Zanesville 2d, 178. 2650 79

PACIFIC.—*Benicia*—San Rafael, 20. *Los Angeles*—Alham-
 bra, 9 15; Colton, 43 50; Grand View, 72 10, sab-sch., for
 Persia, 4 52; Los Angeles 3d, 216 95, sab-sch., 8 05; Los An-
 geles Chinese, 32; Pasadena Calvary, 50; San Bernardino,
 47; Santa Monica, 21 40; Santa Paula, 13 15; Tustin, 11 40.
San Francisco—Brooklyn, 25. 574 22

PENNSYLVANIA.—*Allegheny*—Freedom, 8; Springdale, 10;
 Valley, 500. *Blairsville*—Armagh, 5; Beulah, 47; Poke Run
 sab-sch., 22. *Builer*—Allegheny, 6; Fairview, 6. *Carlisle*—
 Big Spring, 131 85; Burnt Cabins, 4; Chambersburg Falling
 Spring sab-sch., 38 50; Green Hill, 25 84; Lower Path Val-
 ley, 26; Millerstown, 14 40; Monaghan, 26; Newport, 18;
 Wells Valley, 2. *Chester*—Upper Octorara, 40 57; East
 Wheatland, 10; Rev. V. D. Reed, 10. *Clarton*—Licking sab-
 sch., 12 89; Perry, 10; Reynoldsville, 13. *Erle*—Conneaut-
 ville, 12 89, sab-sch., 2; Greenville, 20; Harmonsburg, 7,
 sab-sch., 10; Mt. Pleasant, 4 54; Northeast, 80; Sandy Lake,
 3 14; Stoneboro', 2 45. *Huntingdon*—Altoona 1st, 128 65,
 sab-sch., 24 16; Curwensville, 23 04; Du Bois 2d, 35; Little
 Valley sab-sch., 4 26. *Kittanning*—Bethel, 7; Glade Run,
 30; Smicksburg, 1 50. *Lackawanna*—Brooklyn, 25; Rush-
 ville, 11; Stevensville, 8; Wysox, 5. *Lehigh*—Easton 1st,
 161, sab-sch., 25; Easton Brainerd, Robert McCarlin, dec'd,
 for India, 235; Tamaqua, Geo. Wiggins, 25; Summit Hill, 55 80,
 sab-sch. No. 1, 24 83, No. 2, 6 74. *Northumberland*—Bloom-
 burg, 290 33; Northumberland, 15; Williamsport 2d, 66 50.
Philadelphia—Philadelphia 1st, for Orocopia College, 500;
 Philadelphia 2d, a member, 25; Philadelphia 9th, 72 12;
 Philadelphia Mariner's, 9 51; Philadelphia Tabernacle
 Young Men's Asso., for Peking Hospital, 40. *Philadelphia*
Central—Philadelphia Covenant, 10; Philadelphia Gaston
 sab-sch., 21 79; Philadelphia Kensington sab-sch., 49; Phil-
 adelphia Mantua 2d, 16; Philadelphia Richmond, 2 66; Phil-
 adelphia West Arch St., 756 23. *Philadelphia North*—Abing-
 ton, 72 16; Chestnut Hill, 417; Leverington, 4 30; Norrit-
 town 1st, for Japan, 25; Providence sab-sch., 80 12; Fort
 Kennedy, 7; Roxborough, 9 31; Thompson Memorial, 5.
Pittsburgh—McKee's Rock, 30 15; Hazlewood, 134 23; Isl-
 and, 11; Pittsburgh 2d, 69 78; Pittsburgh 4th, 49 82, sab-
 sch., 10 61; Pittsburgh East Liberty, 206; Pittsburgh Park
 Ave., 123 49; Pittsburgh Shady Side, 85. *Redstone*—Brown-
 ville, 17; Dunbar, 82; Mt. Pleasant Reunion, 53 20; Reho-
 both, 62 28. *Shenango*—Leesburg, 20; Newhannock sab-sch.,
 80; Rich Hill, 8; Princeton sab-sch., 96 43. *Washington*—
 Cross Creek, 49; New Camberland, 60; Upper Buffalo sab-
 sch., 6; Wellsburg, 30 64; Wheeling 1st, 40. W. H. H., 100;
 A. F., 50; Washington 1st Young Ladies' Band, for Mrs. J.

G. Toussan, to help educate two young men for mission
 work, 25. *Westminster*—James Coleman Memorial, 6; New
 Harmony, 8 50. *West Virginia*—Morgantown, 10. 6039 71

TENNESSEE.—*Union*—Madisonville, 5 00
 TEXAS.—*Austin*—Austin 1st, 119. *North Texas*—Denison,
 50 91. 169 91

UTAH.—*Montana*—Deer Lodge, 30 00
 WISCONSIN.—*Chippewa*—Dorchester, 5. *Lake Superior*—
 Ishpeming, 11. *Madison*—Kilbourne City sab-sch., 6 50;
 Lodi, 17; Platteville Ger. sab-sch., 5. *Milwaukee*—Cam-
 bridge, 10; Delafield sab-sch., 2; Milwaukee Calvary, Mrs.
 Vedder's class, for Japan, 10; Oostburg, 20. *Winnebago*—
 Marshfield, 10; Leola, 7. 163 50

WOMAN'S BOARDS.

Woman's Board of Foreign Missions, New York,
 1070 58; Woman's Foreign Missionary Society,
 Philadelphia, 9151 92; Woman's Board of Mis-
 sions, Northern New York, 1200; Woman's
 Board of Missions, Northwest, 4000..... 15,422 59

MISCELLANEOUS.

Z. L. Parker, Bath, N. Y., 60; William B. Hincks,
 Bridgeport, Conn., 21; Rev. H. A. Smith, Colum-
 biana, Ala., 11; "A friend," for Syria, 20; Sale
 of curios, 1; J. W. Parks, Hunnewell, Kan., 25;
 Young Men's Christian Asso., Easton, W. Va.,
 1 50; John H. Aughey, Chariton, Iowa, 2 71;
 A. W. King, Williamsport, Pa., 15; A. B. Mo-
 Gowan, Captain U. S. A., Fort Sully, Dak., 5;
 Miss Currier, Akron, N. Y., 1 25; "M. E. C.," 1;
 C. Arbuthnot, Pittsburgh, Pa., 1000; Rev. J. B.
 Kolb, Bahia, Brazil, 100; Rev. W. W. Atterbury,
 D.D., 50; Union Theological Seminary, New
 York city, 24; Chinese at Portland, Oregon, 2 05;
 Simultaneous missionary meeting, Mifflinburg,
 Pa., 8 50; Cash, 1; James Russell, Milton, O.,
 100; K. H., for orphanage building, India, 5;
 Mrs. A. L. West, Milwaukee, for orphanage
 building, India; J. N. Field, Boden, England,
 150; William Doye, Chicago, Ill., 37 cts.; T.
 L. Milligan, Philadelphia, for H. Corbett sch.,
 China, 8; Balance of collections for expenses at
 Baltimore simultaneous meetings, 25; "S. J.
 McM.," 100; Charles Jewett, Collins, N. Y., 25;
 G. E. Wall, The Dalles, Oregon, 1 25; Hapland,
 Chicago, 250; Cash, 10; Mrs. S. D. Webster City,
 Iowa, 11 35; C., Ark., 18; Anonymous, 8; W.
 W. L., 25; J. T. Williston, Ashland, N. Y., 1 50;
 J. B. Woods, Sprout, Ky., 20; S. S. Maynard,
 Belmont county, O., 1..... 2,110 48

Total receipts from churches, Sabbath-schools and
 miscellaneous sources..... \$37,735 26

LEGACIES.

Bequest of Mrs. N. L. McLaughlin, Apollo, Pa..... 100 00
 Amount received in November, 1887..... \$37,835 26
 Total receipts from May 1, 1887..... 261,983 71

WM. RANKIN, Treasurer,

Box 2009.

23 Centre Street, New York, N. Y.

The receipts for Sabbath-school Work are postponed for lack of space.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, FEBRUARY, 1888.

EDITORIAL.

SUPPLY AND DEMAND IN THE MINISTRY.

If managers of railroads had occasion to raise the question, "How shall we secure an adequate supply of engineers?" they would at once turn their attention to the laws of supply and demand. They would hope for a solution of their question only in accordance with those laws. They would say, "The question is the same in its essential elements as if it related to commodities instead of men. An adequate supply of engineers is to be secured on the same principles as an adequate supply of coal. Briefly, the demand must bring the supply. The demand is the force of whose action the supply will be the effect."

What do they mean by demand? and how does the force which they thus name operate? The demand for coal is a desire to possess coal, for its proper use, so strong that those influenced by it are willing to pay for it, to give money or other articles of value in exchange for it. In view of this known demand, other men are disposed to apply their energy and capital to the business of procuring coal and bringing it to the consumers. That is, as we say, mining it and bringing it to market.

The demand for engineers is a desire for their services which makes employers willing to pay them just wages—wages which will be sufficient to support them and their families; wages which will remunerate them for the time and expense of fitting them-

selves for the business; wages the expectation of which will induce young men to prepare themselves for that employment by suitable education.

We may not dismiss these views as altogether secular or as having no application to sacred business. Those principles which determine the relations of demand to supply in trade and in all secular enterprises do not derive all their force from the selfishness of men. They stand closely related to very high ethical principles—principles which are recognized by our Lord as applicable to labors in his service, when he says, "The laborer is worthy of his hire;" and by inspired Paul, when, with similar application, he wrote, "Who goeth a warfare any time at his own charges;" and when he further wrote, "Even so hath the Lord ordained that they who preach the gospel shall live of the gospel." We may not then dismiss as wholly inapplicable to our sacred enterprise the views which would be decisive in connection with any honorable secular enterprise. Those views and those principles have some just application here. We must not ignore them, but place them in their true relations and their proper subordination.

We hold it equally certain that to remit this question wholly to those principles of political economy would be disastrous to the church and to religion. For an adequate

supply of *ministers* we cannot depend upon a demand which has no other element than those which are summed up in the idea of pay. The reason why we cannot is that in that way, while we might obtain enough in number, they would not be of the right character. Reducing the ministry to the rank of a commodity, and dealing with it as such, we should speedily find ourselves obtaining that commodity, if in increased quantity, doubtless of a deteriorated quality. A man who could be attracted to the ministry by the pay, who could be induced to educate himself for it for the sake of its emoluments or as a work by which he could earn his living and that of his family, would not be a minister according to the New Testament idea. The demand for ministers must have elements which do not enter into the meaning of the word in its secular use.

The minister is not a hireling. He is something more than an honest man willing to apply his energies to a stipulated work, with faithful industry, for honest pay. The true minister is an honest man, but he is much more than an honest man. He is a man in whose heart the love of Christ is supreme. He is a man possessed by the same spirit of self-devoting love which brought Christ down from heaven to toil and bleed for lost men. The mere offer of pay, if from ever-full treasuries we could offer it on the most liberal scale, would not secure such ministers. What, then, are the elements of the demand which will bring an adequate supply of ministers?

1. The clear apprehension of the world's need of the gospel.

"Do you thoroughly believe the gospel?" said a Christian minister to a young man with whom he was conversing.

"Certainly I do," was the prompt reply.

"And you believe it to be of utmost necessity to every human being?"

"I do indeed."

"Then, do you not sometimes feel that it would be the greatest of privileges to spend your life in preaching it?"

"I always feel so, but I doubt my qualifications for it."

He referred to natural qualifications, which he was not confident that education could supply. He only needed to be satisfied on that point to bring the demand home to his conscience and heart. To a young man who has the spirit of Christ it is not necessary to show that the world is ready to pay for the gospel. He needs only to meditate on the world's need of the gospel, and to be convinced that he can do more to supply this need by being a preacher himself than by laboring in some other sphere.

2. The conviction that the Lord calls to the ministry. "The Lord hath need of him" was enough to be said to the owner of the colt on which the Son of David would ride into Jerusalem amid hosannas. "The Lord hath need of thee in the ministry" is enough to be said to a Christian young man, in college, shop or home, if he is made sure that it is said on the Lord's authority. What is the true authentication of this call to any young man?

Comes it of the assurance that in the ministry he can make as much money as in any other profession or business?

Comes it of the persuasion that his oratorical gifts in the pulpit will win him fame, or that his social gifts will win him social position and influence more satisfactorily in the ministry than he can gain them in any other way?

Of the first young man whom the Lord called into the ministry after his ascension, he said, "I will show him how great things he must suffer for my name's sake."

Not the assurance of ease or gain or exemption from loss or suffering, but the belief that in the ministry he can do more for

his Lord, more to fulfill his Lord's desires, than in any other profession—this is what the Christian young man recognizes as a demand for his services.

3. The simple belief that the Lord is good for his promise—"There is no man that hath left house, or brethren, or

sisters, or mother, or father, or children, or lands, for my sake and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

DAKOTA.

Dakota is situated on the northern line of the republic, equidistant from the Atlantic and Pacific. The general topography is that of a vast undulating plain, covering four-fifths of the area. There are two mountainous regions, known as the Black Hills and Turtle Mountain regions. The area of the former is 3200 square miles, of the latter 800. The highest point of the Black Hills region is Harney's Peak, 8200 feet above sea level. The average elevation of the Black Hills region is nearly 6000 feet, or from 2500 to 4700 feet above the surrounding plains. The valley of the Red river is a vast alluvial plain, 16,000 square miles in area. This region is elevated above sea level from 800 feet in its northern portion to 1200 further west and south, and is the lowest portion of the territory. The average height of the prairie region is perhaps 1800 feet. When first settled it was believed that the annual rainfall of Dakota, including snow, was not above 12 or 15 inches, but the precipitation throughout southeast Dakota now averages more than 30 inches. In the Black Hills it has increased from 14 to 26 inches during the last six years. The entire territory is elevated above malarial influences.

Its vast prairies, while often swept by bleak wintry winds, are by this very circumstance rendered healthful to a remarkable degree, and the heats of summer are always mitigated by nights delightfully cool and refreshing. The stranger who travels over Dakota cannot but notice the robust and healthy appearance of the people. While the winters show days and periods of extreme cold, they are also noted for their dry

atmosphere in which a person feels less inconvenience with the thermometer at 30° below than in the more humid atmosphere of the great lakes with the mercury at zero.

Much of the article on Minnesota in *THE CHURCH AT HOME AND ABROAD* (June, 1887) applies equally to Dakota. Dakota is nearly twice as large as Minnesota. It was organized as a territory about the time Minnesota became a state.

Dakota has the same great railway systems; is just as ambitious and enterprising; has the same classes of citizens, the same system of public schools, and a larger number of territorial and denominational institutions for higher education. In fact, Dakota has made unparalleled strides during the past ten years. It seems almost incredible that in half that time its population has trebled, and its progress and prosperity have been correspondingly great. Agricultural development has been so rapid that Dakota's wheat crop is greater than was ever credited to any one state for a season's yield, and is in 1887 equivalent to one-seventh of the total wheat crop of the Union in 1886, or about one-thirtieth of the wheat crop of the world.

Dakota has an area of 150,932 square miles, a population of 600,000, and 4246 miles of railroad. Its post-offices are 1039; its newspapers are 352. It expended for support of public schools in 1886 \$1,917,258. Its wheat crop in 1886 amounted to 30,704,000 bushels. The crop of 1887 is estimated at 60,000,000 bushels. The value of its live stock is \$43,195,229. Its public schools number 3900; school teachers, 5055.

Drs. Riggs and Williamson organized

nine Indian churches in Dakota before 1877. These have grown steadily, and are ministered to by native pastors. Schools have been established, teachers have been sent out to evangelize the thousands still in darkness; three additional churches have been organized, and other organizations will soon be effected. Rev. John P. Williamson and Mrs. Martha Riggs Morris are still in the work. Rev. M. N. Adams, formerly a missionary among the Indians in Minnesota, has recently entered on the work in Dakota. Ten years ago one church of nine members at Dell Rapids, under the care of Rev. George N. Leclerc, represented the organized strength of the Presbyterian Church in south Dakota outside of the Indian missions. To-day there are all told 101 churches, 70 ministers, 3 licentiates, 9 candidates, 3336 communicants and 4064 in Sabbath-school. The contributions to the boards last year amounted to \$3524 as against \$2770 the year before. For congregational expenses, \$30,633 as against \$23,234 the year before. The number added to the churches last year was 779. The number of churches built in the last seven years is about 60. A dozen manses have been built in the past two or three years. There are three educational institutions, viz., the synod's college at Pierre, Scotland Academy and Groton Collegiate Institute. The Black Hills region has as yet but two Presbyterian churches, but more will doubtless be organized soon, as the advent of the railway will open that wondrous region. Already a population of 60,000 is found there. There the inner

chambers of God's great granite safes, where the gold and silver have been stored for ages to enrich this generation, are fastened with time-locks set for the advent of the railway. The railway is now built within a dozen miles of the Home Stake Mines, where for years \$150,000 every two weeks has been taken out. The heavy machinery was hauled in on wagons from Sidney, Valentine and Pierre.

In north Dakota in ten years the churches have increased from 2 or 3 to 72, with 37 ministers, 2 licentiates and 2073 communicants. Their contributions to the boards last year were \$1500; for congregational expenses, \$35,561. The territory of Dakota has 172 Presbyterian churches, 5409 communicants, 107 ministers, 5 licentiates and 9 candidates. Their contributions to the boards last year were \$5024; for congregational expenses, \$66,194. The Synod of North Dakota has a college at Jamestown in successful operation.

Dakota is the queen of the territories. More than fifty counties have voted out the saloon. The church is growing rapidly. There is still open to settlement a district about the size of Maine or Indiana, comprising about 20,000,000 acres. A population of 5,000,000 can be supported. Wheat enough can be raised in Dakota to make bread for the nation. Surely the church cannot afford to neglect so fair a field, where already such a beginning has been made. Never was there such a home mission field as Dakota to-day.

JOHN B. POMEROY.

A minister in the West, who has removed from one charge to another, writes as follows:

Last year at — it was my practice to divide the topic for monthly concert, each month, into five or six parts, assigning each to an elder for our monthly meeting. I wish to do the same here, but our elders at — are not subscribers. I wish you would have sample copies sent them. I am confident, when they examine them, they will become subscribers.

We gladly send the sample copies requested, as we do to all who desire thus to make our magazine known and to promote its circulation. We print the letter for its excellent suggestion as to the best way to use the magazine in preparation for the monthly concert. This good use of it need not be restricted to elders. But surely all elders, at least, should have the information which it is the business of our magazine to furnish.

THE HELP OF THE CHILDREN.

There is not room in this number for much that is written especially for children, though we hope that there is a great deal on many of our pages in which children will be interested as their mothers and fathers and teachers will talk it over with them. All about the one hundredth General Assembly; about the million dollars for retired ministers; about the million dollars for our church's missionary work in other countries, and more than a million for the different kinds of mission work in our own country; all these things can be talked about in Presbyterian homes, so as to interest the young people and even the little children.

The children are going to help, too, ever so much. They will love to read what is printed below about "the help of children." It was written for them by a missionary lady in India:

I remember the longing desire which my heart felt when I was a little child to be large enough and old enough to do something. Now that childhood's days are far behind me, as I read and as I hear what the children are doing in these latter days, I think how delightful it is to be a child, when there are so many ways in which little people can help even in great matters.

A few years ago we paid a visit to America, and nothing impressed us more pleasantly than the work the children and young people were doing for others, especially in the great work of missions, both at home and abroad. And the gifts of the children! How precious they are, and into what large sums do the mites grow! We expect great things of the children in our Sabbath-schools this year, and we do not think they will disappoint us. Perhaps it will encourage them to hear a story told not long ago

by an African missionary to a great company of English children.

There was a man who had to take a journey to a distant place on very important business, and this business required haste. The man made the necessary arrangements for this journey; but when he reached a certain river, he found the boat which he had engaged stuck fast in the mud.

"You cannot go until the tide rises," said the captain.

"I cannot wait," answered the man; and he called the strongest man he could find to bring a stout rope and help to pull; but the boat remained stationary.

"You must wait," again said the captain.

"I cannot delay," was the answer; and all the men in the village were called out to try to set free the boat, but without success.

"All your efforts will avail nothing," the captain said. "You must make up your mind to wait for the rising of the tide."

"I tell you that I cannot wait," answered the man. And now the women were called out to pull with the men; but even with their united efforts the boat could not be moved.

"Well," said the captain, "you see now that nothing can be done. You must patiently wait."

"I *must* go," replied the man. "Have I not told you that my business is important and I cannot delay?"

This time the energetic traveller called the children to pull with their fathers and mothers. All worked with a will, and slowly the boat moved out into the water, and the man, greatly relieved, continued his journey.

Dear children, the "King's business" requires haste, and your hands are needed, and your feet, to help in sending the precious messages of the heavenly King to those who have not yet heard the old, sweet story of Jesus and his love.

H. H. H.

JEHANGI, INDIA.

Who is it that wants a million dollars? It is not the ministers and elders who were at Omaha; it is not the Board of Foreign

Missions; it is not the missionaries nor the heathen; it is the Lord Jesus Christ himself, who said, "Go ye and teach all nations."

It is his work that is waiting to be done. It is his little ones in China and Africa and India who need the Bible and the teacher to tell them about Jesus. It is his voice that asks each one of us, men and women, boys and girls, in the Presbyterian Church, "How much will you give me this year for this work?"

So let us get our mite-boxes and our jugs ready; let us talk it over in our Sabbath-

school classes and our band meetings; let us do without some of the candy and pretty things that we would like to buy; and let us see how much we can gather before Jesus' birthday in December, or before that great Presbyterian birthday next spring. And let us remember, every time we drop a penny or a dime or a quarter into the box, "I am giving it to Jesus."—*Children's Work for Children.*

"SUCH A LOT."

A lady stood at the entrance of a mine looking into the dark passage in the mountain side, through which she must go if she would see the work that was going on within. So black and dreary it looked, she shuddered at the thought of trusting herself in the little car that was ready to carry her. A company of miners stood about her, some of whom were waiting to wheel the car along the dark passage. Each one wore on his cap a tiny lamp, whose flame flickered in the breeze and looked pale and feeble in the sunlight. Looking into the mine and then around upon the group of men, the lady asked, "Of what use are such little lamps in that darkness?" "Oh, ma'am," replied the cheery voice of one of the miners, "there's such a lot of us!"

"Such a lot of them!" we could not help thinking as we watched the boys and girls of the mission bands of Philadelphia gathering for their anniversary, with their bright banners and brighter faces. "Such a lot of them!" Dr. Mitchell must have thought as he looked down into those bright faces, eagerly listening to his words, telling of the great need of the light of Jesus' love in the dark places of the world.

It would be a dreary work if any one of us must start out alone into the darkness. One little candle could only shed its light into one little corner. But "there's such a lot of us!"—Presbyterians and Methodists and Baptists, all loving the same

Saviour, and longing to have him crowned Lord of all; such a lot of us in our own Presbyterian Church, men and women, boys and girls, all pledged to work for Jesus, to do the work that is waiting in our great cities, far out in the western territories among Indians and Mormons and newly-planted towns, and over the seas in Japan and India and Africa.

Does the penny or dime or dollar that you can give look too small to count when you hear the call for a million for missions?

But the million must be made up of pennies and dimes and dollars, and not one of them can be spared. Not one penny that can be given, not one prayer that can be offered, not one earnest, faithful, consecrated life, can be spared. Pennies and dimes and dollars given cheerfully to the utmost of our ability will grow to the million called for; prayer from every loving heart will bring wonderful answers.

"For so the whole round world is every way
Bound by gold chains about the feet of God."

Consecrated lives for the work at home and abroad will, with God's help and in God's time, scatter the darkness.

"If once all the lamps that are lighted
Could steadily blaze in a line,
Wide over the land and the ocean
What a girdle of glory would shine!
How all the dark places would brighten?
How the mists would curl up and away!
How the earth would laugh out in her gladness
To hail the millennial day!"

THE DAVIDSON-PROBASCO FOUNTAIN.

In the autumn of the year 1871, a broad area which had been a market-place in the city of Cincinnati was densely crowded with a throng of human beings which could not be counted, but must be estimated by tens of thousands. In the centre of that space, on its broad esplanade, stood veiled a remarkable work of art, the gift to the people of Cincinnati of two generous citizens, one departed and one living. After suitable ceremonies, at a concerted signal the drapery suddenly fell, and disclosed the admirable masterpiece to the view of the eager multitude. The throng was hushed for a moment into that silence like which there is no other, the silence of breathless, expectant thousands; and then there burst forth such a shout of exultant gladness as the Scriptures compare to "the voice of many waters." In the moment of that unveiling there rose upon their delighted vision a structure in costliness and in beauty rivalling historic monuments of heroes or of battles, and in its beautiful beneficence giving promise of refreshment to weary and thirsty thousands of this and of future ages. On the firmly-placed foundation of porphyry they beheld a broad basin of cunning device and ample capacity, about which were grouped many significant figures, wrought in rich and durable bronze. Above this lower basin they beheld these figures: on one side a colossal form of woman, a young mother holding by the hand her boy, naked, and ready for the bath to which she leads him. On another side an aged man lifting the full cup to his lips, while his daughter stoops gracefully, holding her pitcher to fill it again for him. On another side is a farmer, with one hand on his plow, his dog panting at his feet, and his own eager and reverent face uplifted toward the sky. On another side a stalwart fireman holds his

empty bucket on his right arm, while his foot is on a roof through which the flame is bursting, and he extends his left hand aloft and looks up as if imploring the divine gift of rain. Above all these, and crowning the structure, is a colossal womanly figure, gracefully robed, looking down upon the crowd below with a face of marvellous benignity, while both arms are extended in attitude of benediction. On that October day, while the multitude gazed upon this unveiled structure, the water from the distant reservoir was permitted to fill the interior spaces, and lo, from those extended and open palms grateful showers descended, at the same time that jets of the refreshing fluid leaped upward to the very feet of the figure which symbolized so beautifully and so well that precious gift of divine Providence. Through all these sixteen years that beautiful and significant work of art has stood, as doubtless it will stand for ages, delighting innumerable beholders, perpetuating grateful remembrance of its founders, and dispensing cheer and refreshment to weary and thirsty multitudes.

As stands the beauteous figure which so expressively typifies the divine gift of water, so stands the comely structure which our church has erected—her system of organized beneficence. And now we wait for the descending blessing from those outspread palms. The dark-faced freedman standing on broken chains, and tossing his strong arms aloft from shattered manacles, imploringly gazes toward that structure. The hardy pioneer who has gone far from the home and the sanctuary in which he was reared, now, thirsting for the living water, looks as earnestly in the same direction.

Many an aged minister, weary and faint, patiently waits for the refreshment from the pitcher which daughterly hands wait to fill.

Many an anxious watchman longs for the church's help to extinguish the baleful fires of infidelity which are threatening the homes of his people. All these are anxiously looking and waiting and longing for

more abundant showers to descend from those open palms.

Servants of God, stewards of his mysteries and of his wealth, delay no longer. Let on the water!

Much has lately been written and spoken in regard to the waste of Christian energy in the division of the church into sects, and the importance of coming to such understanding that these different divisions of the one church can work together for the one Lord, even while they are not ready to unite in one organization. This was the great theme of consultation and of prayer at the Washington Conference of the Evangelical Alliance. This is the chief aim and labor of that Alliance.

It was noticeable on this, as it has been on other such occasions, that no speakers urge this more earnestly or more eloquently than some who never consent to practical co-operation with other denominations than their own, except on terms which would

discredit the ministry and ordinances of all denominations but their own.

We gladly publish below an account, sent us by a thoughtful Christian woman, of successful co-operation of several evangelical churches, no one of which sets up any such exclusive claim.

We hope that there will be many more such experiences this winter. Yea, we believe that many such are now enjoyed.

In our current literature, and in great conventions and conferences, we have had abundance of writing and talk eloquently setting forth the desirableness and the importance of such co-operation. Even the "necessity" of it was constantly and rightly affirmed at Washington. "Now therefore let us accomplish the doing of it."

THE DEW OF HERMON.—PSALM 133.

Last winter our town shared in the wonderful outpouring of the Spirit, and as an outgrowth of their share in the blessing the Methodist people are erecting a new church. As it is upon the site of the old one, some place for worship in the meantime must be provided. An offer was made for the use of our Presbyterian church in union services, or the separate use of our Sabbath-school room. The first was accepted for the evening and the second for the morning, the pastors alternating in the evening. Soon after this plan was in operation our pastor took his vacation, and the Methodist minister kindly supplied his place.

While every sermon was full of faithful, loving Christian truth, I especially took note of these sayings. In a sermon upon the Holy Spirit, his reality and work in our

hearts, the preacher said, "I might preach a powerful discourse, one which would make a strong impression on your minds; all would be of no avail if the Holy Spirit did not apply it to your hearts." Again, "I do not say it to provoke discussion, now or at any time, but because I believe it to be the teaching of the word of God; I cannot see it to be otherwise; I believe the work of regeneration to be a finished work, which cannot be supplemented by any afterwork (such as so-called 'sanctification' or 'higher life')."

In a wonderful sermon on the subject "God is love," after showing so clearly how wonderful must be the love of God for us, being a real Father and Jesus his real Son, appealing to earthly parental love, he said, "Could not he who, from all eternity, fore-

ordained our redemption in this very way, have spared his own Son?" And so while we have been edified by what seems to us good Calvinistic doctrine, the Methodist friends have enjoyed our pastor's preaching fully as well. A young minister of our church preached an old-fashioned orthodox sermon on "The wages of sin is death," setting forth the exceeding heinousness of sin in the eyes of him whose purity and majesty he also made us feel. He showed the one just reward of sin, and then closed with an exhibition of the sure remedy and a loving invitation to all to accept the sal-

vation purchased by Christ. This does not sound like anything new or striking as I tell it, but a Methodist lady said, as we passed out, "I have not heard such a sermon in a long time," and a Methodist brother the next day used almost the same language.

I have enjoyed this state of things, and thought that perhaps it might be pleasant for some others, at least for that brother who some time ago expressed a desire that *THE CHURCH AT HOME AND ABROAD* should embrace in some measure the interests of our sister denominations. E. C. C.

THE ONE HUNDREDTH GENERAL ASSEMBLY.

All readers of *THE CHURCH AT HOME AND ABROAD* are looking forward with no ordinary interest to the Centennial General Assembly whose sessions are to be held in Philadelphia in May of this year.

The sister Assembly, whose regular sessions are to be in the neighbor city Baltimore, will come to Philadelphia, the Assembly's birth-place, and unite with us in celebrating an anniversary which is of equal interest to both assemblies, and to the ministers and people whom they respectively represent. It will be like Thanksgiving day, on which different families that have sprung from one come together at the old homestead, to recall all pleasant memories; to thank God together for his blessing which has enlarged and enriched them; to freshen their consciousness of mutual love, and to strengthen each other for subsequent work.

Perhaps it may seem, in some respects, more like a golden wedding, having reference to a period even twice the length of that which the golden wedding commemorates, and commemorating an event (the complete organization of a church) quite analogous to the founding of a family in holy marriage.

We will not press these analogies, but we are most happy to place as many pages of *THE CHURCH AT HOME AND ABROAD* as they have thought needful at the disposal of the committee to whom our General Assembly has entrusted all the provision and arrangements for this great Presbyterian festival. They have sent us the following communications. Our readers will surely welcome them to eager and interested perusal. Will they not then gird themselves for resolute fulfillment of all that the committee recommends?

CENTENARY FUND WEEK.

When the General Assembly was arranging for the Reunion Memorial Fund, it requested the churches to take up the subscriptions and raise their contributions in the month of January of that year—1871. To a very large extent the work for that

fund was concentrated at about that time of the year. At present January is too early a month, and in any event the Board of Foreign Missions has a fee-simple title to the general interest of the church for that month; but by the earlier part of February

the lists of the boards will have been completed according to the scheme of the General Assembly. At a meeting of the Permanent Committee, held in Cincinnati on December 12, 1887, there was apparent quite a general disposition in the church to look forward to a general movement. The 26th of February had already been designated as the day for Sabbath-school contributions. Very many of the churches will before that time have done their work mainly in behalf of the fund, but the committee, in view of the disposition to unite on a common date, voted to urge such churches as had not previously taken up their subscriptions to fix that date, February 26, as the time for attending to

this business. There will, no doubt, be many churches which, for reasons of their own, will find the Sabbath before or the Sabbath after that date a better time. Let them select of the three the most convenient date to themselves. *Let none put it off to a later date.* Let the arrangements be made beforehand in good season. Washington's birthday will occur the preceding Wednesday. The time will be propitious for the study of early history and the setting forth of the condition and work of our church at that early period in behalf of religion and of the country. By all means let the history of the final adoption of the constitution of our church by the synod of 1788 be well studied and generally explained.

MINISTERS IN THE WAY.

A minister in the vicinity of New York met one day one of his wealthy acquaintances, and the following conversation ensued: "I think you ought to give me a vote of thanks! A man came to me yesterday in behalf of an enterprise in the West, and asked me to introduce him to you. Of course what he wanted was money. I told him that to my knowledge you were applied to every day, and that I thought it was unreasonable that everything should be crowded on your attention. It took some talk, but I finally dissuaded him from coming to you at all; by so much, therefore, you are my debtor."

The business man's reply was in substance as follows: "Do I understand from you that the case was really in your judgment a meritorious one that had fair claims upon Christian people for help? If I do correctly understand you in this, then I am not obliged to you at all. The Master has committed a large amount of money into my hands to use it as I think a faithful and judicious steward should use means so committed to his charge. I think I am able for myself to determine what are suitable objects and what are not. I am not at all obliged to you for preventing one of my Master's representatives from coming to me with any claim which you

think had a right to be considered a genuine claim of the Master."

Is it not worth while for ministers to ask themselves whether they have thus stood in the way betwixt the Master's messengers and the Master's stewards? If the boards of the church are in the judgment of the Master proper objects for the charity of benevolent people, what right have the pastors to assume the responsibility of preventing the people from hearing what the Master has to say in regard to these causes? But we lay special stress on this question in connection with the Centenary Fund for the Relief of Disabled Ministers and the Widows and Orphans of Deceased Ministers. If there is any cause which may fairly claim in the light of his own teachings to be the cause of the Master, it is this cause of his own servants. What right now have those who as ministers have specifically given themselves to the work of representing the Master to assume the responsibility of omitting to bring this cause before the people to whom the Master has sent them? What right have they to stand in the way of the people in deciding for themselves what is their duty? In order that the people may properly make this decision it is essential that they should be furnished with general infor-

mation. The responsibility of furnishing that information is laid especially on pastors. We ask again, what right have pastors to stand in the way and by their inaction pre-

vent this cause from having a fair hearing and thus securing its proper place in the hearts and thoughts of the people to whom the Master has sent them?

MINISTERIAL RELIEF ENDOWMENTS.

Whoever will look into the Minutes of the General Assembly for 1887 (pp. 236, 237) will see that the creation of such a Permanent Fund was part of the original plan when the Board of Relief was first established. The Old School Assembly of 1849 resolved "That special contributions and legacies be invited from all parts of the church for the founding of the Permanent Fund." The New School Assembly, in adopting in 1865 the report of their committee, took substantially the same action, making a standing "request for special contributions and legacies toward the creation of a Permanent Fund." The second Assembly of the reunited church in 1871 said, "Of the first importance is it that this sum be greatly enlarged, and held as a pledge on the part of the church that the provision made for its disabled servants, or their dependent ones, should be put beyond a peradventure, beyond the fluctuations of annual contributions;" and also urged that all suitable means be employed to increase the funds of this cause, both for current use and permanent endowment. The first report made by the Permanent Committee of Arrangements for the One Hundredth General Assembly, made to the Assembly in Minneapolis in 1886, put this million dollars for Relief as the first and foremost object for the centennial. The elders of that committee lead off in urging this proposition and its importance in the report. Not a word of dissent appeared anywhere in the church between the Assemblies of 1886 and 1887, and the Assembly of 1887 reiterated the importance of it by instructing its Permanent Committee to

concentrate their principal efforts on the raising of that sum.

In not a few directions we have the suggestion of inquiry as to what is each one's proportion, and a kind of implied hint that if everybody else and every other church will do their share our inquiring friends will also do theirs. No mode of apportionment is or can be made. The lowest estimate that we know of as being fixed by any official body is the average per member, reached by dividing the million by the total membership. But no enterprise ever succeeded yet by proceeding on that basis. It will always be found that some will not do their share. Some people do not much care to give to the building of a new church; in order, however, to escape, if possible, the charge of being "unwilling to give" and yet save their money, they say, if everybody else will give his share we will give ours. This is generally a mere excuse. There never was a church yet built in which everybody gave his share. There are always some people that by diligent inquiry succeed in finding an excuse. The main part of every good work must fall on the liberal hearts and generous purses. The large number of churches built, colleges endowed, theological seminaries supplied with funds, and like gifts to hospitals and boards for permanent uses, through the contributions of the living and the bequests of the dead, are ample proof that none of these causes are dependent upon excuse-hunters. The good work in this and in every other form will steadily go on, and the Master's blessing will be upon it and upon those who promote it.

PRESBYTERIAN CENTENARY SABBATH-SCHOOL DAY.

By an arrangement with the Sabbath-school department of the Board of Publication and Sabbath-school Work, the Ex-

ecutive Committee of the Centenary Fund has prepared a special exercise for February 26, 1888. This is not merely an

effort to raise a Sabbath-school collection, but is a serious effort to do valuable service to our whole cause in the Sabbath-schools by bringing the matter of our church history and the call to the ministry to the attention of all our young people. We must strenuously urge pastors, sessions and people as well as Sabbath-school officers to make a great deal out of this day among their young people. Copies of this Sabbath-school exercise will be forwarded by the committee to any Sabbath-school which will apply for it, and agree to use envelopes which are sent with the exercise, in taking up a contribution for this centenary fund. Applications should be sent to Rev. Geo. C. Heckman, D.D., Elm and Eighth Sts., Cincinnati, O.

But what will be done by parents *at home* in regard to this Sabbath-school day? Half its value will be lost if no attention is paid to it except by the Sabbath-school teachers and ministers and churches in the public exercises at the church. Parents at home should take up this Sabbath-school exercise and talk it over with the children. Children should be encouraged to ask questions sufficient to thoroughly understand all the historical allusions that are in its historical department. The committee publishes and distributes gratis a most capital synopsis of Presbyterian history, prepared by Rev. W. H. Roberts, D.D., Stated Clerk of the General Assembly. This also may be had for the asking by applying to Dr. Heckman at

the office of the Permanent Committee of Arrangements as given above. Let it be procured and fully talked over around the fireside at home. Then let parents take up the call to the ministry and talk that over with their own children. It is an easy thing for parents to pray that other people's children may be called to the ministry and the missionary field; but let them take this up and consider the question in the light of this exposition of the nature of a call to the ministry both for themselves and for their own children. Out of such an observance of that day at home a great revival of missionary spirit and earnestness can be very well expected. Part of this exercise is an explanation of the justness and equity of this work of endowing the Ministerial Relief Fund. If parents would talk this matter over with their children, remembering that their own children and friends may at some time be benefited by it, and especially that they themselves and their children are greatly indebted to the ministry of the gospel for their social and literary as well as religious privileges, it will not seem a sore piece of self-sacrifice to make a liberal contribution to this fund. We repeat the suggestion, let this centenary Sabbath-school day be greatly magnified in the homes of our people. Let the exercise and the occasion be often talked over beforehand, and let that day be thoroughly entered into with heart and spirit when it shall come.

THE CENTENARY MONUMENT.

It has been said that the movement in the Presbyterian Church to raise a monument to the memory of John Calvin was arrested by an interesting discovery. This was none other than a passage in his will requesting that no monument be erected in his memory. It was like the evangelical meekness and generous wisdom of his extraordinary consecration. His meekness put himself in the list of "unprofitable servants." His wisdom would dedicate the wealth of the church to more useful forms of gratitude than monuments of stone or bronze.

The Presbyterian Church of America desires to mark the centenary of the General Assembly by a special monument of thanksgiving; one that shall be not gratitude in marble, but in a perpetual fountain of life; one that shall not be only always seen, but also always felt; higher than that of Washington because one that shall be seen through all the boundaries of our church. It will be more durable than granite or bronze, one whose glory shall gleam forever over golden harvests on the plains of heaven. It will express the highest duty and feeling of the

church—praise to God for his blessing on our church's life and usefulness, and gratitude and justice to the self-renunciation of her ministry, to which more than to anything else human the spiritual development and power of the church are due. That particular monument is the endowment of Ministerial Relief.

This is not the exclusive form of thankfulness by which the centennial Assembly is to be distinguished; but it is the special and abiding monument which the church desires to raise. It will stand visible to all the future ages of the church. It will perpetually supplement the annual contributions of our church to disabled ministers and their widows and orphans. It will be the visible hand of promise and pledge to all young men hesitating to consecrate themselves to the comparative poverty of the ministry, that in consequent infirmity and helpless old age they will be cared for. It will be a lofty mile-stone, ever in sight, pointing to Beulah Land the veterans who are in sight of the day when their active services and their support alike must cease.

The great obelisk at Washington rises into the blue air like a pillar of white cloud. The writer, when a youth, gave a dollar to the popular subscription for this patriotic work; and his engraved certificate finds its place to-day among his diplomas and other like honorable documents. He has several times since stood under that majestic and beautiful pile, and always grateful for that opportunity of his youth to give even so small a sum to its erection. So we feel with

regard to all opportunities of duty or charity when embraced. So may all the ministers, officers and members of our church, young and old, feel with reference to this centenary monument of thanksgiving—this monumental fountain of perpetual blessing—feel to give, and when the monument is reared, feel to give thanks that they had a part in it, and will forever have a part in it, for it will carry their alms to the living long after they themselves are dead.

In the failure of some ministers and churches, which sad experience bids us look for as probable, we must turn to the larger gifts of generous men and women of wealth, and to our larger and stronger churches and more conscientious pastorates. It is believed that these will not fail to see their vicarious duty in the inevitable failure of others to do their duty. The belief is justified by the increasing number of men and women who have already contributed or pledged large sums to the centenary monument. But among many weaker churches and persons of small means there is a large-hearted consecration, praising God and our Lord Jesus Christ by a liberality rich out of small means. To these we look with expectation, which shall not be disappointed, to help make up the deficiencies of those who habitually reject the grace of liberality which the Holy Spirit year by year seeks to add to their Christian character and life.

GEO. C. HECKMAN,

Cor. Sec. of the Permanent Committee of Arrangements for the Hundredth General Assembly.

Office Elm and Eighth Streets,
Cincinnati, Ohio.

THE MONUMENTAL COLUMN.

The committees of Systematic Benevolence of our General Assembly, synods and presbyteries are among the most lively and useful of the many effective agencies of the church. Doubtless they are all looking forward with eager, prayerful expectation of a great increase in "solid columns" in the statistical tables of the centenary General Assembly. What a splendid and significant testimony to the genuineness of our thanks-

giving it would be, if every column opposite each church was filled! Alas! the lack of thoughtfulness and fidelity make this hope impossible. But undoubtedly more ministers and churches than ever before will look to their standing in the statistical tables of this centennial Assembly. Those tables will be more historic than any in the past, and will be more studied and remembered than any in the past or any in the future for

some time. Ministers and churches will be weighed more than ever before. If this centenary effort does not rouse ministers and churches no human instrumentality can, and the General Assembly will be at loss how to reach and stir them.

While *all* the statistical columns will be studied, and the growth of liberality this year to home and foreign work will send up continuous praise from the consecrated heart of the church, there will be *one column* which will attract special attention and critical examination. It will be the Monumental Column—the record of the response which the churches have given to the Assembly's appeals for the one million fund for Ministerial Relief. Will that column be empty opposite any minister's name? opposite any

eldership or diaconate? opposite any church? Is there one minister, elder, deacon or member who will consent to that?

We expect to see the other benevolent columns rise gracefully with corresponding altitude and glory; but this will be the Monumental Column, "the observed of all observers." And ministers and churches which have given and have not given will be on record; and that record will be printed in the more than six thousand volumes of the Minutes of the Centenary General Assembly. And the Monumental Column will be studied as no column of the statistical tables of the Assembly has ever been studied before—more, perhaps, than any single column will be again for one hundred years.

CINCINNATI, O.

GEO. C. HECKMAN.

INCIDENTAL GAINS FROM THE CENTENARY FUND.

Others will represent fittingly the direct benefits to be expected from the raising of a million of money for the Ministerial Relief Fund. The indirect benefits to be looked for from pushing wisely and carrying out this effort are great enough to entitle them to notice. If the estimate of them here suggested be in the main just, they may connect themselves in thoughtful minds with other forms of our church work.

1. This movement brings Presbyterianism to notice. The knowledge of its principles is limited among Presbyterians, and many are ignorant of its history. Some are under the system from social or local accidents, and social or local accidents easily remove them. This is an element of weakness. The voter who casts his ballot without knowing the reasons why is not a strong, nor likely to be a useful, citizen. Amiable men so give out their views on the subject of Christian union as to leave the impression that to have distinct and fixed reasons for being a Presbyterian is to be without broad Christian feeling. They fail to see that one can as truly love his denomination and yet love all Christians, as make sacrifices for his city or his state and yet love his country. To teach our people that there are reasonable, historic,

patriotic, doctrinal and scriptural reasons for being Presbyterians is good for them in their places, and when they—so instructed—move to new regions they have a just and laudable desire to set up and maintain in all proper ways the means of grace and the Christian institutions which their judgment and conscience approve. "I am no stickler for the methods of the church; one is as good as another," says some one who is set down as "liberal" in consequence. His next utterance is likely to be, "I am no stickler for the doctrines of the church; if people are only sincere, that is all I want." He does not pause to think how many sincere errorists the world has suffered from. It will be good for our church, and, in the end, for truth and for our country, to have intelligent Presbyterians.

2. The endowment contemplated will do indirect good to ministers. It will encourage them by the assurance that they are cared for as a class; that their work is appreciated; that their claims to "live of the gospel" (1 Cor. 9:14) are recognized. Is there no need to promote self-respect among this class of laborers? Are there no Christians who put their contributions to ministerial maintenance among their charities?

Are there no Presbyterians paying many hundreds of dollars for the partial education of one child for part of a year, and paying one-tenth of the amount for that "school of Christ" in which the whole family is to receive religious teaching all the year round? May not this fund even in some cases check the tendency of ministers to "change around"? Better for a church to have one hundred ministers intelligently loyal to her than a hundred and twenty who "happen to be" in her pulpits. The average good soldier has some enthusiasm over his regiment, the average respectable professional man has much regard to the standing of his profession, and the minister who is to command respect and make himself felt will be concerned about the dignity, respectability (in the true sense) and security of the brotherhood with which he has decided to labor. Ministers are men. Will it not be a help to one of them to be able to say to himself, or perhaps to the saintly sharer of his toils, "I'll stay here and serve my church under Christ; my church has thought of me, and will care for you and for me when I am disabled"?

3. The ministry in one point of view is a profession, and a highly honorable one. But the proportion of men making their own way, unaided, into the other professions is larger than that found on the road to the

pulpit. It can, of course, be said that on these other lines brilliant successes can be achieved, which are out of the question for preachers. It can be said, too, that students are to have no regard to means when looking to the ministry, which implies that before entering the seminary and while choosing their life-work they are to be as angels. Christian statesmanship, if one may borrow the phrase, has to deal with men, with Christian young men, as they are. Let thoughtful boys of fifteen see ministers whose incomes were all along fixed upon the minimum of the means of support, serve a lifetime, and then struggle with poverty in old age, and will not the effect be to turn their minds from the thought of the ministry? Especially will it be so if alongside of such cases they see worthy men sacrificed to popular caprice or folly, or worse, without the active support of their peers, or the justice which a presbytery—that settled them—should secure for them where they are settled.

Our fathers had something to do in settling the church on a basis of dependence on the people, not on the state. If they were right, we their children should not make it possible for the friends of old-world "establishments" to point to our neglected regions, or pauperized pastors, and say, There is the way your system works.

JOHN HALL.

A member of the Synod of Indiana writes to us of hindrances to home mission work in that state in former years, which have passed or are passing away. He also writes of recent awakening of the presbyteries to "the necessity of more aggressive work;" to "the increased opportunity for doing good work;" and to a clearer apprehension of "the elements of power which they possess," and which should be "massed and energized."

He states that last year that synod drew less from the treasury of the Board of Home Missions than it contributed; and mentions an overture sent from the synod to its pres-

byteries looking toward synodical oversight of home missions within its own bounds.

Whether that synod is yet sufficiently strong to dispense with the help of the Board is a question which it is not likely to decide without due deliberation and consultation. The Synod of Indiana is not deficient in wise and faithful men. Doubtless it will before many years manfully transfer itself from the helped to the helping synods. When it does this, it will wish, besides doing the home mission work in its own state, to be a generous partner in the work of the Board for the regions beyond.

The *Missionary Review of the World*, established ten years ago at Princeton, N. J., by Rev. R. G. Wilder, passed, at the time of his recent death, into the hands of Rev. A. T. Pierson and Rev. J. M. Sherwood.

Its first number, in the new series, contains a good likeness of its lamented founder and a clear announcement of the intentions of its present editors. Each monthly number is to contain eighty pages, embracing eight distinct departments, viz., Literature of Missions; Missionary Organizations; Correspondence and General Intelligence; Progress and Fruits of Missionary Work; Statistics of the World's Missions; the Monthly Concert; International Department (under the charge of Rev. F. T. Gracey, D.D.), and Editorial Notes.

The eminent qualifications of Drs. Sherwood, Pierson and Gracey for the work which they have undertaken are well and widely known. We expect to find their review a treasure-house of valuable information and many of its pages glowing with vivid eloquence. It is published by Funk & Wagnalls, 18 and 20 Astor Place, New York, at \$2 per year.

The "American Board's Almanac of Missions" was received too late for notice in our January number. Besides the astronomical matter appropriate to an almanac, it contains much valuable information concerning missions not only of that Board, but of the other principal boards of missions in the United States and Great Britain. Some of this we shall thankfully transfer to our pages. Those who wish for it all can get the almanac by mail, for ten cents, from Mr. C. E. Swett, 1 Somerset Street, Boston, Mass.

Any readers of THE CHURCH AT HOME AND ABROAD who wish to preserve its num-

bers and bind them can obtain covers for this purpose, neatly prepared and stamped, at 25 cents per volume. A limited number of copies of the two volumes of 1887, nicely bound in cloth, with leather backs, can be furnished at \$1.50 for each volume or \$3 for the two volumes of the year. Address John A. Black, 1334 Chestnut Street, Philadelphia, Pa.

We congratulate the Presbytery of New York upon the vigor with which its Church Extension Committee is prosecuting its important work. Within four years it has received a quarter of a million dollars, and applied it to the strengthening of existing churches and planting of new ones. Of that sum we learn that over \$60,000 was lately given at a single meeting of generous Presbyterians in the parlor of one of them.

Many church papers of our own denomination, and some papers and magazines of other denominations, have spoken kindly, approvingly and encouragingly of THE CHURCH AT HOME AND ABROAD. We are greatly comforted and strengthened by these generous words, and reciprocate to our contemporaries all their good wishes.

The subscriptions for 1888 which are now daily coming in show that the arrangements of the committee for subscriptions are approved. Pastors and elders need to bear in mind that of the subscribers secured last year, there are some in every congregation who may neglect to renew unless some one speaks to them. Some also may have died or removed. Cannot all these be replaced by new subscribers, with a little effort? The same general effort made last year ought greatly to enlarge our roll.

Miss Schenck, in a recent letter, tells of her Persian girls sewing, knitting and doing other work, to earn money to put into "God's box." Are they not right in giving the contribution box that holy name, and calling the money put into it the "Lord's money"?

My Nestorian guide in Persia used to call all religious duties and work *God-business*, and did not think it right to do any but *God-business* on the Lord's day. Those Persian people's way of saying things seemed to me much like the Bible way.

Did you ever hear of pagan tracts before? Did you know that any heathen teachers taught such good and true things as those in the article about tract-writers in China on page 175? Some of those verses would be good for you to learn by heart. But then do not fail to read through that interesting article and find, near the end of it, what is the dreadful lack in all that pagan teaching which has so much that is good in it.

Will you not try all the more to help them find the one thing that they lack?

That letter on page 167 will interest you. Perhaps you will smile at some things in it, but none of you would be so unkind as to laugh at a girl who is trying so hard to learn. Do you want to help her? The more money you can send to the treasurer of the Board of Missions for Freedmen, the more that Board will be able to do to help such girls and boys. You will find the name of that treasurer and of all the others on the cover of *THE CHURCH AT HOME AND ABROAD*. Have you studied the third and fourth pages of the cover? They are well worth studying. Look there whenever you wish to know to whom to write or send money for any church work.

Our sister magazines, *Woman's Work for Woman* and *Our Mission Field* and *Home Mission Monthly*, have entered the new year in good health and with increasing vigor. We count them true yoke-fellows in the work of our church abroad and at home.

Our little neighbor, *Children's Work for Children*, right here under the same roof with us, is as great a favorite as any little niece to her uncle. We shall watch with special interest its "Children's Work Literary Club," and wish its readers much joy of their Chautauquan studies.

Some of our correspondents express the wish that women's work might be more fully represented in our pages. A number of our correspondents are women, and none are more welcome. All the work represented in these pages we know to be as dear to women as to men. We wish to make it dear to the children, and to help their parents and pastors to train them up in intelligent love of it. But, besides all that we can thus do, there seems to be a good deal which our sisters can do more satisfactorily in their separate magazines, and therein we bid them Godspeed.

The following pleasant words have come to us from the Pacific coast, written on the 19th of December:

The church with which I worship is credited in the Minutes with ninety-one members, but its resident membership does not count much over seventy. Not one in the church can be called rich. Its list of subscribers to *THE CHURCH AT HOME AND ABROAD* for 1888 is already twenty, and may be larger before the year begins. At this rate the whole church should make up for this their own publication a list of over 150,000 names.

For Ministerial Necrology, see page 199.

GLEANINGS AT HOME AND ABROAD.

In the *Wesleyan Missionary*, Rev. J. A. Turner thus illustrates "the way to work" among the Burmese:

For the colloquial we find it the best plan to get among the people who know not a word of English, and falter and stammer until we can do better. The people are very kind and friendly, and gladly help us as much as they can in learning to speak. I often go out in an evening to a neighboring monastery with one of my children's picture-books in my hand, the *Infant's Magazine*—remarkable for the excellence and vigor of its pictures. This furnishes a staple for conversation, and I sit down cross-legged like a tailor on a mat, with half a dozen yellow-robed priests and a number of children around me. With the picture-book I can engage in conversation for an hour; without it I should soon be spun out, and have no more to say. In this way I manage to pick up each time a few new words and an idiom or two, and come away well rewarded. On other evenings I go out distributing and selling tracts in the streets. I prefer to take no interpreter, but to sit down here and there amongst the people and increase my meagre stock of words by exchanging them.

The China Inland mission was formed in 1865, because of the overwhelming necessity for some further effort to spread the knowledge of the gospel among the unevangelized millions of China, and with the definite and avowed purpose of commencing missionary labor in the interior provinces, eleven of which, with an aggregate population of about 150,000,000, were entirely without a Protestant missionary.

The present staff of the mission numbers 215, viz.: missionaries and their wives, 86; unmarried missionaries, 129, and 117 native helpers, whose whole time is given to mission work as pastors, evangelists, colporteurs, Bible women, etc. Several of the missionaries, having private property, have gone out at their own expense, and do not accept anything from the mission funds. The others have all gone out in dependence upon God for temporal supplies, and with the clear understanding that the mission does not guarantee any income whatever, and knowing that, as the mis-

sion does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow.

The missionaries and native helpers are supported and the rents and other expenses of mission premises, schools, etc., are met by contributions sent to the office of the mission without personal solicitation, by those who wish to aid in this effort to spread the knowledge of the gospel throughout China. The income for 1886 was £22,149.

Stations have been opened in *ten out of the eleven* provinces which were previously without Protestant missionaries. From one of these, however, the missionaries have been obliged to retire, but continue itinerant work over the border. The eleventh province has been visited several times, and it is hoped that permanent work may be ultimately begun.

More than seventy stations and outstations have been opened, in all of which there are either missionaries or resident native laborers. —*Maritime Presbyterian*.

Letters from Chagga state that the chief, Mandara, is tolerating parties of slave-traders in his country, and that these slave-dealers are eager propagandists of Mohammedanism.

Dr. Baumann, of the Church Missionary Society, recently asked a well-known Brahmin in Calcutta if he ever read the Bible. The man looked at him, and then slowly replied, "I have read the New Testament 83 times, and the Old 27."

The Christian Endeavor movement has crossed the ocean and entered the mission field. We hear of societies at Yarnbul, in Bulgaria, and Maulmain, India.—*Public Opinion*.

Miss M. A. Allen, of the Universities' mission for central Africa, at Zanzibar, in writing to the British and Foreign Bible House, London, says:

"During the month Ramazan, which is just over, I was able to persuade the Imaun of the mosque near here to offer public prayer in the mosque that God would enlighten him and those who were praying with him, that they might be taught which was the true religion, Christianity or Islam. He promised most earnestly to do so, and has since not only assured me that those prayers have been offered, but has told me of questions that have arisen in consequence.

"I have also got several other of the more devout Moslems to promise to pray earnestly for enlightenment during the month Ramazan.

"I am asking prayers of many of my Christian friends for the enlightenment of the Moslems at this time. Now I am looking for an abundant answer to these prayers, and am beginning to cast in my mind how best to fan the flame when kindled. I am inclined to think that it would be a great help to Moslem countries if we had some books of the Old Testament bound separately for distribution.

"We have the Gospels and Psalms separately, but I find the Scripture account of the creation particularly attractive to Moslems.

"I almost always begin with that in every house I go to. And the story of the fall which follows affords an admirable opening for speaking of the need of a Saviour; and in view of the Moslem legend that it was not Jesus himself who was crucified, but a semblance of him that deceived the Jews, I want to show how from the first his sufferings and death were foretold."

Mr. T. H. Young (Yün Tchi Ho), a young Korean gentleman converted to Christianity in the early part of the present year, has recently been instrumental in forming among the students of the Anglo-Chinese College, Shanghai, an organization termed the Anglo-Chinese College Temperance Society. Without any help, or even advice, from the teachers of the institution, the Christian young men, all Chinese except Mr. Young, have banded themselves together in this way, formed their own constitution, fitted up a room, and are now holding weekly meetings for prayer and work.

By previous arrangement, a public meeting of the society was held in the college chapel on Sunday, October 16, at which all the teachers and several other friends were present, and the design of which was, as Mr. Young expressed it in his notes of invitation, to solemnize the signing of the pledges.

There are two pledges, written both in Chinese and English. The first of these reads as follows:

"Pledge No. 1. I promise, by the help of God, to keep the conditions under which I place my name. 1. To abstain from all intoxicating liquors as a beverage. 2. Not to smoke opium. 3. Not to gamble in any form. 4. To keep myself pure. 5. To endeavor to spread these principles among my companions."

Pledge No. 2 is exactly the same, except that the first condition in regard to abstaining from wine was omitted. To the first pledge twelve

names were signed; to the second, fifteen names; in all twenty-seven.—*Chinese Recorder*.

There are in Hungary according to the last census 638,314 Jews, constituting $4\frac{1}{2}$ per cent. of the entire population. The proportion of Jewish to the entire number of students in the University of Pesth is no less than 33 per cent., or eight times greater than it should be normally. This shows how much Hungary is indebted for its intellectual development to the thirst for superior knowledge among its Jewish sons.—*Jewish Intelligencer*.

The London Missionary Society continues to push its work in Madagascar with increasing success, notwithstanding the political changes and the aggressive attitude of the Church of Rome. With its 30 English missionaries, it reports the astounding number of 838 native ordained ministers and 4895 native preachers, 61,000 church members and 230,000 adherents. But, as yet, scarcely one-half the population have been reached by the gospel.—*Presbyterian Record for the Dominion of Canada*.

The Moravians maintain 323 missionaries in various parts of the world, and they have 1565 native assistants and 81,000 converts.—*Spirit of Missions*.

THE POWER OF TRUTH.—A striking illustration of the power of truth is seen in the following narrative related by Pastor Fleidner, Spain: "One of our Spanish colporteurs sold a Bible some time since, and the priest rushed up to the man who had bought it and exclaiming, 'These heretical books shall not come into the village,' snatched it out of his hand, tore it and threw it on the ground. The colporteur was stoned and driven out of the village. Some weeks after, being obliged to pass through the village again, he hoped to do so unobserved, but almost immediately was recognized. 'Are you not the man that sells Bibles?' he was asked, and on replying 'Yes,' instead of an angry outburst, he received the invitation, 'Well, then, come into our village; we want your books.' The explanation of this changed manner was that the village grocer having wrapped up his goods in the pages of the torn Bible, which had come into his hands, the people read these beautiful histories, which they had never read before, and then asked God to send the man back to them. Not only did he sell all the Bibles he had with him, but they made him stay with them two or three days to give them instruction."—*Maritime Press*.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities. — *The Assembly of 1887.*

We still continue to give in successive numbers the appeals of synodical missionaries for more men. We wish to keep the matter before all the young men in our theological seminaries. It is manifest that loud and long will be the cry for men about the time the seminary year closes and the spring campaign for Home Missions opens.

We also continue to give reports, or synopses of reports, from synodical missionaries as to the work to be done in their respective synods.

The delay in our work the last year or two, the vast extension of railways, the general prosperity of the West, and the readiness of the people to accept the gospel at our hands, all indicate and make imperative a vigorous campaign for Home Missions in the spring.

If we turn to look at the woman's work, it was never more prosperous or hopeful than now. Ripening fields in every direction invite to enter in and reap.

All this makes it unspeakably important that we should all strive to reach the standard set for us by the General Assembly—\$800,000 for the year. If we are going to make a vigorous advance in the spring, we ought not to begin on an empty treasury. For the first six months of the year are dry

months as to our finances. We ought to have a good surplus to begin with.

We are gratified to notice that larger contributions are coming into our treasury and with greater frequency than heretofore; the result, in part, of the Assembly's Committee, probably, for they are diligently working up the matter; and in part, perhaps, by the growing conviction in our church and Sabbath-schools that it is better to train the children to give to those objects that the church itself regards as most worthy instead of following the fancy of superintendents and teachers that are prone to take up novel, and perhaps doubtful, objects for their benefactions. We need a collection from every Sabbath-school connected with our church.

February is the shortest month in the year; but it has one more day than it has had the three years past or will have for three years to come. Moreover it has as many Sabbaths as the majority of the months. If we give all diligence, there is time enough in it to do a great deal of good.

The letters in this number from the brethren in the Indian Territory show abounding opportunities for work and great need of additional laborers. "Delays are dangerous."

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune."
Now is our opportunity.

The article about the Indians in our *Monthly Concert* pages may be considered as an accurate synopsis of the work for the year past. It shows a great advance on the report of the previous year.

We call special attention to Dr. Hays' account of his late tour in the South. It presents interesting points both of information and suggestion. It casts side-light on

the two great questions of Presbyterian reunion and home mission work by our church in the South.

There is no doubt that we shall find it necessary before long to decide which is the better policy—to wait for reunion, or at least for invitation, or to enter at once the many doors which now open before us into mission work in the South.

MEN WANTED.

REV. J. M. DAVIES, KNOXVILLE, TENN.

Three brethren have gone to their reward this year from this synod: T. J. Lamar, D. M. Wilson, E. S. Heron. May the Lord raise up consecrated laborers to take their places in this needy field! We need eight such men at once to fill important places.

REV. J. B. POMEROY.

We are moving on the seminaries for at least a dozen men. We must have men early in the spring. We need at least five or six men for the Black Hills. From present prospects we shall need to undertake work on about 175 miles on the new Milwaukee and Manitoba Railroad, from Watertown to Wheeler, on the Missouri river.

THE INDIANS.

During the past year the matters of the greatest interest to the Indians which have occurred have been the dividing their lands in severalty, and the order from the government to teach only the English language in their schools.

There has been only a beginning made in giving to them their individual farms and homesteads, because only a few of the tribes are sufficiently advanced in civilization to either cultivate or protect them from the depredations or avarice of the evil-disposed. Very few of them can speak the English language, and fewer yet have any idea of how to conduct any kind of business or make a contract, and consequently great caution is needed not to put them into a position where they would be a prey to bad

men. A few tribes have been found ready for the change, and among one or two this has been actually and successfully done, while there are several others where the process is slowly but surely going forward. It is a matter that requires great prudence and wisdom, such as has been shown by Miss Alice Fletcher in her notable and completed work among the Omahas and her present endeavor among the Winnebagoes. We hope and shall expect that several other tribes will have entered into these new and advanced relations by the close of this year.

We are in hearty sympathy with the effort of the government to have only the English language taught in the schools to the Indians. It has been the policy of this Board from its very first effort among them, and in fact also among all foreign-speaking people in our land. We believe it is the way to Americanize them, as well as to Christianize them, and consequently the way of safety to our nation.

A matter of great importance to all who are interested in the Indians is the work and attitude of the Roman Catholic Church not only toward the Indians, but their relations to the Protestant denominations, and also the favoring attitude of the Indian Department to them. We find upon examination of the late report of the superintendent of Indian schools that, of the 52 boarding-schools under contract with religious bodies, 25 of them are with the Romanists, 4 with the Presbyterians and 3 with the Congregationalists, etc.; and that, of the \$308,000 paid by the government under these contracts, the Romanists were paid \$146,000. It seems almost unnecessary to make any further comment, but we are compelled to add that every effort made by the Board of Home Missions of the Presbyterian Church to educate the Indians of New Mexico and Arizona in particular has been met by the most bitter opposition from the Roman Catholics, and their influence is such with the government officials that we have been greatly hindered, and in several instances compelled to abandon schools which were at first undertaken by us at the request of the Indian Department.

Dr. Sheldon Jackson has just come down from Alaska, bringing with him five bright girls, from twelve to fifteen years of age, who have gone to Northfield, Mass.,—Mr. Moody's training-school,—where they are to be educated by Mrs. E. F. Shepard, of New York city. He also brought three boys; the two older ones are at the training-school at Carlisle, Pa., the other is the oldest child of Louis and Tillie Paul, who were our teachers at Tongas, Alaska. Our readers will remember that in December, 1886, Louis Paul and Mr. Saxman, another teacher from Pennsylvania, were lost at sea while making a short voyage by sail-boat. This little boy is sent at her request to Mrs. Saxman, who had already returned to her native state.

We have just received a letter from Superintendent Bryan, at Albuquerque, saying:

I spent a whole week visiting Laguna and Acoma, and brought back sixteen children. I had the promise of eight children from Acoma, but they afterwards refused to send them.

THAT HOME MISSION COLLECTION.

IN THE INDIAN TERRITORY—SKILLFUL DEVICES—"WHERE THERE IS A WILL, THERE IS A WAY."

A teacher at the head of one of our Indian training-schools, in the Indian Territory, has written us the following account both of the "will" and the "way":

As the time for the home mission collection approached, we all seemed infected with the desire to do great things. It extended beyond the bounds of our church. The workmen who had just finished our new school building thought they must help too. Some of them were together one evening, when one said to another, "Let us hire a team and go riding next Sunday." To this the other agreed; but then a third broke in with, "No, young men; don't you know that next Sunday they are going to take up that collection for home missions? You know that Home Board has paid us many a dollar for work. You must go to church next Sunday and put your money into the collection instead of spending it going riding." And when Sunday came they did.

At the mission-school there was eager inter-

est. How could girls without money give, even if their hearts were glad and grateful? But a happy thought occurred. They would have a spelling-match, charging ten cents admission. The result of the next thought, however, was a huge pile of snowy popcorn balls to be sold to the hungry spellers. After the merry war of the spelling-match was over—the bravest contestant suffering ignominious defeat on the monosyllable "querl"—we counted our silver, and found that we had taken in \$6.50 for admission fees, and that the popcorn balls had brought \$3.60 more.

The house-plants in our window-gardens were more than usually full of bloom; so with remorseless scissors we cut away every spray of geranium and carnation and heliotrope, until we had a basket filled with dainty boutonnières, and from their sale our little girls brought back \$3.15.

The time of the collection came. The minister made no long harangue; only told us briefly of all we owed to the Board, and then the basket was passed, and the gifts now came pouring down like a heavy summer rain. In the audience four young men sat together. At their feet was Nellie, a beautiful setter dog with a great fondness for going to church. Nellie looked so wistfully, almost humanly, at the basket that one of the young men hastily whispered to the others, and each of them, added to his gift "a quarter for Nellie."

The service was over, the congregation dismissed, and again some of us waited to see the collection counted. Almost incredulously we watched, as bills and coins were laid in little heaps, and with a hasty after-gift from one of the waiting ones the treasurer announced \$100. The next day came still more, until our home mission collection amounted in all to \$110.

And now, Mr. Editor, please write a little sermon from our experience and tell people over again, as you have before, that in proportion as they give will come the ability to give; and tell them that if they want to know what genuine satisfaction is, they have only to work with all their might for a big missionary collection.

As to the "Acomas" the following is of interest. Dr. T. S. Childs, of Washington, D. C., writes to this office as follows:

I was in Carlisle last week looking into some matters for the department connected with the Indians. One evening I was surrounded with a crowd of Indian girls, talking and asking me various questions, when a little dusky hand was

pushed over the shoulders of the others and a note handed me, as follows:

"DR. CHILDS:

"SIR:—As I cannot get to you I will write and tell you my thought. Why can't the Acoma have a Presbyterian missionary? My people have no teacher among them. I feel so bad about them sometimes when I think about it. My people are so poor, with no aid from the government. I have been home twice and came back to school because I could not stand the life. . . . Your friend,

"ANNIE THOMAS.

"ACOMA, PUEBLO."

Except a few words referring to another matter, that is the letter, words, spelling and all, in a perfectly distinct hand.

It has been our custom to send a circular from this office to all the presbyterial committees, begging them to help us finish the work of collections for the Board in all their bounds. We wish to obtain a collection for home missions from every church, however weak or small. Presbyterial committees have rendered us essential aid in years gone by. We shall ask them again to help us the two closing months of the fiscal year.

But some of the presbyteries have not waited for our reminder, but have begun the good work already. Perhaps it will be helpful to give a copy of a circular just received:

TO THE CHURCHES OF — PRESBYTERY.

BRETHREN:—The General Assembly, at its last annual meeting, in the report of the Standing Committee on Home Missions, said, "We especially charge the eldership of the Presbyterian Church to see to it that, in each congregation, an earnest effort is made in the name of the session for an increase of contributions to this Board. Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat therefore our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities."

The Synod of —, in session at —, heartily endorsed the sentiments and purposes of the General Assembly and urged that an earnest

effort be put forth in all our presbyteries to secure an advance over the contributions of last year to this great and holy cause.

The Presbytery of — has by vote approved this plan and accepted its share of the responsibility. The Committee on Home Missions is charged to bring this matter to the attention of all our churches. In behalf of a great cause and in the name of the Lord we exhort you to give earnest thought and care to the subject.

It is particularly important that measures be adopted in every congregation to secure the assistance of every individual in increasing the church contribution. Let us not content ourselves with respectable aggregates of which the gifts of the woman's societies and the Sabbath-schools make up the larger part. We want to increase the church collections proper. It is the calm judgment of the synod that we ought to and can carry our church collections for home missions up to a total of — dollars.

Cannot you, brother or sister reading these lines, at once resolve to contribute at least more than ever before for yourself? Will you not also help to work up the matter in your own church? Let your church and let our presbytery come nobly up to the work; not indeed in a spirit of emulation, but for the glory of God and the prosperity of the Lord's kingdom throughout our land.

Your brethren in Christ,

_____,
_____,
_____.

Com. on Home Missions.

Manchester, N. H., is the largest city in that state. It stands on both sides of the Merrimac river, on a site long ago a favorite haunt of the Pennacook Indians. The first white settlement was in 1722. Up to 1837 the population of the town had not exceeded nine hundred. Cotton manufacturing had begun in a small way in 1809. In 1831 the Amoskeag Manufacturing Company was incorporated, with a capital of \$1,600,000, fifteen hundred acres of land were bought, a new dam with locks and a canal a mile long were built, and the river's fall of sixty feet was thus utilized in a magnificent water-power. New mills have been built and new companies have come in as years have passed, and to-day five large corporations operate twenty-three very large

mills, employing twelve thousand hands, while the city's population has reached forty thousand.

The First Presbyterian Church (German) and the Westminster Presbyterian Church are both young congregations. The former is some five years old. Its pastor is the Rev. G. F. W. Hartmann. The latter was organized in October, 1884. The Rev. George N. Karner, a graduate of Princeton College and Seminary, has been pastor-elect for a year and a half, and on the 14th of December he was installed as pastor. The occasion was marked by signs both of growth and of promise, and also by evidences of kindly feeling toward the church on the part of other denominations. The number of members is now 119. Fifty-five have been added during the present pastorate. The congregation is good and steadily growing, having comfortable temporary quarters in a mission chapel. A lot 100 feet square, in the best neighborhood, has been bought and paid for, and a small beginning has already been made in gathering a building fund, which the people seem inclined to press as fast as their very limited resources will allow. With some timely help in this direction, the church cannot fail in a few years to become self-supporting and strong.

SAYINGS OF THE SYNODS.

The reports of the various synods have come in one after another. We notice particularly what they say of home missions.

NEW YORK.

To the brethren of the great home mission field: Your labors are at the foundations of empires. Your fields are multiplying in population and significance. They are full of difficult elements in difficult circumstances. Often in hardship and obscurity you are working the work dearest to the heart of patriot or Christian. We praise you for enterprise which is in devotion heroic and in value immeasurable. Out of hardness and obscurity your work will emerge in the great states whose infancy you are fostering, to give you names of honor on earth and places high in the glory of heaven. Be of good heart. Our hearts are with you, as is that of the Master.

PENNSYLVANIA.

The General Assembly proposes that in this centennial year of our beloved church not less than \$800,000 be raised for home missions. This means an advance of about 83½ per cent. on the receipts of last year. It will be very easy for pastors and sessions to determine how much that increase of *one-third* on the contributions of their several churches would require, and then it remains for them to decide *shall it be raised*. That it *can* be raised there need be no doubt. If so, who will decline to do fully and promptly and cheerfully his part, that each may have his share in the honor and blessedness of so grand a consummation?

OHIO.

We call attention to a state like ours. Are we satisfied with such advance—an average of one church a year? How long, at this rate, ere we have planted our standard in every section of the broad field? The lack of progress shames us. It appeals to our presbyteries for earnest, outreaching work. It brings before the synod as the most pressing question of their session, What can we do to further the work of church extension?

INDIANA.

Your committee are persuaded that for their own spiritual health and growth in symmetrical Christian life, the masses of our Presbyterian people must be roused to a *higher conception of what is involved in their profession, that they belong to Christ*, they and all that they hold belong to Christ Jesus our Lord. Two thoughts claim the attention of this synod, as they have a vital relation to the prosperity of our church in this state. The first is how to increase our gifts to the treasury of the Board. How broaden and deepen the stream that flows into the reservoir?

ILLINOIS.

In the cause of home missions is bound up the stability, the welfare, the perpetuity of our country. In the work of home evangelism is bound up the work of a world-wide evangelism. If we do not carry the light of the gospel into all the dark places of our land, the doom threatened by the prophet will certainly be ours; and if we are not light-bearers to all the nations which sit in darkness, then the light that is in us becomes darkness—and how great it will be! If we do not conquer our state and our country for Christ, then nothing is more certain than that corruption, sensuality, intem-

perance, luxury, pride and far-spreading vice of every name will work our ruin. This is the simple alternative that is put before us.

STILL GOING WEST.

Rev. Charles Whetzel, of Neola, Iowa, says:

We have lost another family from our church (*gone west*). The man was worth much to us in work, and in a financial way is a loss to the church of at least seventy-five dollars per year. The family as a whole were a force in the community, religiously and socially, which we were very sorry to lose; but the Lord knows what is best for us and for his cause. We pray that he will raise up others to take the place of those who have gone away.

Our own church of Neola has been so weakened by loss of strong members that it will be a struggle for us to keep up our record in this direction; but we will do our best, and hope there will be no loss in either home or foreign contributions, and that some of the columns which are blank in the last General Assembly's report will be full in the minutes of 1888.

We received a box of "missionary goods" a few days ago from New York that made us glad. Everything was nice and useful, and Mrs. Whetzel has been saved many stitches.

HEBRON, NEBRASKA.

STILL MOVING.

REV. F. S. BLAYNEY.

The close of another year, and with it the end of another quarter in the work here, is at hand. The Presbyterian church of Hebron has made progress enough if it had not been for the unexpected loss of more than twenty-five families who have followed the new railroad westward, about one half of them a loss to our church.

The loss has been so unexpected and so contrary to all our hopes that we do not know how to account for it at all, as we had all built on the coming of the Rock Island Railroad to boom the town, and now to have so many of our best and most energetic young business men to follow it on to the west, to the new towns, is a sad disappointment to all lines of development.

One family, including our most active elder, of five members, and then the father of a most excellent family, one of whom we hoped to see as our

new elder soon, have gone within a few days, so that we do not know when the exodus will end.

We have dismissed twelve to other churches elsewhere in two months.

Rev. F. H. Robinson, of Templeton, Cal., in a review of a year's service, says:

There is much encouragement every way. Many blessings have crowned our days as servants of the Lord. The doors of a new country are flung wide apart, and the good, bad and indifferent come flocking in. Too sharp discrimination cannot at once be made. But I am reminded that every other citizen of Templeton has come here since I did. The very first comers have given place to others. Your missionary is practically the *oldest inhabitant*. In this instance the church got in ahead of the saloon, for my first sermon was preached before the first bar was opened.

Rev. T. S. Bailey, of Iowa, says on the same subject:

The continued emigration to the farther West lays unusual burdens upon many of our weaker churches. The removal of a very few families not infrequently throws a hopeful church back upon the Board for support, or else throws the burden of continued self-support upon the minister, whose salary is already too small. This state of things, together with the constantly-changing results of business, with local severe droughts, has had a depressing effect upon our work. Every year deepens my conviction that we suffer much from too frequent and too easy changes.

Dr. Hart, who has been our teacher among the Papagoes, at San Xavier, Arizona, on leaving the field sends us the following words:

Please mention in your monthly that Dr. Hart, formerly with the work among the Papagoes, wishes to extend his thanks to all those who so kindly donated to his school, and asks them to keep up their interest in the Papagoes with the labors of my successor as well as with mine; for I am sure a more deserving and a more sadly-neglected tribe of Indians can hardly be found.

Necessity takes me to other parts and other scenes, but my prayers are with your work. May God abundantly bless it.

SELF-SUPPORTING.

The following cheering announcement comes to us from the mountains of Montana:—"Deer Lodge Church is self-supporting from this time forth." The churches at Akron, O., What Cheer, Iowa, and Lakeport, Cal., send us the following good news:

AKRON, OHIO.

REV. D. L. CHAPIN.

As this church now receives its last payment from the Board, we desire to thank you for your kindness during the time we have been dependent upon you. As we now will be numbered among the churches of self-support, we bid you God speed in aiding other churches to a like stable foundation.

WHAT CHEER, IOWA.

REV. R. L. ADAMS.

Services morning and evening have not been omitted for a single Sabbath, and the attendance has been good. The average attendance of our Sabbath-school this summer has been 150. During the spring quarter it was 200. We have maintained our Thursday evening prayer-meeting the year through and with good interest. A communion season has not passed without some being

added to the church. Our next communion, next Sabbath, six or seven will probably be admitted. Henceforward the church will endeavor to be self-sustaining. We thank the Lord, who has helped us the past year through his and our Board of Home Missions. Whether I remain on this field or not, I trust this church will always remember the Home Board liberally. What Cheer is growing. Besides more than fifty private residences, five brick business blocks have been erected this year, and most of them are now completed. With the blessing of God, there is every reason to expect this may soon become a strong church.

LAKEPORT, CAL.

SELF-SUPPORT AND SELF-DENIAL.

REV. S. S. CALDWELL.

As a contribution to the Board of Home Missions, we stayed out of the list of home missionaries, though we get from this field less than the usual allowance. The sessions and the presbytery offered us a recommendation to the Board for \$100, but we thought we could and ought to get along on what the people could give us. We find ourselves more straitened than we expected, yet in no way regret our decision.

SPECIAL CONTRIBUTIONS.

A TRIP SOUTH.

REV. GEORGE P. HAYS, D.D.

I have just returned from my proposed trip south, and am now ready to report. I took some pains beforehand to talk over the field with business men in this city, and selected my route for these reasons. There is a little emigration, but not very large or important, down through the cities a hundred miles on either side of the Mississippi river. It is not large enough, however, to make much impression on society. This much is probably true of the cities east of the Allegheny Mountains until you reach Georgia.

Through the city of Cincinnati, specially by way of the Cincinnati Southern and the Louisville and Nashville railroads, a large emigra-

tion is pouring into east Tennessee, northern Georgia and especially northern Alabama. I timed my trip so as to meet the Synod of Tennessee at its session near Greenville, and the Synod of Catawba at its session at Charlotte. I put myself in the control of Brother Davies with the statement that I was not specially anxious to make speeches at either place, but was anxious to see Chattanooga, a practically new city where both the southern church and our own have congregations, and Knoxville, an old city with new enterprise building it up rapidly, where both churches have old and strong congregations, and room for new ones; Atlanta, which is almost an entirely new city, where we have no northern church; Birmingham, which fifteen years ago was a plantation,

and now has thirty thousand people, where we have no church; and thus I took in all sorts of cities. He arranged that I should address a union meeting in behalf of the centennial in the southern church at Chattanooga on Tuesday evening; a similar joint meeting in our church in Knoxville, Wednesday night; I preached the opening sermon of the Synod of Tennessee, Thursday; addressed them Friday; reached Atlanta Saturday afternoon, and when we reached there we found arrangements for me to preach in Dr. Barnett's church Sabbath morning, and address a joint meeting in two churches in behalf of the centennial in Dr. Strickler's church at night; Monday evening we went to Birmingham, and from there he went to South Pittsburg to arrange for a new minister that is to come there this week, but I returned Tuesday evening to Charlotte, and spent Wednesday and most of Thursday talking with the brethren there, and reached home Friday night. I came back with this strong conviction, that there is as wide open a field in northern Alabama as is found anywhere in the West. It is precisely the work that we are doing in Colorado, only in my opinion a much more open and hopeful field, with *larger towns* ready for a minister. In South Pittsburg, in Bessemer, twelve miles from Birmingham, and in quite a number of other rapidly-growing mining and manufacturing towns in that vicinity, there is no Presbyterian preacher. There is no reason why we should not put a church in Birmingham; and if it was started with the same determination to carry it through with which we started Brother Wells' church in Denver, it ought to be a prompt and decided success. I think all the money that is comparatively needed in east Tennessee is now reaching that section when compared with northern Alabama. In Alabama towns are growing much more rapidly and are much larger, which are thus far neglected. Possibly two or three churches which are helped in east Tennessee ought to be made to go on their own strength.

The school work in east Tennessee is very efficient and very useful. I think the women do well to push that successfully. I met with the Ladies' Missionary Society, and spoke in their behalf at the Synod of East Tennessee.

They seemed to me to be quite as efficient and quite as self-sacrificing as any ladies' missionary society I have seen anywhere. As to northern Georgia, at the close of the war Atlanta had only about ten or twelve thousand inhabitants; it now probably has sixty or seventy thousand. The old style sentiment is not very predominant there, and would not count for much except that it is the capital of the state, and political reasons make it important for Atlanta that it should maintain a temper common to the rest of the state. I was exceedingly kindly treated by the two pastors there that I met, but I did not talk very much with them about the subject, as Dr. Strickler is chairman of the Southern Committee of Conference with ours, and I was there in the interest of the centennial meeting next year. Dr. Barnett was much more ready to talk, and appreciated the importance of missionary work through the South quite strongly, and explained to me that the large mass of the work now done in northern Georgia was done by the two churches of which he and Dr. Strickler are pastors. I can see no possible reason why through Alabama and much of Tennessee you should not push your work as you did in Colorado, and if that had been done twenty years ago we should have had a very large constituency in those sections. If five or six men could be judiciously scattered through Alabama, I believe a thoroughly good work is within our reach. I think it not at all impossible that an aggressive and energetic push in behalf of our home mission work in that region would result in one of two things, either of which would be a worthy result. It might first open a wide door for our mission work everywhere through the South, treating our southern Presbyterian brethren in the same way that we treated our United Presbyterian brethren and Congregational brethren in Colorado, and, as far as I can understand it, as we are now treating them in east Tennessee and Texas, securing general co-operation and good will and increased efficiency by generous competition. The other result that might come would be that we should be attacked as guilty of very unfriendly behavior toward them, and a somewhat irritative and angry competition spring up. And yet if this last should be the

case, then much more energetic mission work would be done by both sides than is done now. I saw no evidence that such an energetic competition would do anybody any great harm, and I think it might do a great deal of good. It is perfectly certain that there are a considerable number of excellent ministers, and especially excellent laymen, in that region who would hail the coming of your Board for aggressive missionary work as a great blessing. One thing which would be accomplished by our beginning the work would be the fixing of a standard of ministers' salaries untrammelled by any questions of courtesy that might occur after reunion. If we should go into that region now, questions of that kind could be determined without any embarrassing or delicate discussions, and without specially raising any question which is not common to that field and to the Northwest. Upon the whole, therefore, with my experience in the West, I think a field promising larger and more immediate results is open, than is to be found in any part of the West with which I am now familiar. I would not deplete the resources of the West for the sake of the South, nor the South for the West,

but I would have, if I could have my way, all go on together about on the same scale. If the work proved prosperous, it would open the way for wider sections. If it was a failure there, it would not be worth the cost of the experiment to try it along the Mississippi river cities.

The mountain work of eastern Kentucky could well be united with the mountain work of east Tennessee. I think a city will soon be found located at Cumberland Gap, where several railroads are now pushing to get through the mountains. If the work is to be pushed, Rev. Mr. Davies ought to spend two or three weeks looking into all the new and growing manufacturing towns of that section, and then he would know where the best locations were. He strikes me as a judicious, modest, practical man, with a good deal of skill in evading controversies and difficulties, and a good large quantity of ability in working up a field and engineering the work under his care. He is a thoroughly indefatigable and unselfish worker. I think Brother Sunderland's coming to Knoxville is a great gain to the cause in every aspect of the case.

EDITORIAL CORRESPONDENCE.

THE INDIAN TERRITORY.

REV. ROBERT W. HILL, D.D.

If there is any future for the Indian race, it will be proven by the results of the missionary work done for the Indian where the conditions are most favorable. Now that the Indians are no longer permitted to roam wherever they please, but are gathered together on reservations, the problem of their future is so conditioned by the reservation environments that it will not take very many years to determine the result of missionary effort. Some of the locations chosen for Indian reservations are altogether unsuited to such use, while others, and notably the Indian Territory, as a whole, are eminently fitted for use while determining whether it is possible to civilize and lift up the Indians to the plane of the white race. The

Indian Territory comprises as fine a body of land as can be found in Kansas or Missouri or other contiguous states. The country is well watered and timbered, and is somewhat broken, low ranges of hills rising at intervals, giving the country that diversified character which is so agreeable to the eye. Coal is found in great abundance and in all sections of the territory, while some iron has been found, as also other minerals. The territory when properly cultivated will contribute largely to our corn, wheat and cotton crops, and support as dense a population as any equal section of the United States. So far, then, as location is concerned, the Indians of the territory could not be more favorably situated; and if the spirit and letter of the treaties which established them where they are is observed by the government, the

Indians will have a fair chance to prove themselves.

Another favorable condition is that the social environment of the Indians in the Indian Territory is not so destructive to the Indian as it is elsewhere. The Indians have some power to protect themselves, for by treaty and by special law they are permitted to regulate their own domestic affairs. This has enabled them to guard against the presence of the undesirable classes, and it has also enabled them to prevent the spread of vice and crime to some extent. But the borders of Indian reservations have not always been noted as the home of the law-abiding class of white people, but, fortunately for the Indian Territory, the settlement of the neighboring states has been so rapid that civilization holds full sway even to its borders. And yet the contiguity of the white settlements has brought a large measure of evil to the Indians. Kansas is a prohibition state, and the sale or introduction of whisky in the Indian Territory is strictly prohibited; and yet it is an open secret that immense quantities of liquor are sold in the territory which have been obtained in Texas and Arkansas, which have no prohibitory law, and a steady stream of intoxicating drink flows from these states over the border. All the lawlessness and crime committed within the Indian Territory is largely due to this one fact. Despite all the efforts of the best Indians and the United States marshals to prevent the introduction of liquor, it still continues to be brought in. It is so easily obtained in the white towns on the border, and the profits from its sale are so large, that white men and Indians are ready to engage in the business, running the risk of a long term in the penitentiary for the sake of the money that is in the whisky-trade.

When the Indians were first removed to this territory they were, to all intents and purposes, in the same condition that the western Indians are to-day. They knew little or nothing of the arts of civilized life, and were seldom disposed to acquire them. To-day among the Creeks, Cherokees, Chickasaws, Choctaws and Seminoles, there is so much of advance that nearly a majority of the Indians would be considered fairly civilized, and many would be welcomed

as worthy members of any ordinary community. These tribes have their national councils which make their laws; they have public school systems controlled and largely taught by Indians; churches of the various denominations are reporting thousands of members; there are asylums for the insane and for the orphans; state-houses, penitentiaries and fine school buildings; a judicial system which serves fairly well to settle such matters as require the aid of the courts; and a general recognition of the necessity of law, morality and justice, which is a sure indication of the upward trend of the tribes. And all this is directly due to the work of the faithful missionaries who gave talents, energy and life to the work of lifting up the Indian race from barbarism to civilization. The old missionaries live to-day in the enlightenment and progress of the people for whom they toiled so long and for whose sake they underwent so many hardships, even to imprisonment and the convict stripes. The names of honor to-day in the Indian Territory are those of the circle of missionaries who fifty years ago gave themselves to the work among the Indians. In the adoption of names by the civilized Indians when they cast aside the old names of the savage state, the favorite ones have been those borne by the missionaries, and this choice is a testimonial of love and appreciation far better and more certain as an index to the real feeling of the people than any other expression would be. We find the name of Wright, once borne by Rev. Alfred Wright, very common among the Choctaws, as also the names of Kingsbury and Byington, while Worcester and Robertson are equally honored among the Cherokees and Creeks, and thus in all the tribes the memory of the old missionaries is cherished.

THE WILD TRIBES.

The so-called "wild tribes," living in the western portion of the territory, are under the same system of government and protection which prevails on the ordinary reservation elsewhere, and the only favorable features of their location are the natural advantages of the section inhabited by such Indians. In this western part of the Indian Territory there are

about twenty different tribes or parts of tribes. But little effort has been made to bring them up to the present standard of the Indians of the eastern portion, and their condition and prospects are substantially those of the Indians of Dakota or Montana. What progress has been made is due more to contact with the civilized tribes than to anything done in their behalf by white people, and it speaks to their credit that they have for years lived quietly and have not caused any trouble to the people in the states bordering upon their homes. When as much shall have been done for them as has been done for the Indians of the eastern half of the territory, we shall see there what is to be seen to-day among the other territorial tribes. The Annual International Council held under the auspices of the civilized tribes, which brings representatives of all the tribes living in the Indian Territory together, is doing much to break down old customs and introduce the new order of things among the wild tribes, and the influence of such a gathering for good cannot be overestimated when the leading spirits are all Christians.

THE OUTLOOK.

The most hopeful feature of our work in the territory is that connected with our schools. Beside a large number of day-schools we have eight boarding-schools, and through our school system are reaching about one-sixteenth of the Indian families among the Creeks, Cherokees, Seminoles and Choctaws. If we could extend the schools so as to reach a majority of the Indian families, a great change would be wrought within the next decade. As it is, the "little leaven" makes itself felt, but the work ought to be more rapid. The children at school now will be leaders among the people in five years, and if the school facilities were sufficient for the present needs, two or three full classes of graduates would witness the disappearance of the last traces of the savage state. The Christian school will do more to civilize the Indians than all other agencies combined. And let this fact also be borne in mind: education which is not distinctly Christian in character will fail to lift up the Indian. The worst Indians are those who have attended schools where morals and Christian doctrine

were not taught by precept and example. No school which is not thoroughly Christian will benefit this people. They need the strong support of Christian principles, and this they gain where they are daily taught the word of God. We cannot emphasize this point too much. There are non-Christian schools in the territory, and their work is disastrous to true civilization. The Christian school, the industrial training-school where possible, this is the one great civilizing agent which has done and will do most to lift up the race. The work is, as will be seen then, far from accomplished. Many tribes in the territory are yet in the savage state, while the little that has been done in their behalf has been just enough to reveal the urgent need of thorough missionary work in their behalf. They need schools, consecrated teachers, and earnest, untiring preachers of the gospel. They are ready to respond to-day to any effort in their behalf, and a wonderful harvest awaits us if we take hold now. When the Indians call as the Kiowas are doing, and as the other "wild tribes" are doing, for schools and teachers and ministers, can the Presbyterian Church permit the "Macedonian cry" to pass unheeded? In all the western part of the territory we have not a single minister, not one school. That portion of the field is white for the harvest. Shall it be gathered for the Master? Shall we go up and possess the land for Christ? The way is open, the people are waiting, the time is surely ripe for this advance movement on the part of the church. We need one well-equipped training-school among the Cherokees, and a similar school among the Chickasaws. We need to add to the present equipment of the school for the Seminoles, and do the same for two schools for the Choctaws. A shop is needed at one of our schools for Creeks, together with other improvements, and a new school where a splendid opportunity for good work invites.

We need one or more schools among the wild tribes in the western part of the territory, and at least two good men for itinerant work for the same people. Altogether the field is most promising, and if we take hold of the work vigorously, it will amply repay effort, and the final result will gratify every Christian heart.

THE PUEBLOS OF NEW MEXICO.

T. C. KIRKWOOD, D.D., SUPERINTENDENT.

Pueblos are villages inhabited by Indians. These people are doubtless the fragments of one or more powerful tribes. The differences in their language suggest that they are not all from the same source.

There are nineteen of these villages, and in them are 7762 Indians, of which number 2149 are children of school age. Surely here is a fruitful field for usefulness.

The men are nearly all farmers, and though living in the towns cultivate lands many miles from their homes. They know and practice the arts of agriculture by irrigation, without which but little grain can be raised in the country they inhabit. Many of them have adopted the better methods of their white neighbors. A few have improved implements, but the wooden plough and the wooden-wheeled cart are frequently seen. The sickle and the threshing-floor still retain their places.

They are very superstitious. The heathen dances are still kept up in most of the pueblos. They attribute good weather and abundant crops to the god who is thus worshipped. As they live near each other, and have but little to do in the winter months, they spend a large part of their time in these religious festivities. As their agent remarked once, "Sometimes during the summer, when the rain does not come, they abandon their fields and stock and remain in the pueblo to indulge in the dance. The consequence is a loss of crop and stock."

In religion the priests say they are Catholic. The people have been told that it is the wish of the great father at Washington that they should be such; but all their actions of a religious nature plainly declare them heathen. What of Catholicism is seen among them is a strange intermingling of their old beliefs and Romish ceremonies. In many of the pueblos, however, the Church of Rome has very little influence. In none of them has her long opportunity served to elevate the people. The foster-mother has suffered her children to die in the wilderness from lack of care.

Since the introduction of Protestantism there has been great advance in many of the pueblos. The best work has been done in that of

Laguna. It was started by a missionary of the Baptist Church, Rev. S. Gorman, who is now living in old Mexico. It was taken up by Rev. John Menaul, M.D., who as teacher, physician, printer and preacher has done much for that people. Miss Floretta Shields has been his assistant for the last two years. They have been greatly aided and encouraged by the Marmon brothers and Mr. Pradt, white men who have Indian wives and live among the people.

A considerable number of the children of this people have been in our schools, and some of them have returned to help on the work of civilization and, we hope, to Christianize the homes they re-enter. What if some of them do lapse—as some undoubtedly will—the seed is sown and much of it will bear fruitage. I heartily agree with the Romish agent of these people when, in the report for 1885, he says, "I can with pleasure say, judging from what I have seen in all the pueblos of New Mexico, that the pueblo of Laguna has made great improvement in their customs, manners, habits and ways of living in the last year. They have nearly all left the pueblo and have built good adobe houses, supplied with reasonably good furniture, abandoned their dances, and are paying much attention to cultivate their farms and take good care of their stock, and are planting good fruit trees. This is due to the good example of the Marmon brothers and to the present governor of the pueblo, G. H. Pradt." I am sorry he has failed to give any credit to our missionaries, as the gentleman whose name he has mentioned would have done, but think he is correct in ascribing the wonderful changes among these people to the strong Protestant influence which he is careful to mention.

Many of the pueblos have had day-schools. Seven of them have had Presbyterian teachers. In four of them there are now schools which wield a good influence and serve as feeders to the large and well-equipped training-schools of the East, and at Albuquerque and Santa Fé. The school at Albuquerque draws most of its patronage from these people. Laguna, Nambe, Acoma and Pojuaque are names that are very familiar to our teachers as indicating the homes of their pupils, and in every one of them is the

good influence of thoroughly Christian work felt and its fruitage seen. It is recognized in the changed hearts and lives of the people.

We should continue the day-schools and increase their number and influence. Our central school at Albuquerque should be made more efficient for good. The two help each other and neither is complete alone. In addition to these, however, the time has now come to place a faithful, painstaking and thoroughly pious minister in as many of these pueblos as possible. They need to know that heathen practices cannot be baptized and taken into the church. When the grace of God renews the heart, these things must be given up. The youth of both sexes who are now coming back from our training-schools must have help to lead Christian lives among their own people. The gospel must be preached in a language that the mass of the people can understand. To nearly all of them a man can make effective address in the Spanish tongue. This simplifies the work very much.

Who among our young men will volunteer to live among the flock and bear witness there for Christ and his kingdom?

THE PIMAS AND PAPAGOE OF ARIZONA.

The Pimas are tillers of the soil and dwell on a fertile and ample reservation lying along the banks of the Gila river. They are quite industrious, as will be seen from the fact that in 1885 they raised on their 14,000 acres of arable land 200,000 bushels of wheat, 10,000 bushels of corn, 10,000 bushels of barley and rye, 4000 bushels of beans, 400,000 melons and 250,000 pumpkins. Would many white men do much better? Very many cannot do as well. They entirely support themselves, and when their crops fail, as they sometimes do by lack of water for irrigation, they make up the food loss by the use of Mesquit beans, roots and other uncultivated products of the soil. The tribe numbers 4500, of which number 850 are between the ages of six and sixteen. Our missionary, Rev. C. H. Cook, finds his audiences increasing and his influence growing with each successive year. They hear the gospel, as he preaches it to them in their own

tongue, with eagerness and some considerable degree of appreciation. As yet, however, no church has been organized among them. A government school is in very successful operation under the efficient superintendency of the Rev. M. M. Travis, of our church.

The Papagoes, who number 7800, have the same language with the Pimas, and were doubtless originally the same people. They are nominally Romanists. They have the use of the few fertile places in the otherwise great desert country extending along the border of old Mexico for two hundred miles east of the California line and for one hundred miles north of the Mexican line. They have a good many cattle, but as a people they are not as industrious or as thrifty as their Pima neighbors. They live in a country where white men would starve, and in justice to them it should be said that all the reservation they have set apart for them by the government would not sustain over five hundred people. They have been obliged to seek places for their cattle, and their wandering life reminds one of that of the Old Testament patriarchs. There should be many Abrahams, as doubtless there are many Lots, among this people. Of the Papagoes, there are 1500 children of school age.

A day-school among them, at their reservation near Tucson, has been productive of some good. It is for these people that a new boarding-school is being opened at Tucson. The need of it may be seen from this item taken from the report of the late agent, Mr. Roswell G. Wheeler, made in 1885, that of all the 12,050 Indians (Pimas, Papagoes and Maricopas) that were connected with his agency, only twenty-nine could read; and of that twenty-nine, only four were above twenty years of age. The condition of affairs in this regard has no doubt been changed somewhat during the two years, as the schools have been much more effective and more numerously attended.

No better field for work exists than among these Indians, and the women of the church are pushing very vigorously for a proper equipment that may accomplish the enlightenment and salvation of many souls. Let them be vigorously sustained.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

- January.—The evangelization of the great West.
- February.—The Indians of the United States.
- March.—Home Missions in the older States.
- April.—Woman's work.
- May.—The Mormons.
- June.—The South.
- July.—The Roman Catholics in our land.
- August.—Our immigrant population.
- September.—The Mexicans.
- October.—The treasury of the board.
- November.—Our missionaries and missionary teachers.
- December.—The spiritual condition of the whole country.

INDIAN MISSIONS OF THE BOARD
OF HOME MISSIONS.

There has been growth in the work which was in operation at this time last year, and some new missions established.

WISCONSIN.

Rev. A. W. Williams has been sent to the Stockbridge Indians in Wisconsin. This tribe has been without a minister since the death of Mr. Slingerland. We have had difficulty in getting the right man for this work, but believe that in Mr. Williams we have found him. Pray for him.

DAKOTA.

During the past summer a large building was erected at the Good Will Mission, Sisseton, Dakota. This building is intended for the use of the Indian boys, and especially as a dormitory. It has enlarged the capacity of the school to such an extent that we have now over one hundred pupils. We have also erected a large barn and a workshop, and made extensive additions to the girls' dormitory and the school building, and sunk an artesian well. The mission as it now is seems in the best condition for the very best work. Mr. W. K. Morris is the efficient superintendent, with Mrs. Morris and the Misses White, Patterson, Hyslop and Rockwell, Mr. and Mrs. Smith and Mr. and Mrs. Buck as helpers.

The eight churches among the Sioux are under the general supervision of Rev. M. N.

Adams. There is a native membership of 521. They are served by six native ministers, viz., Revs. J. B. Renville, D. Renville, L. Mazakinyanua, D. Greycloud, I. Renville and C. R. Crawford. Rev. W. O. Rogers serves the Wood Lake church.

INDIAN TERRITORY.

There has been more advance in this territory than in any other portion of our Indian work; in fact, there is no better or more hopeful mission field anywhere than is presented here. The number of missions is simply limited by the number of workers we can obtain and the necessary means to sustain them.

Vinita is still served by Rev. W. T. King. Rev. W. L. Miller is preaching at Tahlequah and stations. The school at the former place is doing exceedingly good work. There are about eighty pupils, of which thirty are boarding scholars. The Misses Miller, Armstrong and Loeb are the teachers.

Rev. A. G. Evans has charge at Park Hill and Fourteen Mile Creek, while the Misses Mather and Evans have about sixty scholars in the school at Park Hill. Rev. L. Dobson preaches at Eureka and Pleasant Valley.

Rev. W. H. Reid has the churches at Old Dwight and Childers Station. Mr. and Mrs. W. L. Squier, Miss Reid and Mrs. Neerkin have about thirty-five pupils in the boarding-school at Old Dwight. New buildings are being erected and the old ones repaired, and we expect to see the old mission field soon in excellent running order, doing good work.

Rev. A. N. Chamberlain preaches at Pheasant Hill and to the full-blood Cherokees. Miss Ada Bodine has a school of thirty pupils in the church building at Pheasant Hill. Rev. D. N. Allen preaches at Fort Gibson, Tegalea, Claremore and Catoosa, while his brother, J. F. Allen, teaches and preaches at Canadaville. Rev. A. D. Jacke preaches at Coody's Bluff and California, and Rev. J. Smallwood, a native preacher, at Barren Rock and neighborhood.

Among the Cherokees we have 296 church members and 205 scholars in the schools.

Among the Creeks or Muscogees our work has been more largely increased than in any other tribe. At Muscogee an additional cottage has been built, which is said to be one of the most beautiful homes in the territory. Thirty-five boarding pupils are cared for by Miss Alice Robertson, Miss Willey and two assistants. Dr. Williams is supplying the church. Improvements have been made at Nuyaka, where there are eighty pupils. It is a model school in good work in all departments and in results. Quite a number have become Christians during the year. Mrs. A. R. Moore and her noble band of helpers deserve great praise for their faithfulness and efficiency. Rev. T. W. Perryman is the pastor of Nuyaka and Okmulgee.

Tulsa is under the care of Rev. W. P. Haworth. The school has sixty-one scholars and three teachers. There has been steady progress.

The transfer of the Wealaka and Wewoka missions to this Board by the last General Assembly gives us one hundred pupils at the former and sixty-three at the latter place, and quite a number of ministers and teachers. The Wealaka school is under the care of Dr. R. C. Coltman and nine other helpers. Wewoka is under the care of Rev. J. R. Ramsay and five assistants. Rev. Dr. Loughbridge preaches at Wealaka and Broken Bow; Rev. J. N. Diamant at Wewoka and vicinity. The native ministers are G. Johnson, J. K. Hacho, D. Fife, J. H. Land, P. Fife and E. P. Robinson, who supply Kowasate Town, White House, Achena, Kowetah Chapel, North Fork and other stations. There are 319 church members and 339 pupils among the Creeks.

The work among the Choctaws has grown from two to four schools during the year. Wheelock boarding-school for girls, under the care of W. B. Robe, superintendent, and four assistants, has more than maintained its good reputation. Several pupils have been brought to Christ. McAlester has outgrown its quarters, and reports 140 day pupils. Mr. E. H. Doyle has proved

himself a wise leader. Atoka, with the Misses Charles and Richards as teachers, has a school of 59 pupils. Mrs. and Miss Knight have gathered 66 scholars into the new school at Caddo. The ministers at work among the Choctaws and Chickasaws are Rev. J. Edwards, at Wheelock; H. A. Tucker, at Atoka and Caddo; W. H. McKinney, at Mt. Zion, Apeli and Big Lick; J. C. Sefton, at McAlester; S. R. Keam, at San Bois; J. Dyer, at Mountain Fork and two stations; W. J. A. Wenn, at Lehigh and Durant; T. A. Byington, at Bayou; J. Jackson, among the full bloods; B. J. Woods, at Lenox, Rock Creek and High Mountain; C. J. Stewart, at Philadelphia; and Rev. W. J. Moffatt, at Paul's Valley, Johnsonville and White Bear Hill. There are 664 church members and 319 pupils. Five or six ministers are needed. May we not expect that number from the theological seminaries?

NEW MEXICO AND ARIZONA.

At Albuquerque we have pressed forward with our buildings. Part of these are now in use, and the school is doing its work well under the care of Prof. Bryan. The spiritual results have been cheering—more so this year than usual.

The day-schools at the Pueblos of Isleta, Laguna, Jemez and Zuni have made progress. The Misses Scott have charge of Isleta, Miss Shields at Laguna, Dr. and Mrs. Voorhees at Jemez, and Mr. J. H. Willson at Zuni. These schools and teachers have special trials which call for the prayers of God's people.

While the building is in process of erection at Tucson, Arizona, we have rented the buildings which had been used for the public school, and have made a beginning. Mr. Walker, Miss Whitaker and Miss Gibson are on the ground preparing the way for the coming of the pupils and the other helpers.

Mr. J. B. Douglass is the teacher at the San Xavier day-school among the Papagoes, and Rev. C. H. Cook continues his labors among the Pimas.

WASHINGTON TERRITORY.

Rev. A. M. Mann and his native assist-

ant, Peter Stanup, labor among the Puyallup, Chehalis, Nisqually and Squaxon tribes. Over three hundred members have been brought into the church, and give good evidence of being faithful and consistent Christians.

ALASKA.

From far-off Alaska comes tidings of hope and progress. Sitka, which is the central and most important mission, has been freed from the outside oppressions of last year, and has made rapid progress in good work and favor with all who see and know it. The workers are much the same—Rev. Mr. Austin as minister, Mr. Kelly as superintendent, and Mrs. Austin, Mrs. Winan and the Misses Kelsey, Rodgers, Pakle and others. Mrs. McFarland has the Hydah mission and labors with Mr. and Mrs. Gould. New buildings have been erected, and a boarding-school of 20 scholars begun.

Mr. and Mrs. Willard are at present

laboring among the Chilkats and other tribes who centre at Juneau to get employment at the mills.

Mr. and Mrs. J. W. McFarland are at Hoonyah, laboring at some disadvantage because of the migratory habits of the tribe; but they still report a large school and hopeful work.

Rev. S. Hall Young is at Fort Wrangel, where a church of 54 members is reported, some of whom are bright examples of the power of the Christian faith.

SUMMARY.

	1886.	1887.
Ministers, . . .	30	31
Native, . . .	8	17
Churches, . . .	38	48
Church members, . . .	48	59
Teachers, . . .	2001	2306
Schools, . . .	63	95
Scholars, . . .	20	26
Scholars, . . .	1134	1607

NEWS FROM THE FIELD.

DWIGHT MISSION, IND. TER.

A VAST FIELD—MANY CALLS FOR PREACHING.

REV. W. H. REID.

I have delayed reporting until I completed the organization of a church at this place. I am happy to report the work completed. I was unable to be present on yesterday. Rev. Mr. Chamberlain and Elder John Ross, members of commission, effected the organization. Then last evening, after service, an invitation was given. Two from the world responded, and a mother from the Methodist church came before session, was also received. Thus three were added. We began with five members, received on certificate, and have received seven in addition, five of whom came on confession. We look for the wife of one of these. Thus we have twelve, and are hopeful.

We have also received more encouragement in our work at Childers. In the course of next month we shall probably be able to report an organization at Old Fairfield. The field is reported as most hopeful. There are two other fields opening to us—one about eight and a half miles from Childers to the west; the other east about ten or twelve miles. In the latter field a physician is

erecting or about to erect a house of worship, and in the former a Mr. King, the chief mechanic and builder here, says he will put a house. There are two, if not three, other places in the Sequoiyah district opening and calling for the gospel. Shall it be denied them? Surely not, if we can avoid it. Send me a man and money, and I will use him in my bishopric. I have all this Sequoiyah district, and even more—a territory of about 40 by 50 miles—to look over and after. The calls are coming. Help is needed. Wake up the Board, the women, the church! Come and help us!

Three men have each promised \$100 to begin with in the way of buildings. They have come twice since I came among them to presbytery asking for buildings, and yet nothing is done. I cannot hold them much longer unless something is done, and that speedily. I am one of twenty who will give \$20 in cash and \$40 in work to give them school and church house. Can you not through the Board make this proposition effective? Cannot the ministers in your presbytery assist in this good and most needful work? The house where we worship is a box house, quite open, the property of Mr. Wheeler. It is not well situated. It

is in a low, flat place beside a pool of water, near a cotton gin and blacksmith shop, where there is too much noise for school work. Not a seat in it; not a blackboard; no school furniture; warmed by a fireplace. I am urged by them to begin a school, but I do not mean to do so as the house is. If I should, it would only be for the time. I have too much other work pressing upon me, as you see from my report. Also I do not think the Board and the church will ask me or any of its servants to work with such surroundings and inconveniences. It lowers us. It comes down to their plane. This we cannot afford to do. Not any servant of the Board and church can do the work and hold the field unless there is a school and church house and at least one teacher.

I have written Dr. Hill and set matters before him. His reply is, "Can't make promises. There is but little money in the treasury." I dare not tell them this. If I did, they would at once say, "Go; we will look elsewhere." This is even now talked of because of the delay. We *must* hold the field. I *must have aid*. Send good word, if no more. If I can get a teacher by Christmas or New Year and have such promise, I can "hold the fort." What response shall I have?

OOWALA, IND. TER.

GROWTH AND GROWING INTEREST.

REV. DAVID N. ALLEN.

My field for the last six months has been enough for three active workers. It has been an effort to hold and feed the flocks committed to my care. No great numbers have been added to the church, yet the congregations are increased, and there is more visible interest in the study of God's word.

Oowala continues to be the most united community in sympathy with our church, and is one of the most important charges in the territory. Young men and women are growing up here who will exercise an influence on the coming generation either for the glory of God or the service of Satan, and this charge is given to the Presbyterian Church.

Claremore is still interested in the gospel. Attendance increasing and attention marked. These two places will be supplied by the Rev. A. D. Jack, who is known to the people and will give satisfaction.

Catoosa, on account of more than I could do, has been entirely neglected.

Canadaville, where Mr. John Allen has been

stationed, has increased in membership to seventeen, and is one of the most interesting stations in the district. Mr. John Allen is licensed, and has charge of Catoosa, Canadaville and Cauby.

Fort Gibson, Tegalea and other places are growing slowly.

WHITE BEAD HILL, CHICKASAW NATION, IND. TER.

A NEW SCHOOL LAW.

REV. W. J. MOFFATT.

I am glad to report an increased attendance and good interest at all my preaching places. I have secured copies of the monthly published by the Women's Executive Committee, also leaflets on organization work, and hope to organize our women under that branch of church work.

A recent act of the legislature, allowing ten dollars per month to each child of a citizen that may attend any school in the nation, and withdrawing the fifteen dollar allowance per month to those attending schools outside the territory, except where they have passed the high-school grade and have received a certificate to that effect, will do much to encourage and sustain mission schools that may be started. There is no exception to this law, except to citizen children who live within two and a half miles of such schools and board at home. They are allowed but two dollars per month for tuition. The other eight are for boarding. But if parents choose to send them from home to a boarding-school outside of the named limits, they can draw ten dollars per month for every child of school age. The object is to encourage and build up home institutions, and is a decided advance on their past legislation affecting education.

The most important and sadly-neglected field at Anadarko is still vacant. With its destitution it lies as a burden on my heart. I have a list of over thirty Presbyterian church members, young people, scattered through that region. I hope before very long to spend a week or two, with the help of an interpreter, in looking them up, but must first get our church organized and building, not to exceed seven hundred dollars, under way.

I want to add, in regard to the prospect at Purcell, that it now seems settled that the round-house is to be located at Purcell. The railroad company have given orders to proceed with the building of it at that point. They claim to have an abundance of water in the new well. They are also erecting quite expensive coal-chutes; but so many of the

people are poor, and numbers yet living in tents and dug-outs, that \$250 or \$300 at the utmost is all we can raise on the ground. So we shall be satisfied with a seven-hundred-dollar house. Mr. Roberts and wife, who will join our organization there, are teaching a private school of over eighty pupils. The Catholics have built a small house for a Catholic priest, and rumor says will bring some nuns and open a school. I think this may be expected.

Then we must have a church house this winter or in early spring at Paul's Valley, at the new town or station, which is now building up quite rapidly. The post-office and store, printing-office and blacksmith-shops—everything portable—has been moved there from the old place, and a church building is a necessity, and I can truthfully say all are most friendly to our church building.

But I must close, earnestly pleading that a man be sent to Anadarko, and hoping that two more helpers be found to share the work in this Chickasaw Nation.

TACOMA, WASH. TER.

WORK AMONG THE PUYALLUPS—A NATIVE PREACHER—WHAT GRACE HAS DONE.

REV. P. C. STANUP.

We are enjoying the weekly prayer-meetings at different places throughout the reservation.

Christianity does change the ways of even the Indians. Long ago, before the gospel was preached to the Indians, and even when the Roman Catholic priest was performing his ceremony in pomp and majesty, they practiced witchcraft, "medicine," killed the "medicine man" when any one died, and burned the wigwam, killed slaves, buried or rather hung the corpse in a canoe. They used to force a girl and a young man to live as man and wife, the girl being bought at a fabulous price. They camped from one beach to another. To-day we find it different. For instance, a member of our church lost all of his five children by measles. They had been attended by a physician, buried by an undertaker, and Presbyterian services were held in their late home and at their graves, the father and mother inviting all their brothers and sisters in Christ. Houses are not burned. There are no more slaves. Two wives to one man are not known here. The young couples are married after the Christian way. Farms are being worked, not on a small scale, but on the average good-sized operation, requiring rural implements, as teams, wagons, mowers, horse-rakes, tedders, threshers,

powers, etc. The different camping beaches are therefore vacant. On Sunday they used to fish, hunt, gamble and horse-race; but now even the farm work gives place to the church and Sabbath-school.

The children are sent to school as soon as they are seven years old, where they are constantly being taught religious life and piety.

About one half of the seven hundred Indians can speak and understand the English language, but for the sake of the others I have translated some of the hymns and prayers. Oh, glory to the Lord! When I hear the Indians sing "Jesus, lover of my soul," "Pass me not, O gentle Saviour," etc., all in my native tongue, I feel that our church prayer-meeting room is the grand foretaste of glorious heaven, where the saints surround the kind heavenly Father. Such experience brightens my future and stimulates me in the work, the glorious calling which none but the truly called can comprehend.

JUNEAU, ALASKA.

REV. E. S. WILLARD.

Our church roll has grown to ten. The spiritual interest often manifested in our Wednesday evening prayer-meetings is very touching. The room in which we used to hold our Sabbath services before the church was built is now fast becoming too small for the prayer-meeting. One evening I was sick, and thought I would not ring the bell or have a meeting, but just before the usual hour I saw some of our people coming. I waited until after time, but the people came. I rang the bell though late, and I felt better after our service than before.

I spent two weeks on the road and at Chilkat in the month of August, and found all things at the mission just as we had left them. There were many people there, though of course not nearly so many as the natives around Juneau. I would recommend that a young, strong, zealous missionary and his wife be sent there next spring. Just now we are fortunate enough to have Dr. F. F. White there, but that will not last over next summer.

We look for gain this winter, as large numbers of the miners intend to winter in the states.

Large numbers of the Chilkat Indians intend to spend their winter at Juneau in order to get work, and, as they say, to keep out of trouble. Among the number is Philip's family, members of our church and our old friends.

ENSENADA, LOWER CALIFORNIA.

A PIONEER INDEED.

REV. ISAAC WHITE.

I have the honor to be the first Protestant settled pastor on the peninsula of Lower California, with its 57,000 square miles. The Methodists held a service in May, and the Episcopalians one in August. The former of these churches had a lot of land and church building, the latter a lot of land with a glaring wooden cross to indicate its location. In fact, the Methodist church here has such an emblem of immense proportion. I am told it is placed there to protect the buildings, as the Mexicans regard the cross as sacred.

I reached Ensenada September 6, having preached for Dr. Noble in San Diego on the 4th. Dr. Noble reached Ensenada on Saturday, and in the Bay View Hotel were held the first Presbyterian services on the peninsula, and the first pastorate was begun in the name of the Lord. A lot had been promised to Dr. Noble, who was on the ground in February. We came to make arrangements for building a church, but to our surprise the lot was claimed by a young man who refused to part with it. We have been promised another lot, however, by Major Sisson, who also has promised \$1000, and his wife has promised us a bell when the church has been erected.

Ensenada is estimated as having a population of 1800. I do not see that number, but believe that it will one day be a large and important place. It has the most beautiful bay in the world, with a sand beach of fifteen miles, and hills in rolling splendor stand out against the sky, and the climate is generally conceded to be an improvement on Los Angeles or San Diego.

I visited San Quentin, where, if the Board and presbytery will permit, I propose to make my home when I have things in better shape here. It is 150 miles from Ensenada by land, 100 by water. I held service with a motley throng, the first service that was ever held in that section of country. I believe it will one day stand to San Diego as Philadelphia does to New York. I propose to revisit San Quentin again, and hold service.

My prayer-meeting is the only one in Ensenada. From five to seven usually attend. I held Thanksgiving services with an address, and three brethren from Texas and Dakota and Colorado made remarks. There were eleven men present and not a single lady. I am sorry to say our women here in the main do not show the greatest interest in church matters.

MANITOWOC, WIS.

SCANDINAVIANS AND GERMANS—FAITHFUL
YOUNG PEOPLE.

REV. G. BOSSARD.

I remained at my post all summer, preaching twice every Sunday and taking charge of all the meetings through the week. The work was hard and the summer was hot, but my health has not been impaired as far as I can now see. The Lord has greatly blessed us here during the summer months. Large and increasing numbers attended our services, and the general interest in the church seemed to grow and did grow very markedly. The young people continued faithful, and are now consecrating themselves anew to the Lord for the winter's work. We did not receive any new members during the past three months, but there are several earnestly thinking of uniting with us. Some of these are young men; and considering that there are few young men in the city, owing to the business condition (it is very dull), the fact that several think of uniting with the church is most encouraging. Since the young people became interested in church work and organized themselves into a "Christian Endeavor" society, the feeling toward the church among outsiders has changed considerably. People are more friendly toward and more interested in the church.

One fact in regard to our Sabbath-school, which I did not state the last time, will doubtless be of interest. Our school is large, and a large proportion of its members consists of the children of foreigners—Scandinavians and Germans. These carry Christian and American ideas into their homes, and thus dispose their parents favorably toward us. Not a few of these younger people have been hopefully converted, and are looking toward membership in the church.

NORTHERN MICHIGAN.

A LARGE FIELD—ABUNDANT IN LABORS.

REV. J. H. PHELPS.

I will give at least a glance at the work done on this broad, I think I may safely say broadest, field in Michigan. When I came here a little more than a year ago, August 20, it was to me a *terra incognita*, having never before been north of Bay City. I spent the first month in canvassing the field and getting my appointments arranged. My work has been in four counties—Crawford, Oscoda, Roscommon and Ogemaw—but mostly in Craw-

ford and Oscoda, where I have seven regular appointments, which for the last six months I have been able to meet without any break. I preach at Grayling every alternate Sabbath, morning and evening; at the other points once in four weeks. I have never before been in a field that involved so much labor. Let me tell you a little of my work outside of Grayling. Once in four weeks I leave home at 2 A.M. Friday, go down the road 32 miles, take a stage at 6 A.M., go through leagues and leagues of pine 35 miles, walk 5 miles from the stage line to Long Lake, spend Saturday visiting among the people, preach Sabbath A.M., and after Sabbath-school and dinner they take me 18 miles to Mio, county-seat of Oscoda county, where I have an interesting evening service, and start at 6 A.M. Monday by another stage route to Roscommon, 35 miles, and from there come to Grayling by rail 15 miles, making 140 miles besides my travel among the people, which usually amounts to 10 or 15 miles.

The alternate fourth week I go on Saturday at 2 A.M. to Roscommon, 15 miles, and by stage at 6.30 to Big Creek, in Oscoda county, preach Sabbath A.M., and after service walk 5 miles to a school-house, and have a service at 2.30 P.M.; and Monday A.M. come by the stage to Roscommon, and go home at 5 P.M., making 90 miles that trip.

The work sometimes requires a large amount of travel on foot, and I often get pretty weary; but my health is good, and the work is full of interest. In Long Lake we have organized a church of great interest, ten members, and others to join soon. The work at Mio is encouraging in many respects.

Grayling is a place of great promise and of very great importance to our church, and should be held at any cost. It is a town of seven or eight years growth, has some fifteen hundred people, and is growing rapidly, some forty or fifty buildings going up this season, and more to follow. The place is just half way from Bay City to Mackinaw, 92 miles, and is and will be the most important town on the line.

EAGLE PASS, TEXAS.

HOME OR FOREIGN FIELD, OR BOTH.

REV. W. F. GILLESPIE.

I am almost both a home and foreign missionary. My charge is in Texas, but I have only to cross the river and I am in Mexico. Two hun-

dred and fifty men, mostly from Europe and the eastern states, are in the shops on the other side. A large proportion care nothing for church, but some come whenever they can. For some time the work on the extension has demanded every car, and many who wished to come have been debarred the privilege.

I am more hopeful than I have ever been. It looks as if the foundation that I have been laying for these many years was getting above ground, and soon we hope to begin to build. We have some good material which we hope soon to gather in. Others are deeply impressed, and I hope soon to see them come out from the world. For years I preached here, and not a word of encouragement greeted my ears. Now almost every Sabbath words of cheer are spoken: "You are sowing good seed, and it must bring forth fruit," or "I thank you for that sermon," and the like.

It is a hard field. It is not a church-going community. Curiosity draws in some places, but not here. The most of our people are running wild after the root of all evil, and care but little for eternity; but we have some young men from the East who remember the God of their fathers and mothers, and a preacher's home, the only one there is in this section, stands open to them. Two young men from your state came into my parlor after preaching last night. God help me to look after these young men surrounded with every temptation to evil.

DURANGO, COL.

A REVIVAL AT THE FRONT—THE USUAL RESULTS, SPIRITUAL AND TEMPORAL.

REV. C. M. SHEPHERD.

I am glad to be able to make a good report for the quarter ending the 22d inst. Brother Rankin's work here lasted something over three weeks. We encountered many difficulties and hindrances, so that whatever success has resulted is of an unusually solid and satisfactory nature. The hand of the Lord has been clearly indicated. Since the 9th of October we have received thirty-two members, of whom twenty-six came by profession. Moreover, some of the letters come as the result of the meetings. Probably by next communion the additions will, in all, foot up forty, making some fifty for the year. We have now 103 members. The new members are of all ages, from ten to forty; there are a goodly number of children

and young people of both sexes and all classes. Some of our best business men have joined, and a number of ladies.

The additions, moreover, do not exhibit the full results of the work. One of the brightest converts has just removed to California, and one lady was converted on what proved to be her death-bed. The new members are all actively at work in one way or another, and our church activities have greatly expanded. We now hold three weekly meetings, besides Sabbath services. One is the regular Wednesday night prayer-meeting, which is well attended. Another is a neighborhood prayer-meeting "from house to house." The young people have also organized themselves into a Society of Christian Endeavor and hold weekly meetings. All services are well attended and deep interest is shown. The next move to make is an advance toward self-support, and for that our people will, I think, soon be ready.

Durango is, I think, one of the strategic points of Colorado and the focus of as fine a region as the West can show. There ought to be a tract and Sabbath-school work done over this whole district. Moreover, this is the place for a good Presbyterian academy. By the divine blessing it is not over-sanguine to predict a church of 200 members here in five years from now. That means plenty of hard work, faith and self-denial, but the reward is sufficient.

BRIGHTON, COL.

GROWTH AND GRATITUDE.

REV. JOHN WILSON.

The attendance on public worship has been very good and is increasing. We have a hundred and twenty-five chairs in the church, and now as a rule almost every one has an occupant. Last Sunday night, although it was very dark and there are no lights on the streets of the village, there was not an empty seat in the house. The contrast between now and three years ago is very marked. Then no place to hold services, only nine members enrolled, the Sabbath a holiday, saloons in full blast, and the town given over to cow-boys; now a beautiful and commodious house of worship free of all indebtedness, sixty-seven members enrolled in the church book, a large and interesting Sunday-school of about seventy-five members, a good attendance and much interest in the weekly prayer-meeting, a Sabbath quiet reigning all around on the day of rest, and the encouraging attendance

on the stated means of grace. What hath God wrought! Under the great Head of the church we owe our hearty thanks to the Board of Home Missions, which has made it possible that such a result could be attained. The aid which it has granted the little church here has been the oil in the lamp that is now giving out its blessed light for miles up and down the Platte valley. On a clear night we can see the blaze of the electric lights flaming from their high towers in Denver, twenty miles away, telling us where the great city of the mountains is seated as a queen, speaking unmistakably of the ambition and the energy of man, who has built her palaces and temples on the edge of the desert, and prophesying grandly of her future. So the light-tower which you have ministered to and kept aflame bears witness steadily to all the great facts and important interests that cluster around the cross of Jesus the Christ. The light is shining, men see it, they talk about it, they come and sit in its radiance, and our experience has been such that we have no reason to doubt that many, many who yet remain afar off will come rejoicing in the light, themselves becoming light-bearers in turn. Such is the blessed work of the Board of Home Missions.

SILVER CLIFF, COL.

REV. W. E. ARCHIBALD.

Our town gives promise of greater prosperity now than at any former time in its history. New work has begun that promises better things for the town than ever before. Should this, on the other hand, fail, the bottom will doubtless fall out of the town and we shall have to move. Time will tell whether this is going to become a second Leadville. Many think that it is.

Thus far we have met with a success in our work even beyond our expectations. We thought that our aim was high, but we have not shot above the mark. If the mines now under new development only prove a success, then there will be no doubt concerning the prosperity of our church; till then we cannot affirm much.

MOSCOW, IDAHO TERRITORY.

A CHEERFUL AND ABUNDANT WORKER.

REV. ALEXANDER ADAIR.

I have labored on this field now eleven months. I think I have never labored harder in my life, and yet in looking over the year closing I am

humbled that I have been able to accomplish so little.

Dissension and neglect had nearly annihilated the church. We could find no church records. We have reorganized the congregation, elected an elder and ordained him. There never was a session in the church before. We have also repaired the church. We found it clapboarded, half blown over by a storm, built with no foundation under it. We have gotten it upright, put under it a good brick foundation, completely renovated the interior. It is now the most pleasant audience-room in the town. I have raised nearly every dollar of the funds in small amounts, in all from \$300 to \$400. Then, with the co-operation of presbytery, I have organized a high school or academy. I have sent east for a professor to take charge of it, and personally became responsible for his salary of \$900. In order that the school should be a success, I have been compelled to spend much of my time in its interests.

I have been quite gratified with my efforts. Our school is proving a success. We have about fifty pupils in attendance. There is no better part of our country than this region. It is no uncommon thing to harvest sixty-five bushels of wheat to the acre. The climate is mild and healthy. To-day we have gotten our first snow. The town is growing, and my hope is that we will build up a good school here, and with God's blessing ultimately build up a church. I am superintendent of Sabbath-school, janitor, chorister, preacher, and everything else that pertains to the service of the sanctuary. No honors of these kinds are withheld from me.

GLENDAL, CAL.

TWO CHURCHES ORGANIZED—TWO NEW TOWNS BUDDING.

REV. A. R. BICKENBACK.

October was the happiest month in my ministry. It was during that month that the sacraments were administered. October 2 we held communion service, receiving one on profession of faith. During the second week our church bell (in which you are interested) arrived. On the third Sunday I took my elder along to Crescenta, received nine more members and organized the church there, Mr. H. H. Dobbins being regularly installed elder. On the fourth Sunday I took my elder and Mr. Seward up to Burbank and organized a church there, receiving twelve members, one on profession.

Since then trustees have been elected and incorporated at Crescenta, who are to take up the business of building a church, as we have received a good start in that direction. A ladies' society has also been formed and they are energetically working away for an organ, which is much needed. When I make my next report, it will probably be to report the church building in progress and give up that part of the field. Connected with it is the Cafada field which I have been asked to visit. So far I have not found the time. I cannot work it much longer alone, unless I do it with suicidal intent!

At Burbank we have seated a hall, and are now getting our muscle and backbone up for a church building. Hope to report our church housed there in my next report. Here is a California town: a year ago, when I came, it was not even thought of; now it has wide and well-graded avenues and streets, two immense reservoirs, a twenty-five-thousand-dollar hotel and twenty-thousand-dollar brick block, besides fine residences, lumber-yard, stores newspaper, a street-car line, and an artesian well "on the dig." We were the pioneers in the town.

At Glendale matters are progressing slowly for southern California; but the next year will show vast improvements.

When I came here, I was told beforehand I would need no horse; but I found one absolutely necessary. Now my horse is worn and is wearing me out, but at present rate of expense I cannot see my way clear to buy another for eighteen months to come. Maybe you know somebody who has just the horse I ought to have for my field.

Two more towns have budded in my parish during the quarter. I have my eyes on them. One is modestly called Minneapolis.

SAN JUAN ISLAND MISSION, W. T.

REV. THOS. J. WEEKES.

Throughout the past three months I have been constantly and busily engaged, attending to my six preaching stations, with mission Sunday-schools, Bible classes, etc., as well as employing some time in directing the finishing work on our new mission building at Lopez Island. Our mission congregations, at the six points, have averaged three hundred and fifty monthly. I have to travel many miles to reach this scattered people. At one point

on the Sunday I travel fifteen miles to conduct service at 11 A.M., then seven miles for service at 3 P.M., then fifteen miles homeward. To reach other two services, during each month, I travel fifty miles to and from. I have received repeated and urgent requests to give regular services at a point involving many miles of travel by small boat, where a few Presbyterians have lately located. The field here is wide enough, with work enough for two men, but too poor to support one or a quarter of one. To reach the many points on the archipelago calling for my services, I have need of a little steam launch to enable me to go and return with safety and without loss of time; but \$350 or so, the cost of such a craft, is not easily raised for frontier work like mine, so I will work and hope on.

HOME MISSION APPOINTMENTS FOR DECEMBER, 1887.

Rev. D. M. Countermine, Batchellerville,	N. Y.	Rev. S. H. King, Knox and Bethel,	Minn.
Rev. C. W. Winnie, Tyrone and Pine Grove,	"	Rev. P. P. Briol, Argyle and Spring Brook,	"
Rev. T. D. Hunt, Chili,	"	Rev. C. C. Christianson, Riverside Mission,	"
Rev. J. Still, Troy, Id.,	"	Rev. B. Wall, Howard Lake and Winsted,	"
Rev. R. H. Wallace, Caldwell,	"	Rev. N. Currie, Spring Grove and 3 stations,	"
Rev. J. F. Jennings, Paradise,	"	Rev. F. G. Weeks, North St. Paul,	"
Rev. A. W. Sproull, Presbyterial Missionary,	Md.	Rev. A. Busch, Winona and Frank Hill, German,	"
Rev. R. B. Mattice, Starke,	Fla.	Rev. J. C. Caldwell, La Crescent and Hokah,	"
Rev. W. W. Wells, Satauma Heights and Buffalo Bluff,	"	Rev. W. A. Echols, Raymond, Hilldale and Do-	Dak.
Rev. J. K. Wight, Green Cove,	"	land,	"
Rev. A. B. Macoubray, San Mateo,	"	Rev. A. H. Campbell, Ellendale,	"
Rev. J. P. McMillan, Burksville,	Ky.	Rev. J. H. Clark, Gary,	"
Rev. R. C. Stewart, Tupper's Plains, Bashan and Decatur,	Ohio.	Rev. D. Morrison, Uniontown and Mina,	"
Rev. G. C. Gerlack, Edgerton,	"	Rev. E. L. Davis, Wilnot,	"
Rev. J. N. McCoy, Doylestown and Marshallville,	"	Rev. G. W. McKenney, Manchester and Rosedale,	"
Rev. F. Lynn, Nashville and Georgetown,	Ind.	Rev. P. S. Davis, Groton,	"
Rev. C. McCain, Goodland,	"	Rev. W. S. Peterson, Rapid City,	"
Rev. C. L. Mackintosh, Winimac, Monon, Tippecanoe and Idaville,	"	Rev. W. O. Rogers, Wood Lake,	"
Rev. J. Gilchrist, Otisco, Gorham and Lexington,	"	Rev. G. L. Beach, Sargent and Newark,	"
Rev. D. Van Dyke, Evansville, First Avenue,	"	Rev. D. J. McKenzie, Rutland and Milnor,	"
Rev. J. H. Stevenson, Presbyterial Missionary,	Ill.	Rev. J. F. Berry, Milton and Osnabrook,	"
Rev. S. Conybeare, Herscher,	"	Rev. W. H. Hunter, Forest River and Minto,	"
Rev. J. W. McGowan, Lena and Winslow,	"	Rev. J. A. Baldrige, Larimore,	"
Rev. G. Ernest, Burrton Memorial,	"	Rev. W. A. Pollock, Axtell and Oeco,	Neb.
Rev. D. E. Ambrose, Williamsville,	"	Rev. S. D. Conger, Holdrege,	"
Rev. O. A. Elliott, Carson and Sharon,	Iowa.	Rev. W. W. Morton, Blue Hill,	"
Rev. W. H. Snyder, Creston,	"	Rev. G. G. Barnes, Humboldt,	"
Rev. W. Anderson, Moulton and Unionville,	"	Rev. J. E. Browne, St. Joseph, North, and Oak Grove,	Mo.
Rev. G. N. Luccock, Des Moines, Westminster,	"	Rev. B. H. Dupuy, Carrollton,	"
Rev. E. Beyer, Farley and Prairie,	"	Rev. A. M. Tanner, Stanberry and Albany,	"
Rev. I. N. Crittenden, Dedham and Coon Rapids,	"	Rev. W. J. Lee, St. Louis, McCausland Avenue,	"
Rev. J. R. Gass, Sigourney,	"	Rev. D. E. Crockett, Laketon and Round Pond,	"
Rev. W. R. Stewart, Williamsburg,	"	Rev. J. P. Viele, Howard,	Kan.
Rev. J. Crozier, Tama,	"	Rev. William Bishop, Bridgeport and Gypsum City,	"
Rev. J. W. McGregor, Milan,	Mich.	Rev. W. J. Hatfield, New Salem,	"
Rev. J. Macauley, Maple Ridge and vicinity,	"	Rev. A. W. Wright, Cherokee and Menmouth,	"
Rev. C. P. Bates, Plainwell,	"	Rev. W. B. Brown, Wakeeney,	"
Rev. P. A. McMartin, Bad Axe, Bingham and Verona,	"	Rev. J. M. Batchelder, Osborne,	"
Rev. J. W. Youngs, Taymouth,	"	Rev. J. C. Hench, Scandia and Scotch Plains,	"
Rev. A. Reibert, Manston, German,	Wis.	Rev. L. Dobson, Eureka and Pleasant Valley,	Ind. Ter.
Rev. J. Cooke, Gladstone, Westminster and stations,	Mich.	Rev. William Sangree, Red Fork and vicinity,	"
		Rev. M. F. Williams,	Texas.
		Rev. A. B. Wilson, Brenham,	Col.
		Rev. J. Ferguson, Denver, Highland,	"
		Rev. C. Fueller, Gunnison,	"
		Rev. S. E. Taylor, Table Rock,	"
		Rev. J. Fraser, Mora Spanish Mission,	New Mex.
		Rev. J. McGaughy, Raton,	"
		Rev. G. G. Smith, Santa Fé, 1st,	"
		Rev. W. J. Boone, Caldwell,	Idaho.
		Rev. R. Logan, Santa Monica,	Cal.
		Rev. F. S. Witter, Virginia City,	Nev.
		Rev. F. H. Robinson, Templeton and Paso Robles,	Cal.
		Rev. J. B. Warren, Hollister,	"
		Rev. S. H. Young, Fort Wrangel,	Alaska.
		Rev. E. S. Willard, Juneau Natives,	"
		Rev. J. P. White, Juneau,	"
		Rev. J. L. Gould, Hydah,	"
		Rev. A. H. Clayton, Wardner and Coeur d'Alene County,	Idaho.
		Rev. J. A. McArthur, Davenport, Minne Falls and stations,	Wash.
		Rev. E. McLean, Linkville,	Oregon.
		Rev. R. McLean, Linkville,	"
		Rev. C. F. Waldecker, Bethany and stations,	"
		Rev. H. Hansmann, George, First German and stations,	"
		Rev. W. Clyde, North Yakima, Zena and McCoy,	"
		Rev. R. B. Dilworth, North Seattle and Vashon,	Wash.
		Rev. C. C. McCarthy, North Yakima, Eureka Valley and the Moxee County,	"
		Rev. J. A. Hanna, Hoquiam, Cosmopolis and Aberdeen,	"
		Rev. P. A. Schwarz, General German Missionary.	"

COLLEGES AND ACADEMIES.

FEBRUARY COLLECTIONS FOR THE BOARD OF AID.

At the close of its first year this Board, having chosen the month of February for its special solicitation of church collections, secured the Assembly's approval of that selection. The Assembly of 1884 advised all churches that had not otherwise arranged their "collections for this Board, as far as practicable to take such collections in the month of February." Hence has grown up the usage, not only of our February collection, but of offering to the pastors by personal letter, about January 1, a brief specimen document, to be forwarded in quantity, on their order, for the preparatory information of their people. Orders have increased from year to year; and to the information thus given, and to the friendly interest with which the pastors have called attention to it, is largely due the steady advance which this cause has made in consideration and means. The information we have this year to give is condensed upon the two sides of a card no larger than a "postal;" but whoever reads it will have some idea of this branch of our church's work, and of its relation to the future of our nation and of Christ's kingdom.

THREE REQUESTS.

1. Of those pastors and sessions who have arranged for a specific collection for our cause: Will they not freely use our documents and have them distributed at least a week in advance of the collection?

2. Of those friendly pastors and sessions whose collection may have been taken already, or who may make distribution out of a general benevolent fund: Please let the people see our facts. Good giving ought to be followed by good praying, and by more and more giving and praying. And those good things cannot be had without knowledge. *Comprehensive* benevolence may grow; but *vague* benevolence must die out. We

hope that you will use our cards, even though no collection Sabbath be in sight.

3. Of all the remaining pastors and sessions: Why should not every Presbyterian be helped to know of an undertaking to which the wisdom and conscience of one General Assembly unanimously committed our denomination five years ago, and upon which every succeeding Assembly has put the seal of its unanimous and growing approval? As yet, this magazine of our church does not reach every family—as on its reduced terms, especially, it ought to do. The denominational papers do not go into all homes; the Board's reports have only a limited circulation. How shall the members of the church know of this work? Or shall they be kept in ignorance of it? Is not that a large and perilous responsibility by which the members of a church that formally assumes momentous duty are kept without the means of judging whether the duty makes demand on them? So we beg even those pastors who have felt no special attraction toward this new form of church endeavor, to allow our little bulletin to bring within their congregations a Presbyterian knowledge of this department of Presbyterian work. Though there should be good reason for taking no collection; though the pastor should find himself unable to speak heartily of the cause; let the little card come in—if need be, in utter silence. If the facts have not a tongue, and if God's Spirit do not raise an echo to them, let the silence last! But a denomination that does not know what itself is doing—a body that acts on one side, while the other side is not even conscious of the act—has palsy; some nerves ought to carry intelligence and do not.

CAREFUL STEERING.

There are two things which these lines ought to leave, at safe distances, on the right hand and the left, while they keep a plain course of duty midway between them.

One of the wrong things would be, to lack, or to appear to lack, a hearty and direct denominational and Christian interest in any of those important enterprises which our church is at this time pressing upon the conscience and liberal heart of our people. He would be no true representative of the members of this Board of Aid for Colleges and Academies, who, in the matter of the current income of a million for foreign missions and of eight hundred thousand dollars for home missions, and of the special million fund for ministerial relief, would set the pitch of enthusiastic sympathy and zeal a shade lower than the General Assembly and the leaders in these movements have set it. So we avoid "Scylla."

The other wrong thing would be for this Board, after making the church's very moderate promises to her pioneer teachers, to allow any other interests whatever to obscure that obligation. The very fact that our people have not, by many years of affectionate regard of these teachers and their work, trained themselves to spontaneous tenderness toward them would make it the greater wrong for their appointed representatives and helpers to consent that their just cause be overshadowed. A teacher with whom the church has not met her engagements is in far worse plight than a home missionary who misses what he expected from his Board. The teacher has no loving congregation about him to lighten with sympathy at least, if they have nothing more, the lack of the expected money. The unpaid president or professor sits apart in his unsupplied house, doubly desolate, very possibly, by the recollections of a congregation which he left under God's call, as he esteemed it, to be a teacher. Men, in the expectation of whose success in raising up ministers we are widely extending our mission work and providing for the worn-out workers that are to be, are working now, and many of them with the promise of very meagre comfort, even if the money-promises are all kept. There is real danger that those absorbing interests that have been named will be allowed to conflict with these present and pressing claims; all the more,

since in behalf of one of those great endeavors two alternate Sabbaths in February have been named as the desirable time for church contributions. Before such a call how easily might pastors and sessions consider that a work so new and small and unestablished as this could hardly complain if it were crowded, quite aside! For us to see that danger and be silent concerning it would be wrong. So we avoid that "Charybdis."

Now for the middle course. We beg the churches, while they unite conscience and enthusiasm in behalf of the causes that command both, to keep *conscience* toward the men and the cause that have not kindled enthusiasm as yet. They will kindle it! But now in the midst of great glows, justly fanned and rising, stand by them on principle. Do justice by the young institutions and their teachers. Give them their collection, *and in the time of it*; and you will double your joy in the noble and fitting things which you do for other and favorite causes.

So far we have appealed for our general treasury, and therefore chiefly to pastors and sessions who arrange for church contributions. Now we invite every reader's personal attention. A case like that here following cannot be met from our general treasury. That will have all it can do to keep covenant in providing for teachers' salaries. But should such a case call in vain? And if not,

WHO WILL HELP?

This letter was not written for publication; and the secretary consciously takes no little liberty with the writer, when he puts before so many eyes what was intended for his alone. Some personal facts come into the statement which scrupulous editing, of one kind, would keep back. But then the life would be edited out of the letter. The church needs to know this work and the workmen, as they are.

POYNETTE, WIS., December 13, 1887.

DEAR BROTHER:—If I were to pour forth *all* the anxiety and care which press upon me, your natural rejoinder would be an exhortation

to faith and patience. Instead of doing this, I give you the situation in brief. Our new building is up, roofed and closed in. The basement is nearly finished throughout. We have been compelled to press the work somewhat beyond the means actually in hand, by reason of our exceeding need of more room. We have, at present, thirteen persons living in my cottage manse. In one room of the manse, twenty-four of us take our meals in a space thirteen feet square. We have to wedge in, one by one, and, when seated, extrication is impossible except in the same order, one by one.

The cooking and washing for this family of twenty-four, part of whom sleep in the academy, is done in the manse kitchen, whose available working space does not equal ten feet square. To rescue ourselves, if possible, from the discomforts of this Esquimaux mode of life, we have pressed the work in the basement almost to the point of completion. One large and excellent new dining-room, with pantries, has on the second coat of plastering. In doing this we have absolutely exhausted *every cent* of money in the treasury. It is a literal fact that I have not one penny in the house nor a cent with the treasurer. [We sent the treasurer a prompt remittance on the Board's appropriation for current expenses. But the whole appropriation is only \$500.—SEC.] I fully purposed to have gone on the war-path this week, soliciting, but on Monday my purse was cleaned as bare as Mother Hubbard's cupboard. In addition to this, my brain is so worn with these botherations that I have only enough spunk left to dictate letters. So here and now, from the midst of my griefs, I roll the whole burden upon you, the head secretary of the whole business. You may rest assured, it does me good like a medicine to pour out all the fermentations of my soul into an ear which I know will be neither deaf nor cold. [He kindly meant my ear; but Providence, dear reader, meant yours.—SEC.]

But now to come to practical business. Christmas is at the door. Decency seems imperatively to require that we should pay our teachers something to tide them over the holidays. One of them goes home, and one goes visiting. In former years I have been enabled to tide them personally until February. But this winter I am, for the present, stranded, stranded, stranded, and cannot raise them a cent. [That matter we eased by remittance, as stated above.—SEC.]

... This money (a sum of \$200 owed on the basement) is due to poor men who have earned

it by hard work, and it goads me that they are not paid. One hundred and fifty dollars in addition to this would enable us to go into the winter with the comfort of knowing that all immediate demands for work on the new building were met. If you know anybody who will send it to us, as a Christmas gift, I will write a song and dedicate it to that man.

I would not trouble you with these things were it not that I am actually disabled from the road at present by the exhaustion of my purse and the exhaustion of my brain. I am sick at the nerve-centres, and need a kindly hand to tide the school over this strait.

For the rest, the school is larger than it has ever been, and with maturer material. If the church of God will help us to feed them in a plain and simple way, we can gather here a large school, of whom a number will be able to meet their own expenses. Please let me hear from you promptly. W. L. GREEN.

We printed, in December, some account of this Bible school at Poynette, Wis. There is not another institution in the whole church in which Scripture training is more discreet, thorough and constant. The whole scheme of buildings, living, students' work indoors and out, teachers' salaries, is fixed to the most economical scale. Who will allow his unused money to be dignified, in the sight of God and men, by coming into contact with the spirit that indited that letter, and with the work which it represents?

We have more than thirty institutions distributed over an immense territory, every one of which is now doing valuable work, and can be made an agent of undying power. If we could now deal out among their managers as much as the cost of thirty fine equipages, such a procession should take God's highway into our church's new century as ~~was~~ never seen on park or boulevard. And they would drive abreast, for the highway has room for them. Would they be too many? The secular schools and the Romanist schools are equipped and advancing, and our schools are *manned*. We can command for them talent and learning and consecrated purpose and perseverance. If Christian and heroic self-sacrifice would create properties, this Board of Aid

might be disbanded. But property comes by money. Shall our schools be equipped?

GOOD AND BAD.

The last year was the first year of the Scotland Academy, Dakota, with 45 scholars in its literary department. Forty-five academic pupils in the first year made a good beginning. But to begin the second year with that number promises far more before the year shall end.

Three hundred dollars interest now due on the mortgage against our academy, and unless we can get the money very soon—*foreclosure*.

The property is new and finely adapted to its purpose. The people of that young town have put about \$6000 into it (see November number, page 458). Everything promises good work and speedy growth, with large results, excepting that the Board's appropriation of \$800 is almost the only contribution of our church's help. Out of that appropriation, thirty-five per cent. has been sent them since this letter came. It is not quite enough to meet this interest; and only as much more is absolutely promised on the appropriation—seventy per cent. in all. Small succor will the teachers get out of that appropriation!

Will no one take \$3000 stock in the Dakota boys and girls of that neighborhood? One good minister or missionary out of the school will more than balance the gift; and the building is likely to stand and the work to last for generations.

WHEN WILL RETURNS COME?

Those who "lend to the Lord" are encouraged to believe that they will be "paid again," but when? Very certainly "at the resurrection of the just," but very probably much before that. Dr. William Adams once recited in this writer's hearing the story of a liberal American Christian who had been chief contributor to the erection of a church upon one of the Sandwich Islands. In that very church that father's

wayward and wandering son was afterwards converted.

God does not promise to make such signal conjunction of our broad duty with our particular reward; but in the mercurial changes that mark our national development no man can tell that what he does for God will not prove to have been the necessary condition of his own children's welfare. For example, some large-hearted rich man puts this year his tens of thousands into the permanent fund for ministerial relief. Not at all strange would it be if the grandson of such a man should want to preach, and no more strange if such a preacher, when past service, should find that the ancestral wealth which had been given to God was the only part that lasted within his reach. The home mission churches begin in the new towns with their little rolls of a dozen or twenty names. What names are to be upon those rolls when the towns are cities? Any eastern man who becomes extensively acquainted with the West is constantly struck by the appearance in new and far-off places of old faces and old names.

If the reader has children, will he dare to predict where his grandchildren will go to school or to college? Will it surely be nothing to his own flesh and blood that is to be whether the new half of this land shall have or shall lack the means of training young people in Christian learning?

Of course this is not the broadest aspect which this question presents, but it is broad and just; and that father is not half awake to American facts who does not pay regard to it. So, let him do his liberal deeds, first of all for Christ, and for all the utter strangers whom Christ puts forward as his "neighbors;" but he may also remember that misfortune or adventure or some call of manifest duty may easily bring it to pass that ten, fifteen, twenty years hence there may be sitting in the western church or school which he has helped to found a boy with complexion and features much like his, and with name the very same, who shall be kept in the old ways because the old ways were opened beforehand where his young feet could find them.

PUBLICATION AND SABBATH-SCHOOL WORK.

CONTRIBUTIONS.

We rejoice at being privileged to announce that the contributions to this Board in December last amounted to \$3763.82. This is more than double the amount received during the same month in 1886, which reached only \$1541.64.

The entire amount contributed during the present fiscal year to the close of December was more than *sixty-two per cent.* in advance of that received during the like period of the preceding year. The respective amounts were—in 1886, \$31,154.33; in 1887, \$50,761.08.

THE INTEREST IN THE GIFT OF BIBLES FOR COMMITTING THE CATECHISM.

The action of the Board in offering a Bible to every one in our Sabbath-schools who shall commit, and correctly recite, the Shorter Catechism, has met with universal approval. Already hundreds of letters have been received making inquiries concerning the subject, and more than two hundred of the Bibles were awarded within a month after the publication of the offer.

NEW AND IMPORTANT ANNOUNCEMENTS CONCERNING THE SABBATH-SCHOOL MISSIONARY WORK FOR 1888.

The substance of the following has been sent to every Sabbath-school superintendent in our church :

QUARTERLY LETTERS FROM A SABBATH-SCHOOL MISSIONARY TO EVERY CONTRIBUTING SABBATH-SCHOOL.

GIFTS TO THIS SABBATH-SCHOOL MISSIONARY WORK CAN BE COUNTED AS CONTRIBUTIONS TO THE CENTENARY FUND.

OFFER OF BIBLES TO BE GIVEN FOR COMMITTING AND RECITING THE SHORTER CATECHISM.

To every Pastor, Elder, Superintendent and Teacher of a Presbyterian Sabbath-school.

FELLOW WORKER:—Your attention is re-

spectfully invited to the three new features of, our Sabbath-school work for 1888.

First. Every Sabbath-school which, in 1888, shall make a contribution to the Sabbath-school Missionary Work of this Board, sending the money to the treasurer, Rev. C. T. McMullin, 1334 Chestnut Street, Philadelphia, will be assigned as "part support" of a Sabbath-school missionary. From this missionary such school will receive every three months a letter, giving an account of his labors and successes, new Sabbath-schools organized, weak Sabbath-schools aided, destitute persons visited, difficulties overcome. This we do to develop an intelligent interest in this missionary work in the hearts of all our scholars. Such regular communication from the missionary to the school will help to educate our young people in giving to missions.

You are requested to bring the subject of your school's participating in contribution for this work and of receiving such missionary letters, before the session of your church. Should the session decide to join in this enterprise, please report its decision to the teachers' meeting and to the Sabbath-school, explaining the plan to the scholars.

Second. We desire to correct a mistake in reference to the Centenary Fund of the General Assembly of 1888. It seems not to be generally known that any person, church or school can make their offering to this Centenary Fund, by contributing their money to the Sabbath-school Missionary Work of this Board. All that is necessary is to designate the money as to be counted a centenary offering. In other words, the General Assembly has specified this Sabbath-school work prominently among the objects of the Centenary Fund (see Minutes of the General Assembly, 1886, p. 17). The same General Assembly recommended that \$200,000 of the Centenary Fund be raised for the Sabbath-school work of the Board of Publication and Sabbath-school Work. Any individual, church or school has simply to designate their contribution as given to this work as an offering to the Centenary Fund. Our treasurer will then send a certificate of the amount received from such person, church or school to the treasurer of that fund, and it will be reckoned in the total amount contributed to the Centenary Fund.

We hope that these announcements will be understood and generally emphasized and explained to all our churches and Sabbath-schools.

Third. The following is the offer of Bibles for committing the Shorter Catechism:

To Pastors and Superintendents of Presbyterian Sabbath-schools:

On November 28, 1887, the Board of Publication and Sabbath-school Work voted to authorize the Superintendent of Sabbath-school and Missionary Work to offer, in the name of this Board, to every child in a Presbyterian Sabbath-school who shall be certified to us as having committed to memory the Shorter Catechism since January 1, 1887, an Oxford gilt-edged Bible. These Bibles are to be paid for out of the Bible fund of the Board. It may be that the fund will soon be exhausted by the demands made in response to this offer, but for the present we offer a Bible to every child in our Sabbath-schools on the following conditions:

1. This offer is limited to those who have not previously learned the Shorter Catechism; but a scholar who has heretofore learned it imperfectly, and who will now, for the first time, commit it thoroughly to memory, shall be included in the offer.

2. The scholar, in order to be entitled to the Bible, must commit to memory the whole of the Westminster Assembly's Shorter Catechism, and shall, at one time and correctly, recite it to the minister or an elder of the church, who shall give a written certificate that the scholar has fulfilled these conditions. When any person shall have complied with the above conditions, you should send for the printed form of Certificate of Recitation of the Catechism, one copy of which should be made out and signed for each person who is entitled to the Bible.

3. When certificates shall be forwarded for Bibles, if it is desired that they shall be sent by express, it should be so stated. In such case they will be so sent, but at the expense and risk of the person ordering the Bibles. It may be well to state that this Bible fund does not undertake to make grants of Catechisms, nor can we take orders for stamping the Bibles with the children's names, nor for Testaments, nor Bibles of various kinds. Certificates should be addressed to Rev. James A. Worden, Superintendent of Sabbath-school and Missionary Work, 1334 Chestnut Street, Philadelphia.

This offer of Bibles applies to any person who shall commit the Shorter Catechism in German or in Spanish, to whom, on proper certificate, will be sent a Bible in German or Spanish.

This offer will be good at least until December 31, 1888.

SUGGESTIVE INQUIRIES.

A question is often more stirring and awakening than its answer. We judge that

there are few who will not find, in those which follow, food for thought. They were reported by Mr. D. M. Stiger, of Jersey City, to his presbytery, on behalf of its Sabbath-school committee. They were first published in the *New York Evangelist*, and subsequently in the *Westminster Teacher*, of February, 1879, from which latter periodical they are now reproduced.

Do not the young of many of our congregations outnumber the adults? Which of the two presents the more promising field for Christian effort?

What religious teaching and culture do the young of our churches get outside of the Sabbath-school? Even the children of the church.

Are not our churches less stable and our people less Presbyterian for want of more thorough religious culture and more careful instruction in the form of our church government, modes of our church work and doctrines? Do we make these as prominent in our schools as the interests of our churches require? For want of this may not even some increase of membership tend to weaken us?

Can we not make our Sabbath-schools more useful in the Christian training and development of the young of the church membership?

Do we, as pastors and elders, engage in Sabbath-school teaching so as to magnify the importance of Bible study?

Do we so use and improve our Sabbath-schools in singing church tunes as to secure any proper proportion of the scholars to attend upon church services? Is there a better instrumentality?

What proportion, usually, of our Sabbath-school scholars regularly attend public worship? Why not more?

Do not some—yes, many—of our schools, in their regular sessions, outnumber the whole congregation who come at one time to hear the gospel?

Is not a large proportion of the additions to our churches directly from our schools?

To what extent are our elders engaged in feeding the lambs?

What means have we beside the Sabbath-school for the employment and development of those professing Christ, and increasing the working force of the churches?

Would not a little time spent at the regular meetings of presbytery in conference and comparing the management and results of Sabbath-

school work, tend to unite and encourage the churches in this department of church extension? and would it not promote harmony, unity, love and sympathy between our congregations?

Would it not be wise to furnish every scholar or child in our congregations with a Bible and hymn-book for their personal use in the church?

Why do the pastors of our churches so frequently ask, "How shall we get our teachers to prepare to teach?" and "How increase their number?"

How many of our schools use the International Lessons? Would it not tend greatly, to interest families in Bible study, to introduce into every house the *Westminster Teacher*, with its notes and comments on the weekly lesson, and in this way make it possible to engage our entire congregations in the study of the Scriptures in unison with our schools, and at the same time open the way to communicate much information of our general church work?

Will it be for the good or injury of our Sabbath-schools that our General Assembly designates one Sabbath in June, annually, as children's day? What about the other fifty-one Sabbaths? Though we ask this question, we greatly rejoice in the advice of the Assembly relative to Sabbath-school work.

EXTENT OF THE FIELD.

In addition to requests, formerly noticed, coming to us for donations from China, Japan, Hindostan, western Africa, Brazil, Mexico and the North American Indians, we are now in receipt of a letter from one of our foreign missionaries at Bogota, the capital of the republic of Colombia, South America. This brother asks the Board to have translated into Spanish and publish for gratuitous distribution in Colombia and other Spanish-speaking countries two of our tracts.

The following also, from different sections of our own country, will be read with interest:

LAS VEGAS, NEW MEXICO.

I am moderator of the mission churches in the Mora district, New Mexico. They are very much in need of Spanish hymn-books, and they use those published by our Board in Philadelphia. They desired me to ask if it is possible for them to have a donation. The churches are four in a group. I promised to write, pro-

vided they would raise a collection for the Board. This they promised to do.

They would like to have two hundred hymn-books, which would make fifty to a church; also two hundred Shorter Catechisms, in Spanish. If this donation can be made, please let me know.

LA JUNTA, COLORADO.

I am glad to see notices of the Bible to be given to the person committing the Catechism.

Now, I want to call up a phase of that work which may not have come into the minds of the members of the Board, and I will bring it up as a question, viz., Can I promise Spanish Bibles? I do believe it would be a fine thing, appreciated and used by the Mexican brethren, to give a gilt-edged, marginal-reference Bible to those who commit and recite "El Catecismo Menor."

I sat down to translate the offer that has been so widely advertised, when it occurred to me that I had better investigate, and possibly suggest the idea of such an opportunity for good work to the Board.

OSWEGO COLLEGE FOR YOUNG LADIES,
OSWEGO, KAN.

I was very much surprised and pleased on Saturday to receive your note, stating that we were to have a grant of books, although it is not usual in the case of colleges. When the package came, an hour ago, we were astonished. How did you make \$25 cover such a generous supply? We gathered around in delight as the unpacking went on, and each book as it came out proved to meet some need. I am giving my oldest class lessons from the "Bible Correspondence Course," but have been met at every turn with the discovery that they had read nothing about the Reformation, and could not realize what treasures these first Bibles were to the early Protestants. Now we are supplied so fully and with books in so attractive a form that they will be used with delight. Then we have organized a mission band, who need to get information about the different fields. Now we have a valuable work on Mexico, another on west Africa, others on China and Alaska. I wonder who made your selection; or is the choice such an excellent one because one cannot go amiss among the publications of our Board? I am sure that the influence of these books will long be felt here. We shall have better and more intelligent workers in the church from this band of girls who shall be won to a better class of reading by this gift. Perhaps we may send out missionaries even to distant fields. This college was founded with many prayers, and is

struggling through dark times, but Providence has watched over and helped us hitherto. We are anxious to do more for the children of home missionaries than we are now able to accomplish, but I hope some one may be found who has the heart and the means to give us some scholarships. I want to thank you especially for this gift, and I hope this year may be a very successful one for your work.

MT. CLEMENS, MACOMB CO., MICH.

I have been exploring a new field in Sanilac county. Nine years ago I visited the west and north parts and organized three Sabbath-schools. Each of them has grown into a church. The third one will be dedicated next Sabbath. My last tour was in the southern part of the above county, where I had not yet been, and I was amazed at what I found in only going nine miles east of Marlette, where we have a large church. I found ten Presbyterian families all in a cluster, without a Sabbath-school. There I organized a Sabbath-school, with an attendance of forty. They are new beginners, and all poor; so I am obliged to ask you for a donation of Sabbath-school "helps" for six months. After the six months have expired, I have no doubt but that they will be self-supporting. Each of these families has a good record, but I shall trouble you with the mention of only one.

A Mr. E—, from Belfast, Ireland, eighty-four years old, and an invalid for five years, has not been able to leave his room. He said, "From the time my mother led me by the hand to church, I do not recollect being absent for a single Sabbath from it and Sabbath-school till I came to Michigan, six years ago. Since that time I have not heard a sermon." I stayed two nights at his house. The second night after my arrival I found him after dark sitting in a chair—what he had not done in four years. He said, "Your visit has done me more good than all the doctors I had in five years. I have been up most of the day." This is as noble a Christian man as I have ever met.

On leaving that neighborhood I went south, after crossing an awful swamp in a blinding snow-storm. I came into another Presbyterian settlement, where there are forty or fifty families. I only visited part of them. My supply of tracts, etc., gave out, and I had to come home for a fresh supply. I go back in the morning to finish up that town. As far as I have gone there are fifty children awaiting baptism. This condition of things only seventy or eighty miles from here, and one hundred miles from the great city of Detroit.

ABOUT NEW BOOKS.

In addition to the books noticed last month, the following were recently issued by the Board:

TERENCE O'DOWD; or, Romanism To-day. An Irish story, founded on facts. By Tom O'Shaughnessy. Price, \$1.15.—The story is in itself one of great interest. It is well written, in vigorous language, touched with poetic fervor. It carries us right into the heart of Irish Roman Catholic home life and church life, and we see in vivid pictures, not overdrawn yet faithfully portrayed, the actual facts as they are occurring to-day in that strange, sad land. The author in his introduction announces his purpose to be to instruct and awaken the people of the Protestant churches to a clearer conception of nineteenth-century Romanism in countries where its power is uncontrolled. Especially does he desire to warn Protestant parents of the danger of sending their children to Romanist schools. The book ought to be widely read.

To the Elmrige Series of books, by Mrs. Ella R. Church, is added another volume—LITTLE NEIGHBORS AT ELMRIDGE. Price, \$1.15.—These little neighbors are such as the various species of mice, bats, rats, cats, squirrels, moles, hedgehogs, foxes, rabbits, toads, snakes and others. The book does not claim to be a treatise on natural history, but, like the former volumes of the same series, consists of familiar talks between an intelligent young governess and her little people concerning the animals referred to. Many facts are given, and many interesting incidents and stories. The book is well adapted to children and young people. The volume is richly illustrated.

OLYMPIA MORATA. From the French by M. Jules Bonnet. Translated by Grace Patterson. Price, 85 cents.—The name of Olympia Morata is one that is well worth being revived. She lived in the sixteenth century, and her story takes us back to the time of the great movements, the Renaissance and the Reformation, with both of which the life of this young woman was closely connected. We have here, therefore, not merely the facts of the biography of an illustrious woman, but are also introduced to a history of intense interest. We learn much of the story of the Reformation in Italy and the sufferings it brought to those who espoused its principles. The personal history of Olympia as here given shows her suffering much in the cause of Christ, but ever loyal and devoted.

CHURCH ERECTION.

SPEEDY RESPONSES.

The familiar proverb, "*He who gives quickly, gives doubly,*" is peculiarly true in regard to the aid given to such work as ours. Our manse work is standing still, awaiting the response of the church to our appeal. In the meantime, with troubled spirit, we are sending gloom into one and another household by writing in reply to letters urging the need of a house for wife and children, "*The Manse Fund is exhausted.*"

It is true that answers to our circular letter begin to come in, but too many of them contain promises, more or less vague, of what may possibly be done in the future. While we are waiting, churches are losing their pastors. If the women of our churches and the children of our Sunday-schools could see, this January day, the quarters in which are bivouacked the wife and infant children of more than one pioneer of our Presbyterian Church, appeals to the congregation at large would be hardly necessary.

WHY NOT?

Why should not Sunday-schools be interested in our Memorial Manse Fund?

This question instantly occurred to us upon receiving unexpectedly a contribution from the Sunday-school of the "Phillips" church (Dr. S. D. Alexander, pastor), of New York. We felt that this gift coming thus spontaneously was a hint that there had been neglect upon our part.

Are there not many Sunday-schools that would be interested in adding their gift, did they but know just what is the object of the fund? Suppose that the pastor or superintendent were to tell the children that a missionary's household includes ordinarily little children younger than those that are gathered in the school, that these little ones are just as uncomfortable as other people's children when they are crowded into one or two rooms, or obliged to travel with their

parents from place to place seeking a home and finding none; that many of them are out upon the Dakota and Kansas prairies, where at this season of the year the thermometer often tells a story of 10 to 30 degrees below zero. Perhaps if the letter printed below from Mr. Pomeroy, our synodical missionary in Dakota, were read, as the testimony of one who has practical experience of the hardships of a minister's family, it would bring the matter home to the hearts of the children. It was certainly cold enough, with the mercury at zero, in that little manse of Beulah, and there was not very much in the physical conditions of the land and climate to remind the wayfarer of dear old Bunyan's "country of Beulah whose air was very sweet and pleasant," and where "the pilgrims heard continually the singing of birds and saw every day the flowers appear in the earth;" and yet we will venture to say that the fact that there was at last secured a house that little by little could be made a comfortable, safe and gracious home, did much to make the modest dwelling a haven of rest and peace, and that therewith "they solaced themselves for a season."

HURON, DAK., November 30, 1887.

DEAR DR. WHITE:—We have recently dedicated three churches—First Holland, Germantown and last Sabbath the Beulah church in Hand county. The church is absolutely free of debt: stove, lamps, chairs, etc., all paid for before the hour of dedication. Then a manse has just been built near the church. It is small, has only three rooms, two of them very small, but when I tell you that last Sabbath morning it was thirty degrees below zero, and that Brother Chapin and myself slept in the loft of a small house, when down-stairs the mercury fell to zero although a fire had been kept up till nearly midnight, and after an hour's work with the fire the highest temperature reached was forty-five degrees,—when I tell you this you will easily see the absolute necessity of houses for our ministers, and warm houses at that. The settlers in Dakota build

with only one thickness of board, and then with flax, straw or hay they manage to make the living-room warm enough; but a man used to a comfortable room in which to study cannot do his work in that kind of a house. We must have comfortable houses for our ministers, or we shall lose more of them, and seventeen have ceased to labor within our bounds in the last year, and we have been unable to replace them, and with eight or ten more churches than last year we have half a dozen less ministers. I have concluded in view of all these facts to give all I can to the Wilson Memorial Manse Fund. You can depend on \$50 at least, and I will make it twice that if I can possibly do it. The application for a loan of \$125 for the Beulah manse will be sent you very soon. I am confident that the loan will be repaid promptly, and it will put them entirely out of debt. We have no church that has done so well in accordance with their means, and they promise to do still better as soon as better times come, and they are almost here. Please give Dakota all the money for manses that you can. We need the manses as much as any field, much more than some.

Yours fraternally,
JOHN B. POMEROY.

HOW TO ENSURE SUCCESS.

We publish the following very interesting letter mainly because of its plain statement of the practical methods pursued by the church which ensured success. In church building it is pre-eminently true that what is worth doing at all is worth doing well. When a canvass is made for subscriptions, let it be, like that at Fonda, a complete canvass, ensuring the obtaining of every dollar that is waiting to be contributed. The double advantage of securing not only the money, but also the love and interest that always accompany the contribution of money, will more than repay the outlay of time, labor and patience. The children who contributed "the pulpit Bible, the Bible stand, the bouquet stand, the communion table, the Sunday-school bell, the vestibule and street lamps and two reflectors" will not be likely as they grow older to forget this church or to fail in their support of its services. We commend this

story of our brother, Mr. Flickinger, to all who are attempting a like work:

FONDA, IOWA, October 17, 1887.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—Enclosed I send you the receipt of the grant—\$700—to the church at Fonda, Iowa, duly signed by the members of the board of trustees.

We have met with a remarkable degree of success, and in two respects, on this new field. It is but a little more than fifteen months since the presbytery began to occupy this field and secured an organization. I have just finished a year's work upon it, during which time we have met for worship in one of the rooms of the high-school building. Our membership has doubled, the attendance at the Sunday-school and services has greatly increased, but that which specially crowns the work of the year is the fact that we have now secured a convenient, substantial and beautiful church building, 52 by 82 feet, having in front a handsome tower, with vestibule underneath and lecture-room adjoining, 22 by 12 feet. It is furnished entire, save the organ, which from the first has been generously loaned by the organist, a lady. It is heated by a good furnace in the cellar. The ground, building and furniture cost \$3300.

The dedication services were held on the 9th inst. in the presence of a large and grateful congregation. One of the most gratifying features of the whole work was the fact that all the building funds had been so nearly secured there was no need for a special plea for money on the day of dedication to mar the devotional exercises of the occasion. It was just six months from the time the first subscriptions were secured until the day of dedication. The good result achieved was due to three things worthy of special mention:

1. The fact that the Board was able to make us the liberal grant we received. This served as a great incentive to the people to give liberally, and they did so uniformly.

2. The canvass for subscriptions from the time it was begun was systematically continued by house-to-house visitation until the evening before the day of dedication; so that within a circle extending ten to twelve miles from town every family was reached, and an effort made to accommodate their convenience in the amount and time of payment. Germans, Norwegians and Catholics alike responded favorably to our calls. One day spent among the

latter living from eight to twelve miles from town resulted in securing more than a hundred dollars. This canvass was thorough and repeated where necessary. In making our first call upon those living in the country we were attended by one of our brethren.

3. Anticipating there might be a deficiency, and in view of the fact that the board of trustees were willing to order the furniture only as it was provided for by good subscriptions three weeks before the dedication, it was proposed to the Sunday-school children and classes that they should select particular articles of furniture needed, their prices being stated, and hand in their contributions on the day of dedication. Small envelopes were furnished the children, and large class envelopes to the teachers.

The result was gratifying indeed. For one thing the children realized they had an important and interesting part in the services on the day of dedication; and then we realized that their co-operation was helpful. In the early part of the service it was reported that \$3287.25 had been secured, and that \$12.75 more were needed to cover all estimates of cost. Immediately after the ceremony of dedication an opportunity was afforded the children to hand in their gifts, and in a few minutes \$46.20 were received. By this means the children in the Sunday-school selected and provided the pulpit Bible, the Bible stand, the bouquet stand, the communion table, the Sunday-school bell, the vestibule and street lamps and two reflectors. A collection from the congregation was then lifted, and \$16.56 more were obtained, making a total of \$3350.01, or a surplus of \$50.01, an amount deemed necessary to cover probable losses on the subscription list.

Rev. John MacAllister, of Cherokee, delivered an excellent sermon on Presbyterianism. Rev. T. S. Bailey, who fifteen months before had organized the church, presided at the services, offered the prayer of dedication, and preached an interesting and effective discourse in the evening. Rev. H. S. Redfield was also present, and participated in the services. By these brethren and by our people they were deemed the most delightful services of the kind they had ever attended.

Returning, in behalf of the congregation, our sincere thanks for the grant received the evening before the dedication, and invoking upon the donors thereof the divine blessing, we remain as ever

Very truly yours,
R. E. FLICKINGER.

A TOUCHING APPEAL.

We publish the letter that follows, and others of the same general character, because we feel certain that if the members of our churches can be thus put into direct communication with those to whom their benefactions go, we should need to make no other plea for sufficient funds. The Board cannot take the responsibility of refusing aid to those who, having done everything within their power, now anxiously await an answer which, if a refusal, would make their "*hearts die within them*;" and yet what can the Board do if there is any weakening of the sympathy and liberality of the churches, without which the Board is nothing and can do nothing? But read the letter:

BOTTINEAU, DAKOTA.

REV. AND DEAR DR.—I have been exceedingly anxious to hear from you. We are getting our work so far along that we hope to be able to dedicate our church to the worship of God on the second Sabbath of December, plastered and partially painted. This has cost us a sore struggle, and *our hearts would die within us* should anything hinder you from giving us the full amount recommended by the Presbytery of Pembina (\$600). We need to know your action to stimulate our final struggle and meet your conditions squarely.

We had hoped to have heard from you ere this. We have been somewhat delayed by a failure of the plasterer to keep his promise, but he is at work now. We have provision for keeping the house warm while the work goes on. Please do the very best you can for us, for the cause here. We greatly need encouragement.

Oh that the patrons of the Board could see, all of them, the good their benefactions are accomplishing and will accomplish for the gospel and for our country. I am sure they would assist you cheerfully and amply.

Yours truly,
J. OSMOND.

"STRAINED EVERY NERVE."

BELLEVUE, NEB., November 23, 1887.

DEAR BROTHER:—The draft and accompanying papers for the trustees of the La Platte church came duly to hand. Many thanks. Saturday the 27th, the beautiful little church, 24 by 44, was dedicated to the worship of the triune God, and many a heart swelled with gratitude to God for

his kindness. A small collection was taken for your Board, which I enclose. It is, as you see, not large, but remember that this people have *strained every nerve* to free the church from debt in the matter of building. The enclosed is but a slight recognition of what they esteem your goodness in the premises. They will never forget your kindness, I am certain.

With prayers for the success of your Board in the great work, I am your brother,

W. W. HARSHA.

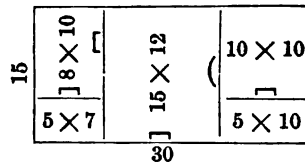
A HOUSE FOR \$500.

We think that the following letter will appeal to our readers as it has to us. Surely the hope of obtaining a house that will cost only \$500 cannot be considered extravagant. In sober earnest, dear readers, how can a minister, however devoted and self-sacrificing, remain upon this field when there is absolutely no place in which he can live? Brother Echols says, "There is absolutely no place that I can go, except out on the prairie about *three miles*." Within a week we have seen, as doubtless our readers have also, accounts of men and women frozen to death upon these Dakota and Kansas prairies within a *half mile* of their homes. We have known good Christian people here in the East, in a city with broad sidewalks gas-lighted, to demur at walking just *one mile* to attend a prayer-meeting, if the night was a little damp. Let such picture to their imaginations a walk of *three miles* across a prairie, upon a cloudy, snowy night, with the mercury 20° below zero, and the wind blowing forty miles an hour; and remember that, whoever else stays away from a meeting, the *minister* must be there.

RAYMOND, DAK. TER., November 23, 1887.

DEAR BROTHER:—I write to ask about the Manse Fund and about the possibility of being

helped through it to a small parsonage here at Raymond. I have lived in a rented house here, paying \$100 a year rent. Just now the house is sold and I am out for the winter. There are not *two rooms* to be found together in the town. So many people who live out on their claims in summer come into town in the winter for the sake of school privileges, that every house is full. I supposed that I was settled for the winter, but now I find that I must find new quarters just as the cold weather is about to set in. There is absolutely no place that I can go, except out on the prairie about three miles. We finished our church less than one year ago. The people are poor, but want to do something. We have a lot for parsonage. We want to build a little place of one story, like this diagram, and if more room is needed



later we can add to it. I do not know that we can plaster it at present, but we can make it so that we can live in it this winter by putting on double siding, double floors with tar paper between, etc. The house will probably cost about \$500. What can the Board do for us? How much in the way of gift, how much as a loan?

Fraternally,

W. A. ECHOLS,
Home Missionary.

Chaplain C. C. McCabe says, "The Methodists of the United States in the past four years have built three churches every day, with twelve hundred and one to spare—or within two hundred and fifty-nine of four per day. This is the net gain. United Protestantism is building new churches at the rate of ten for every day." And yet we are told every now and then that evangelical Christianity is declining.—*Presbyterian Banner*.

MINISTERIAL RELIEF.

"WE WERE NEEDING A HELP- ING HAND."

The following letter from the daughter of an honored minister of our church, for several years past upon the roll of this Board, needs but a word of explanation. The last part is in acknowledgment of the receipt from the treasurer of the Board of twenty-five dollars—a "special gift" sent by a friend of the cause.

But it is touching to read in our records the statement of presbytery that this faithful servant of the church, when very near his "three score years and ten," was prostrated by "overwork." This and "old age" constitute his "disability," on account of which the presbytery asked for him an annual appropriation of \$200 from the Board for the few remaining years of his life. And how useful this life had been, our church papers last week, in referring to its close, have told us. One of these journals in an editorial notice emphasizes "his consecration to the service of Christ," and, after referring to his eminent usefulness as a professor in one of our colleges and as president of another, it adds:

— But the greater part of his ministerial life was spent in preaching to feeble churches. No man in the presbytery did such arduous and effective home missionary work.

His daughter says in her letter:

— While he had been in very feeble health all summer and autumn, the last five weeks of his life were full of weakness and suffering. He was delirious the last four days. On the morning of his decease he came to himself, spoke lovingly to my mother and myself, assuring us of his perfect trust in his Redeemer. He was unable to speak rationally again until about four o'clock, when between the heavy breathings he said distinctly, "*I am almost home now.*" I shall never forget the tone in which he said it. He died at seven o'clock.

Mother and I, although far from strong, took entire care of him, a friend remaining with us the last night or two for company. During this time we were able to snatch perhaps two

or three hours' sleep each night; the last two nights, none at all.

Your letter came one evening when he was apparently very low, and I dropped it into his private drawer, not dreaming of its contents; and I was so occupied that some time elapsed before I remembered it. If an angel had appeared with aid for us in his hand, I should have seen no clearer the finger of God. My mother said, with tears in her eyes, "Mary, God is not going to let us want."

It gave my father great concern in regard to our future, but we assured him we were certain to have our wants supplied. We are in debt for nothing but the doctor's bill and expenses for the last five weeks and funeral expenses, which we shall pay as we are able.

We have a comfortable home, which my mother inherited, but almost no income. We can live comfortably, however, on what would seem a mere pittance to others.

And now I want to say to our kind unknown friend, in behalf of my mother and myself, that no word of thanks could adequately express to him our gratitude. It occurs to me that he must live very near "our Father in heaven" to have had it told him we were needing a helping hand.

This servant of God, who now peacefully rests from his "overwork," was in his seventy-third year. Many others upon our roll are still older. In the order of nature, they too are "*almost home now.*" But meanwhile shall not the church thoughtfully and tenderly care for them and for their dependent ones? Most of these families, with all the help the Board can extend to them, are living on "*what would seem a mere pittance to others.*"

There are many of God's people who "have had it told them" that these faithful servants of the church, in their homes of want and suffering, are "*needing a helping hand.*" Blessed are they who live "very near our Father in heaven," and who, moved by Christ's love in their hearts, are reaching out to them that hand! For did not the Master say of such, **YE HAVE DONE IT UNTO ME?**

TOO LATE.

At the last meeting of the Board one of the presbyteries made an application for aid on behalf of a minister in his seventy-third year. The letters accompanying the application spoke in strong terms of the long and honorable service he had rendered to the church. "If ever a man," said one, "was faithful, he has been; he is deserving of all the help he can get, and in need of it." The Board, grateful that there were funds enough in the treasury to meet every worthy case, hastened to vote the sum asked by the presbytery for this venerable servant of the church. But it was too late. We learned the next day that while the Board was in session loving hands were preparing the aged saint for his burial.

For some time past this venerated father, unable longer to preach or to earn a living in any other way, had sadly needed aid. Why did he struggle on, in his helpless old age, without applying to the Board? consenting to do so at last when it proved to be too late for any aid to reach him.

In the June number of *THE CHURCH*, page 533, under the caption, *HONORABLY RETIRED*, one reason was given for this reluctance to make application to the Board for aid. Will you not spare the time to turn to your copy and, in this connection, read what is there said?

But perhaps the readers of *THE CHURCH* will recall the affecting incident given by Dr. Sample in the last number (January, page 54). He stood by the dying bed of a min-

ister whose honored and useful life he sketches. "The last handful of meal had been taken from the barrel, and the little delicacies which he needed were wholly exhausted." To the question why he had not sought assistance, as was his privilege, from our Ministerial Relief Fund, the answer of this sick and dying servant of the church was, "I did not, my brother, because I thought there might be many of God's dear servants in greater need, and I knew the supply was small."

The lives of many ministers are one long, continued exercise of self-denial and self-sacrifice. They wear themselves out for others. Overtaken by sickness, or coming to an old age of want, they still think of other ministers "in greater need." They hesitate, year after year, to seek aid from the fund which they have had too good reason to fear "was small," until, as in the case of the venerated father mentioned above, the application is made "too late."

If the General Assembly's movement to add a million of dollars this centennial year to our permanent fund shall be successful, will it not do a great deal to remove from these blessed men this hesitancy in applying for the aid they so much need and which, by their services to the church, they have so fairly earned? It is not a large sum they need for the support of their declining years, and the annual interest from this Centennial Fund, added to the free-will offerings of God's people year after year, will assure the worn-out veterans that the "supply" will be sufficient for all.

Dr. Cattell has surrendered half the space allotted to his department that we might have more room for the communications of the Centennial Committee—pages 113-119. But who can read these two brief articles and need any more to melt him or to move him? The tender pathos of these "short and simple annals" is a holy oil to consecrate that centennial monument. Our read-

ers who have thousands and those who have only dimes will wish to invest something in that grand testimonial of the church's permanent purpose to "provide for her own." And those who are praying and giving for that will be the most sure not to forget that there are just such patient sufferers and weary watchers "*needing a helping hand*" **JUST NOW.** Take heed lest ye be "**TOO LATE.**"

EDUCATION.

NOTICE FROM THE BOARD.

The Board of Education at its late meeting voted to receive no more special cases this year. By "special cases" are meant candidates who are in the preparatory department, or who have not received a collegiate education or its equivalent before entering the theological seminary. Already the Board has received an unprecedented number of these cases under the cogent reasons presented in their behalf by their presbyteries. With these the whole number of candidates taken under its care now amounts to 716, which is thirty-two more than were reported last year. But the contributions have not increased in the same ratio. At this time of rapid extension of both home and foreign missions, ought not our church to bestir itself for the increase of its working force?

A letter recently received from a lawyer calls attention to the contributions made to the Board by his church for the past five years, which have averaged about ten dollars annually—a small pittance proportioned to its strength. On this he comments thus:

The reason these contributions run just about one figure is that our people give simply *because it is a collection*, and have not yet had their attention directed to the subject. They think only about it, and *about* it, and have not yet got into its merits. We have now three young men from this presbytery needing and asking help. The Board bears this burden. Some special letter should be sent to the churches of this presbytery next September dunning them. The people will stand it. They need but to be taught that the Board is in need, and made to realize it, and there will be an outpouring. Can we not use our case in our presbytery to show the people that we are paupers as a presbytery?

Is not what is here said of one presbytery true of many presbyteries? And does not the reason assigned explain why three of our large synods are drawing from the Board twice as much as they contribute, and thus

compelling the Board to run in debt for them? As we have said again and again, the people are far more benevolent than the ministers think them to be. We have never presented a definite case of need to the church at large without finding ample responses. When, therefore, a presbytery sends the Board candidates for aid, we beg that it ask itself whether it is doing what it ought for their support. A little consideration and effort on the part of our ministers would save much loss.

THE QUESTION OF SUPPLYING WEAK CHURCHES.

This is a question which is more and more commanding the attention of those interested in the advancement of God's kingdom. A correspondent from Indiana writes to the *Presbyterian*:

We have many vacant churches; some it is true are small, but I think every vacant church, though small, is an important one.

According to General Assembly Minutes of 1887 Indiana has sixty-two vacancies. Many of these have been vacant for years and nothing done for them. Some churches are severely to be blamed themselves, while others need presbytery to assist and encourage. Some of our committees on home missions can hardly keep their own churches from dying. It is evident something must be done in Indiana if we meet the demand of our state. There is evidently some reason why we are growing so slowly, and especially our vacancies. This ought to be looked into.

A like condition and a like need is affirmed of Ohio, Illinois and Iowa, and especially of our newer territories. The subject is discussed with renewed force by Rev. R. C. Hallock, whose article in the *Presbyterian Journal* was copied in part into the last number of THE CHURCH. He is replying to some strictures by "Amicus" on the positions taken. We regret that limited space constrains us to give only a portion of the reply. He says:

I am not discussing in the abstract the general theory of a perfect ministry, but a definite and sadly real fact.

That fact is, the existence of numbers of weak churches for which there are no available ministers: and the problem is, how to supply ministers for these weak churches.

How shall it be done?

Every year there are received by the members of the graduating classes of our theological seminaries scores of letters from small churches, especially in the eastern and middle states, asking for men who will come and preach for five or six hundred dollars salary; and it is one of the most sorrowful things for the young graduate that he must turn away from such calls.

But why does he turn away from them? Does he not profess to be wholly consecrated to the Lord, and willing to go anywhere?

Very true, yet we must face facts. It is all very well to talk of consecration; but after a young man of some talent has spent two or three years in preparation for college, four years in college and three years in the theological seminary—ten years of golden time of early manhood—and several thousand dollars in money, he is usually fitted for a field represented by a larger salary than five hundred dollars; and the larger field is usually waiting for him. And is it reasonable to expect that a man, under such circumstances, will turn away from the larger field, for which his education has prepared him, and reject the thousand or two-thousand-dollar salary, to take the smaller field and the five-hundred-dollar salary?

Or again, let us leave the question of salary entirely out of the account, and then see how the matter stands. Here are two churches wanting a pastor. One is the First Church of N—, with a membership of six hundred, and in the midst of a dense population. The other is the church at Mudville, with a membership of forty and a sparse population. Both churches call the same man; each offers a salary of five hundred dollars. Now, which one will the thoroughly consecrated man, who wishes to work for the Master, take? Surely the large church!

And at this point is the chief fallacy of the reasoning of "Amicus." He says, "If it is souls that are to be won and fed, I cannot see why he should not be successful in any part of the Lord's vineyard." But are there not more "souls to be won and fed" in N— than in Mudville? And therefore, without any refer-

ence to salary, the consecrated man would choose the larger field; albeit it so happens that the larger field is usually represented by a larger salary.

This, then, is the outcome: be the ministers never so consecrated, if there are more churches than ministers, inevitably the large and strong churches will be supplied, the weak churches will be left pastorless.

And such are the facts.

Once more, then, I urge the practical and very important question, How shall we obtain ministers for these weak churches?

One plan would be to adopt the theory which sees no distinction between the offices of ruling elder and preaching elder, and require the ruling elders in these weak churches to preach; and the church may yet be driven to just this step for want of ministers.

But surely it would be more for the edification of the people if such ruling elders could spend two years in the theological seminary before attempting to preach, and this would amount essentially to the plan which I urge.

My spirit is not "educate some cheap ministers cheaply," i. e., educate second-class ministers in a second-class way for these second-class churches; but it is this: our weak churches are starving; here are men whom we can send to them; shall we withhold them? The Lord gave Paul long training in the schools. He called Peter from a fishing-net. Was Peter "a cheap minister cheaply educated"?

The time surely draws nigh when the church must move definitely in this matter. The plan which I have urged may not be the one which her Lord will lead her to adopt; but certainly some plan must be adopted by which to furnish ministers for our weak churches.

It is in the line of thought here presented that several of our western and southern presbyteries are urging the Board to aid men who, being somewhat advanced in life, have shown some special adaptation for the work of a religious teacher, and who with a two or three-years course of instruction in the Bible and theology and homiletics might be enabled to serve the churches acceptably, indeed more acceptably than many scholarly men who have not had, like them, a practical acquaintance with common life. The question is, Can the point be conceded? The answer is vital to the interests of the church.

THE MINISTER'S POWER.

There are some important suggestions in the following article, clipped from one of our journals, that we would commend to the attention of our candidates and their educators. The mind with its faculties well trained and richly furnished with knowledge is a splendid piece of machinery, but it is comparatively useless unless there is lodged within the power to impel it. It is a point not to be overlooked in a course of education for the ministry.

Power—this is the conscious want of every true minister. In most of our congregations there are too many who are not moved by the preaching of the gospel. They remain unsaved. There is great need of earnest evangelistic effort; and the church that accepts the obligation will be the church of the future. Her life depends upon her taking up this work. Yet we lament that the truth as ordinarily and often faithfully preached effects so little influence. Impressions, like the passing shadow, come and go and yield no fruit. How can we arise out of this routine of weakness? That is the question confronting the church and the ministry to-day. A goodly number of ministers gathered recently in your city from surrounding towns and country to hear Mr. Moody preach. They wanted to catch the spirit of the man and his methods. They desired to know the secret of that plain man's power.

There was this to learn: that Mr. Moody was deeply possessed with his subject. The circumstances also were favorable. The great crowds of responsive hearers, the sympathetic and constant prayers behind him, and the continuous meetings—three and four a day—all tended to keep his whole nature enthused and his heart aglow with his theme. He kept his mind opened to the divine fountain. His heart was under the sunlight of God's love. He had no doubt that he was in the kingdom. With Paul he could say, "Christ liveth in me." Thus united to this infinite life, he was taught and so testified concerning the things of God. Mr. Moody's discourses made no pretence to seminary logic or technique. Generally they were wanting in both. Should the great evangelist aspire to either, he would not be himself and would lose much of his power. But as he gave expression to the simple truths of the gospel, they were most sublime and real, and won every heart to them. The truth was so

vivid that the mode of conveyance was not visible. A strong, brave, hopeful spirit, with deep convictions of the realities of divine truth, is a mighty power to persuade men to heed it.

PROF. RIDDLE'S INAUGURAL.

We have been much interested in reading this able discourse. As was very proper, the professor magnifies the importance of his professorship, and he does it by discussing these two points:

1. Why the theological student should become well skilled in New Testament Greek.

2. How he can become thus skilled.

Under the "why" he assigns as reasons, that such knowledge "promotes the intellectual advancement of the student;" that it is acquaintance with a tongue in and through which God has chosen to reveal to us his word by a special plenary inspiration; that it gives us thorough mastery of those Scriptures on the knowledge of which "all the other departments of theological instruction rest;" and that it makes the "preacher mighty in the Scriptures."

Under the "how" he insists, first, on the *necessity of a thorough preparation* in the acquisition of the rudiments of the language at the very beginning of the student's course in the academy. Here is where a failure most commonly occurs, and what is lacking here is seldom made up for in the after years; hence the necessity of devoting a large portion of the Junior year in the theological seminary to the "teaching of those points in the Greek grammar which the student should have learned before entering college." The fault is charged to the small number of well-endowed academies in large parts of the country. The second thing required is "*time* sufficient to become skillful." There is too great a variety of studies crowded on the student at once, and he is likely to become a smatterer in all and master of none. The third thing needed is a training of the student to right methods of independent study and research, a matter largely devolving on the teacher himself.

The professor closes his eloquent address by enforcing the need of deep piety as the

essential auxiliary to sound scholarship. He well says, "Only he who has revealed to us can reveal in us."

We have been careful to give this resume of Dr. Riddle's inaugural, *partly* to show to our readers generally the high importance he attaches to thorough scholarship as the basis of a successful ministry, and *partly* to show the necessity of enabling a student to devote sufficient time and energy to make the needful requirements. For one who is mainly dependent on his own exertions for support such devotion to study is very difficult, indeed hardly possible; and this is the reason why candidates for the ministry do not often rank higher than they do in their classes. They have too heavy a burden on heart and hand to attend as they should to their books. And this is especially the case with students in the preparatory department—just where Dr. Riddle affirms the failure to be the greatest, and where assistance is given only in peculiar circumstances. The pressure of need here felt often constrains the student to jump into college half fitted, in order to avail himself of the scholarships there given; and when the reason is asked for the low stand taken, the reply usually is, "imperfect preparation." The result is that the college course, instead of proving a happy and upward march, becomes a painful drag all the way through. And in the seminary the case is little better. The upshot of it all is that in practical work what is but partially learned is soon dropped, and what remains is little more than the experience and discipline acquired. To be of real, lasting service the languages, Greek and Latin and Hebrew, should be so learned as to be easily read, and for this the preparation is to be made at the start.

Dr. Riddle's statements therefore raise the question whether more aid should not be given a student at the commencement of his studies, that he may take time to lay for himself a good foundation. There is, certainly, a risk of losing the investment; but it is a pity to damage good stuff in the making, though the risk may be greater in the expenditure.

THE PRESENT SITUATION.

First, as to students. The Board has received up to present date, December 31, 724 candidates. This number exceeds that reported at the end of last year by 28. There are still several more applying for aid, to be acted upon at the next meeting of the Board. A few have been declined. *Secondly*, as to funds. For the payment of the October installments the Board has been obliged to borrow \$5000. A further debt must be incurred for the payment of the January installment, now due. This will not be less than \$22,000. *Thirdly*, as to receipts. The sum total of contributions sent us from churches and Sabbath-schools is \$1800 more than that received by the end of last year. This by no means equals the ratio of the increase of candidates. Unless the churches who gave us little or nothing last year come up to the relief of our treasury, the prospect of a squared account and a happy centennial celebration for this Board is not good.

Thanks are due to the several friends who have liberally responded to the applications for particular individuals made through the columns of THE CHURCH. They have made many hearts glad. Like liberal special contributions are solicited for our general fund. Its needs are great and continuous.

The January number of the *Presbyterian Review* has an article by Dr. Briggs on the "One Hundredth General Assembly," in which he says:

It is a marked feature of American Presbyterianism that it has never been able to supply a sufficient number of educated ministers. A considerable party in the Presbyterian Church have always been willing rather to let the outlying districts suffer from a lack of ministers and go without the gospel, than to give them a ministry without a full education. The consequences of this policy have been disclosed in the history of American churches. The fields belonging by historic right [to them] were at once occupied by the Baptists and Methodists, and these denominations reaped the fruits of their wise policy and self-sacrificing zeal.

The whole article deserves careful perusal by our ministers and laymen.

FREEDMEN.

OUR COLORED SYNODS.

REV. H. N. PAYNE, FIELD SECRETARY.

The Atlantic and Catawba synods are designated as "colored" because their working membership is so largely made up of colored men, and because, in their territory, they include the larger part of the work carried on by the Presbyterian Church among the colored people.

In Catawba Synod, for example, which numbers forty-five ministers and ninety-two churches, there is but one white man in charge of a church. The clerical professors in Biddle University, and the president of Scotia Seminary, white men, are none of them responsible for churches; and, though they not unfrequently preach, the requirements in this direction are much less than in former years, before an educated colored ministry had been raised up. In Atlantic Synod, exclusive of Florida, there are but two white men engaged entirely in preaching; and, again excluding Florida, there are but four white men on its roll.

As to territory, there is a small but increasing number of colored Presbyterian churches in Virginia, a few more are in Kentucky, Tennessee, Arkansas and the Indian Territory, and there is one in Texas. With these exceptions the entire work that our church is doing for the freed people of the South is included within the limits of these two synods.

The simple statement of this fact is both an argument and an appeal. As an argument it is unanswerable to show that our great church has not yet recognized her grand opportunity among these people. The work is not more extended simply because the church does not furnish the means to send out men who are ready to fields that are asking for their services. The appeal to Christian hearts contained in the statement of our limited work lies in the fact that outside these boundaries are millions whose unspeakable need pleads for the bread of life that no one is giving to them.

The division by the last General Assembly

of the old Synod of Atlantic into two synods was the natural result of a healthy growth. Churches and ministers had so multiplied as to make so large a synod unwieldy. The expense of travel has also been very much lessened by the division.

The new Synod of Catawba met in Charlotte, N. C., November 2. It was to have been opened with a sermon by Rev. S. Mattoon, D.D., of Biddle University. The venerable doctor called to speak in his place one of the "boys" whom, years ago, he had taught at Biddle. Rev. W. A. Alexander, the successful pastor of our growing and self-sustaining church at Wilmington, N. C., discharged the duty to which he was thus called by preaching an able and impressive sermon.

If any one doubts the capability of the colored man to understand and administer the laws and discipline of the Presbyterian Church he should have attended that synod. Two of the fathers of the church, Editors Monfort and Patterson, were there, and their testimony was emphatic as to the dignity and propriety with which the business of this court was conducted. A painful judicial case, involving the moral character of one of its ministers, came up by complaint from one of the presbyteries. The case was patiently and fairly tried; but through it all there was apparent a quiet determination that established guilt should not escape punishment. These colored preachers desire no lower standard of morals for themselves or their people than that recognized by the whites—the standard of the Bible. They deny, with indignation, the assertion of some that moral purity is not to be found among them. Not only the conduct of this case before the synod, but a somewhat extended observation for the past two years, leads me to believe their claims well founded. I think the honor and reputation of the Presbyterian Church will, in this respect, be safe in their keeping.

The meeting was delightful, and will be fruitful of good. But it is not my purpose

here to give its history, nor that of the meeting of Atlantic Synod which was held at Columbia, S. C., November 9-12.

The Rev. F. J. Grinke, the only representative of the Presbyterian Church present from Florida, was chosen moderator at Columbia, and presided with fine ability.

A ripple of excitement was caused by the attempt to secure an expression from synod on the subject of reunion; but the opinion prevailed that such an expression would be untimely, and therefore unwise, and it was not made.

In the Synod of Atlantic the influence of white men is much less noticeable than in that of Catawba; indeed it is hardly discernible. It therefore becomes the best possible place to study the ability of these colored ministers and elders to conduct the affairs of the church according to its usages and laws. I think there need be no uneasiness in this regard. These men are thoroughly loyal to the church. They are devoted to its polity and faith. They believe it is the great safeguard and hope of their people. All they want is fair treatment—that the church, in its relations to them, make its future consistent with its past. This being conceded, they will do all that in them lies to advance its honor, purity and power.

PAYING OUR DEBTS.

The *Sunday-School Times* of a recent date contains an interesting letter from the pen of Mrs. Margaret Preston, of Lexington, Va., in relation to a Sabbath-school among the colored people started by Stonewall Jackson some years before the war, and continued with marked success for thirty years. While reading this letter I was reminded of an incident that I heard related a few years since in Mrs. Preston's home, in Lexington, by a very near friend of hers who was a prominent officer in the southern army.

We were speaking of the anomalous position of the colored people during the war, their intuitive confidence from the first that the Federal army would be victorious, and of their thorough loyalty to the North, while at the

same time they were loyal to the families of their masters. There came a time, said this officer, when we of the South felt that we must have a colored regiment, in whose hands we could place guns, and in a council of war it was so determined. Up to this time we had used the slaves in digging trenches and in throwing up breastworks.

Among my own slaves was one young man who was unusually bright and in every way competent to recruit a regiment. He had been born in my house. I knew him thoroughly, and felt that I could trust him implicitly. He was selected to do this work. So far as I remember he had never hesitated to obey any command I had given him. My own son could not have been more careful of my interests than he was. I called him into my office and stated the condition of things in the army to him, and what we had resolved to do. I told him I was confident he could in a very short time recruit a regiment of colored men, for he was popular with the young colored men. They, I knew, would follow if he would lead. I felt confident he would comply with my wishes. He heard me through, and then looking at me for a moment and trembling with excitement answered, "Master, I will do anything else you may ask of me, but that I cannot do." That answer voiced the sentiment of the whole colored population of the South, and ended our efforts to recruit colored regiments. The thing was not possible.

We may pay our war debt, that is, in dollars and cents, but we have not paid or cannot fully pay the debt we owe the freedmen of the South. They were our saviours. Their loyalty to the North gave us the victory. From the beginning of the war to the end of it they were a source of weakness to the South and of strength to the North. The money we are expending for the education and the elevation of the freedmen of the South is in the line of the payment of a debt that cannot be computed in dollars and cents. We owe very much to the skill and bravery of our officers and soldiers. We owe hardly less to the freedmen who quietly stood and watched for deliverance.

N. G. PARKS.

PITTSBURGH, PA., December 8, 1887.

McCLELLAND ACADEMY,
COTTON PLANT, ARK., Dec. 14, 1887.

We are truly grateful to you for the interest you have shown in our work here. We opened school the first week in November. To date we have enrolled fifty-two scholars, and they are coming in every day. After Christmas I think we shall have more than one hundred. We have not seen our way clear as yet to have the building ceiled, but we have a good stove in each room, and while it is not as comfortable as we would like it to be, yet we are thankful as it is. The good women of Illinois have promised us a teacher by January 1, 1888. At present I am teaching, using only one room for school purposes. After awhile we shall be compelled to use both rooms, and I am in a quandary as to the question, on what will the scholars sit? We have enough benches for one room only, but not one school-seat or desk. What we are to do I do not know. Do you not know of some one interested in our work, whom God has blessed with this world's goods, who would donate us some school-desks? Fifteen or twenty would supply our want. Before we got the few benches that we have we had planks, and they were daily breaking down, and a Sabbath or two ago two broke down in the midst of services. Every one rejoices in our school-house; and when I think of the good that can here be done, I too rejoice in that the Lord has thus far blessed us in our work. As I said before, scholars are coming in daily, and unless we have seats for them we shall have to refuse them admittance, and that I would not like to do at the commencement of our school. Please try and help us out by enlisting some one in our behalf, so that ere the 1st of January we shall have our seats and be able to accept all that come. Please let me hear from you.

Yours for Christ,

F. C. POTTER.

The following letter from a colored girl was received by Rev. J. B. Smith, president of Mary Allen Seminary. It will give our readers some idea of the eagerness which many of those poor colored girls manifest for an education, and how willing they are to labor in order to obtain it. Mrs. Smith, the wife of the president, writes:

We sent word for Sallie to come at once, and she is with us now, and promises to be a great comfort and credit to us. She is bright and

earnest in her studies and helpful in the house, besides being pretty and pleasant-tempered.

We print the letter just as written by the poor girl:

EAGLE LAKE, TEXAS, November 7, 1887.

REV. JOHN B. SMITH.

DEAR SIR:—I have seen one of your circular the Mary Allen Seminary and would like to become a pupil of this Seminary. I like all of the rules And would attend, but being a poor girl and not having any one to help me but a Poor Mother. My father is dead and I thought if there was any way in the World for me to come and pay as much as \$30.00 in money and the rest in work I would come.

Please let me know. I will be willing to do anything—iron, wash, dining-room girl—anything you put me to do. Please find something for me to do. I am a girl who desire to have an education and know something in life. If you can do anything for me please write immediately and let me know, for I am just grived all but to death when I see other girls who have fathers going off to school, I think to my self, the good Lord has taken my father and I know he will provide for me in som way. I do hope when I receive an answer from you it will be *for me not eganst* me. You may know it must be God with me to-night whilst I am writing this letter, if it were not I dont believe I could write to any one I never have seen. As the poet says, "If at first you dont succeed try, try, again." Please tell me wether your books are bought there or I get them after words. I will close hoping God will do the rest. Please answer just as soon as you get this.

Your friend,

SALLIE V. RAMSEY.

GENEROUS SYNODICAL ACTION.

The Board has lately commissioned Rev. Graham C. Campbell, late of the Gaboon mission, Africa, to take charge of our work among the freedmen in the Indian Territory, Arkansas and Texas; and he is now on the field. The Synod of Minnesota, *in addition* to its regular contributions to the Board, has pledged the salary of Mr. Campbell. This is a noble work for the synod, and we heartily commend the following article of Rev. R. J. Creswell to the brethren of other synods. Let it be a *centennial year* for the freedmen in all the synods.

There comes to us in our northern homes, from the sunny South, a cry of terrible earnestness for help. This appeal is for the bread and water of life; for churches and school-houses; for Bibles and other good and useful books; for the living minister and the faithful teacher for the freedmen. Should we of the Northwest respond to this call? Certainly, we should do so most generously. Why?

The cause is worthy. Consider some facts. These freedmen number 7,000,000, 1,420,000 of them being voters. Of these 1,221,000 can neither read nor write. Illiteracy is on the increase amongst them. The last decade shows an increase of 300,000 ignorant blacks. Of their 2,000,000 of children of a school age, 1,103,000 are out of school because there are no schools for them. Three millions of them are women and girls, 83 per cent. of whom can neither read nor write. They are native-born Americans. They possess the elements of good citizenship, and rightly instructed will form a class of very useful citizens. They are very poor. They greatly need assistance, are very grateful for it, and make good use of it.

Because the work is very wisely and successfully managed. After twenty-two years of effort, this Board reports two synods, seven presbyteries, 217 congregations, 15,880 communicants and 15,689 scholars in Sabbath-schools; six higher institutions of learning, enrolling 1800 students, and 108 parochial schools, containing 9841 scholars. Hundreds of thousands of dollars are invested in mission property. All that they could possibly do with the limited means at their command, this Board has accomplished. This work is sadly crippled for lack of funds. The debt of this Board has increased to some \$14,000. Some good schools have been closed, and pressing invitations to occupy new fields of great need and promise have been declined.

Because this work should be greatly enlarged, and enlargement means a proportionate increase in expenditures. The Board is undertaking new work in Indian Territory. They have commissioned our brother and sister, the Rev. Graham C. Campbell and wife, late of Gaboon, Africa, to take charge of it. Our

Minnesota Synod has decided to support them. This will necessitate a very large increase of contributions.

Because God has prospered us and given us great ability to help others. The golden grain of our broad, rich prairies, the flour in our great mills, the lumber of our vast forests, our matchless water-power, our mines of the useful metals, the earth, air, sea and sky, have all conspired together to make the people of the new Northwest rich and prosperous. And Presbyterians have secured and control their full share of this wealth, and the divine Master expects them to manifest their gratitude and love to him by liberal gifts to the poor—to his own poor, the nation's wards, the freedmen of the South.

What have the thousands of Presbyterians of Minnesota given to this cause the past year? Here is the record:

Presbytery of Mankato — Contributing churches, 14; amount, \$209.97.

Presbytery of Red River—Contributing churches, 5; amount, \$13.63.

Presbytery of St. Paul—Contributing churches, 82; amount, \$1256.48.

Presbytery of Winona — Contributing churches, 8; amount, \$84.15.

Total number of contributing churches, 59; non-contributing, 90; amount, \$1573.23.

Three-fifths of our congregations made no contributions whatever to this cause last year. Some of these non-contributing churches are neither small nor weak. Our average per capita was only seventeen cents. To inscribe this record on our banner flag would dim its glory somewhat. Dear brethren and sisters, this record must be changed. Not that we should give less to foreign and home missions, church erection and ministerial relief, Macalester or Albert Lea, or to any of the organized benevolences of the church, but that an earnest effort should be made throughout the synod to swell our contributions to this fund. Pass the word all along the lines from La Crosse to St. Vincent. The Lord expects every Presbyterian (man, woman and child) in Minnesota to do his whole duty, this centennial year, to the freedmen.

Can any thoughtful Presbyterian fail to note with thankful satisfaction the sober use of our admirable polity in the synods of

Atlantic and Catawba? Can any generous man or woman fail to honor the desire for education indicated in the letter from Texas?

THE CHURCH ABROAD.

FOREIGN MISSIONS.

The Woman's Foreign Missionary Society which was organized last August in the little native church of San Luis Potosi has made an offering of five dollars for foreign missions. The people who constitute this church are so very poor that a penny is a large item in their exchequer. Probably there is not another woman's auxiliary on this hemisphere that has made a nobler and more generous offering in proportion to its means. It is pleasant to think that the beginnings of this movement in Mexico have thus formed a link with woman's work in all Christian lands.

A recent letter from Los Angeles, Cal., has revealed the peculiar hardships to which the young Christian Chinamen are subjected. The facts in the case are these: A young member of the Chinese native church, when appearing in court for the purpose of helping to defend a countryman from a great wrong, found himself suddenly arrested by the judge on a charge of which he was entirely innocent. He was the victim of a plot formed by the owners of a Chinese gambling-den, and had been arraigned on a false charge on account of his having cast his influence against the whole business of gambling. Representations of his innocence were useless. His guilt was taken for granted, and between the two fires of the base Chinese gambling interest and the hoodlum spirit which more or less affects the local authorities, he was thrust into prison, from which he was rescued only with much difficulty. May we not hope that the time is near when it will be impossible to form a league between the heathen persecutors of these men who are trying to do their duty in opposing vice and the anti-Chinese officials, who ought to welcome their influence in upholding the law and in promoting the ends of virtue and good order?

The first contact of enlightened natives of heathen lands with our Christian nations

is attended with many dangers; and these are sure to increase as intercourse shall become more free. The effect of our commerce unattended by Christian principle is being sadly illustrated in central Africa. Let us trust that the Christian churches in all lands may seek and find some remedy for the evils inflicted. But aside from the whisky-trade in Africa and elsewhere, and the general influence of ungodly men representing or misrepresenting Christian lands, there are dangers and difficulties attending the contact of native converts abroad even with the Christianity of Christian lands. Europe and America are to all natives of heathen countries *el dorados* of wealth and ease. They are the abodes of unbounded sympathy and help. To reach these gold-fields of Christian charity, to bask, as many have already done, in the lavish favor of good people who are overcome with sentiment at the sight of a Hindoo or a Persian face, becomes the ruling passion in many a breast. Whether they shall come as venders of curios and other wares, or for purposes of education, or as lecturers, Christian, heathen or infidel, come they will by hook or by crook. Every published success will attract additional numbers, and in the near future this sort of thing will press upon the attention and the purses of the churches to an almost bewildering degree.

Several questions arise:—(1) Will missionaries be able to keep their bright young converts of either sex on the field and at steady, faithful work for their countrymen, or will most of them be allured to the bonanzas of the Christian churches? (2) Will the established missionary boards and societies of Christendom be sustained in their ever-growing and wisely-administered work, or will Christian contributions be scattered mainly among outside objects whose picturesque and irresponsibility has attracted them? (3) Will it be possible to build up well-organized Christian institutions on the

mission fields, while they are honeycombed by the divergent and often antagonistic influence of a score of private enterprises carried on by enterprising natives in the name of Christ and with the support and sympathy of Christian countries?

Nothing more strongly impresses itself upon the student of the false systems of the East than this fact, that their whole tendency is downward. Beginning with some reminiscences of the faith once given to all men, traces of which are found in all the old religions of the East, they degenerate step by step. Monotheism gives place to pantheism and then to polytheism. Social abuses like caste and Brahmanical tyranny and the degradation of woman grow up out of the soil thus corrupted, and when social abuses have rendered human life almost unendurable the doctrine of transmigration is called in as the only solution of its obscure problems, and the gloom of pessimism becomes the only light of the world.

This is the history of the false religions of the East. Abundant materials are at hand for the overthrow of that smooth philosophy which has tried to bring the world's religions into the category of evolution, and for the dissipation of those "scares" which have been rendered possible only by a prevailing ignorance of the real facts. Men like Moncure D. Conway have published their "anthologies," collections of wise sayings culled from all religious systems, with a view to levelling Christianity with the rest; but they have not shown us the dung-hills from which many of these cut flowers were gathered. They have enlarged upon the beauties of the Indian epic poems, but have not told us that the very gods whose virtues those poems celebrate were guilty of unlimited vices, some of which it were a scandal even to name.

Whatever may have been said by Prof. Williams in his London speech, his books—particularly "Indian Wisdom"—are full of exhortations, not merely to missionaries, but to all intelligent and reflecting Christians, to understand, if possible, the real merits

and demerits of the false systems with which the intellectual activity of this age is bringing the church into contact face to face.

After all, one of the best forms of influence upon the native churches in heathen lands is that which has just been adopted in England, in the appointment of devoted and spiritual men and women to visit India for a limited period and hold special services with the native Christians. Eight gentlemen, clerical and lay, accompanied by four ladies, have been sent to India on a special mission of this kind. They go out without salary, simply their expenses being borne.

This is giving the very best that the church has to give. It is sending out those who will edify and build up the native churches, and enable them to withstand and counteract the influence of many who, with no love to Christ, only sow the seeds of corruption. This is far better than to bring the native Christians to England or America, to be spoiled with injudicious treatment.

A passage quoted in the *Chinese Recorder* from a speech of Prof. Sir Monier Williams, said to have been delivered at the late anniversary of the British and Foreign Bible Society in London, is a little misleading. He is reported to have said that "after forty years study of the non-Christian sacred books of the East, he did not feel disposed to recommend missionaries to spend much time in becoming acquainted with them." The speech as quoted is in other respects nearly identical with one which he delivered at the late anniversary of the Church Missionary Society, and which was published in the *Church Missionary Intelligencer*, and from that copied into the January number of the *Missionary Review*. It has also been published in a little hand-book, together with an address delivered before the Bible Society the year before. In his recent missionary address he expressed very different sentiments from those quoted. He began by saying that a revered missionary who upon his return to England had founded a lectureship on the non-Christian Religions

said to him a few days before his death, "I hear that you are going to speak at the anniversary meeting of the Church Missionary Society. Mind you urge upon our missionaries the importance of studying the non-Christian religious systems." The professor then went on to say that it had seemed to him that the missionaries (he doubtless had in mind those from Oxford, where the non-Christian religions are taught by two different professors, himself and Max Muller) were "already making themselves conversant with the false creeds they had to contend against," and he added, "How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortresses, and without knowing how to turn the batteries they may capture against the camp of the foe? Surely I may take all this for granted."

He then proceeds to concentrate his remarks on the importance of a proper method of study, and the dangers of a false but popular theory. It is well known that in Oxford two different theories of inspiration seem to underlie the teachings of two different professors. While Sir Monier Williams studies the false systems of the East from the standpoint of a veritable Christian revelation, Professor Max Muller leans to the rationalistic view, "that in the languages of all races of the world, the word of God has been revealed, where alone it can be revealed—in the heart of man." And he complains that "We have ignored or willfully narrowed the sundry times and the diverse manners" in which "God spake in time past unto our fathers by the prophets." "The prophets," according to his view, are not merely those of the Old Testament, but those also of the Veda, the Zend Avesta and the canonical books of Buddhism. It was against "what is called the evolution and growth of religious thought," and the theory of successive "steps in the development of man's religious instincts and aspirations," and the notion that all false systems are "efforts of the human mind struggling up toward Christianity,"—it was against all this style of thought that Sir Monier Williams

waged his eloquent warfare on the platform of the Church Missionary Society. And the fact that such theories have become quite the fashion in certain intellectual circles of Europe and of this country renders it all the more important that a clear and discriminating examination should be made of the errors that are being palmed off upon the Christian public through the secular press and in the magazine literature almost every month. The learned professor pointed out the fact that it was in the seeming spirit of toleration which underlies these specious theories that their danger is to be found. "To express sympathy with this liberality," he says, "is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade; yet I contend notwithstanding that a limp, flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve and fibre and backbone that ought to characterize a manly Christian. . . . We ask every missionary to study their contents (the sacred books), and finally lay hold of whatsoever things are good, are true and are of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian Bibles into conformity with some scientific theory of development, and then point to the *Christians' Holy Bible as the grand product of religious evolution. So far from this, these non-Christian Bibles are all developments in the wrong direction. They all begin with some flashes of true light, and end in utter darkness.*"

Here is a specimen case. Spain undoubtedly holds the right of discovering the Micronesian Islands. Spain, however, has done nothing for the religious good of the people, while for thirty-five years American missionaries have there established the institutions of the gospel. Now that this noble work has been done and the natives are civilized, schools and churches being under headway, a Spanish governor comes in with six Roman Catholic priests. The result to the missionaries has been seen in the outrages which have been inflicted upon them during the last few months. As for the

results to the people, Mr. Doane writes, "Schools were closed, congregations thinned down, lewd houses opened (a thing never before known of in Ponape, at least not as now seen), liquors flowed freely, many natives returned to *ava* planting and pounding and drinking, and chiefs, church members, were shorn of the power they possessed to correct evils in their own realms."

How is this? The National Association for Supplying Female Medical Aid to the Women of India, under Lady Dufferin's direction, publishes this rule: "No *employee* of the association will be allowed to proselytize or interfere in any way with the religious beliefs of any section of the people." How about the New Testament idea of giving the cup of cold water *in his name*? and how about denying him with the prospect of being denied hereafter?

The question is sometimes asked whether the wives of missionaries are missionaries. Here is a sketch of one, which we copy from the *Church Missionary Intelligencer*. Archdeacon Moule, in speaking of the late widow of Bishop Russell, of Ningpo, says, "She was married and entered upon her work in 1852. After the death of her husband, she continued at her post, completing a labor of thirty-five years." And he adds, "Oh, how we shall miss her! A link with the long-gone past; a loving sympathizer with the newest recruit; loving and sympathizing with the Chinese; one who, without Chinese dress or food or house, was, I believe, nearer to the Chinese heart than almost any one in China; a perfect speaker of the colloquial, and with a minute knowledge of the customs of the people; possessing, above all, an all-conquering desire to make the beloved name of her Saviour known and loved."

A female missionary physician in India publishes in the *Indian Female Evangelist* some excellent suggestions with regard to the practical working of medical missions. One of these is especially worthy of attention, viz., that female medical missionaries

should be sent out two by two. Some of the reasons are that female missionaries, since they are admitted where men cannot be present, cannot call men in counsel in extreme cases. Again, one person cannot perform difficult operations without an experienced and competent helper to administer chloroform. Perhaps more important than all is the weight of care and responsibility where one is alone. Two should go. Perhaps it would be well if one were a trained nurse.

The *North China Herald* has lately been publishing a series of articles upon the population of China. The official tables recently published give a grand total of about 392,000,000 as the population of the country. This does not include dependent countries, such as Thibet and Korea. According to the revenue returns between 1760 and 1848, it would seem that the population increased at the rate of about 2,500,000 a year.

"The causes of increase," says the Shanghai writer, "are always at work. They are the thoroughness of agriculture, the fertility of the soil, the anxiety of parents to see their sons married by the time they are eighteen, the willingness of the women to be married about seventeen, the equality of the sons as heirs to property, the thrifty habits of the people, and their adaptability to a variety of occupations requiring skill and industry." The conclusion at which he arrives is that none of the provinces are populated up to the point at which the soil cannot maintain the inhabitants. When drought and war occur, the people fly to the next province. The provinces take their turn in being thickly or thinly populated, and with new aids against famines and civil wars they might, it would seem, support 800,000,000 without much difficulty.

Three men is all that we can afford to send to preach the gospel to those 400,000,000 of Chinese!—*Missionary Herald of Presbyterian Church in Ireland*.

A letter from Dr. E. A. Sturge, who is in charge of the Japanese work in San Francisco, announces that on Christmas evening three additional members were received to the Japanese church, making twenty-three during the year from Christmas to Christmas. All but four of these were received

upon profession. The number of members reported for this church last year was fifty-five. This probably includes a part of the twenty-three additions stated above, but it is plain that the present number cannot be less than seventy.

Very encouraging letters have been received recently from Korea, from which it appears that practically the whole country is open to the preaching of the truth—in a quiet way. Rev. Mr. Underwood reports over twenty adults who have been baptized, four of whom resided at an interior town. Such is the apparent interest of the people in the truth that at various places in the interior where portions of the Scriptures have been circulated the people are asking for instruction, at one place about seventy-five declaring thus their interest in the word. From all accounts it is evident that the development of the spirit of inquiry is even more rapid in Korea than it was in the first few years in Japan.

Our missionaries call for four additional helpers in the capital alone, while they present the wants and opportunities of the interior as indefinitely great.

It becomes a practical question and one which ought to engage the warmest interest of the church whether these opportunities in Korea shall be improved at once. Korea, like Japan, seems to hold but a slight attachment to Buddhism or any other system that stands in the way of Christianity. The great and beneficent change which has come upon Japan is well understood by intelligent Koreans, and there is a strong desire to follow in the footsteps of the island kingdom on the east.

But what can be done by a Board whose hands are already full? How dare its managers launch out into deeper waters? There seems to be no way but for men of means to come forward and assume this extra work by a permanent support. Who would like to preach to the Koreans by proxy for the next five years.

Meanwhile, under the provisions of a French treaty, whose privileges other nations may share, it is believed that property can

be secured in almost any part of the country for missionary purposes. The political outlook, also, is more favorable than it has been for many months. The action of the Chinese officials in arresting the Korean minister on his way to Washington having been met by remonstrances from our own Government, and by still stronger protests from Russia, the Chinese officials have evidently taken the hint in a salutary degree. At last they seemed the most anxious of all to have the Korean minister sent on his way rejoicing. Accordingly he has already appeared in this country, attended by Dr. H. N. Allen, former medical missionary of the Presbyterian Board at the Korean capital.

The outlook now seems to favor the autonomy and independence of Korea as a policy to be recognized by the different governments. It is an encouragement to the Korean king to develop the resources of his country, to encourage education, and at least to wink at the spread of Christianity.

"They lay aside the mold, but retain the lesson." This was the remark of an observing pastor when speaking recently of his Sunday-school classes and their Christmas offering. It had been found that the barrels or jugs had increased the amount of their Sabbath-school contributions to foreign missions threefold. "They are just what the children require," he said, "for a time. When they grow older they cease to care for the barrels, of course. They lay aside the mold, but retain the lesson. They are friends and supporters of the cause of missions from that time on."

Who can doubt the importance of the principle which this pastor had found to be so effective? Of course the man of fifty years cares not for such devices. Judging from his standpoint and failing to remember that children are children, he may even disapprove of the barrels and the jugs. He believes in giving for Christ's sake only and on principle. That is well as an aim. But our Saviour used parables with his disciples, who were virtually children, and all the didactic statements that could have been uttered would not have equalled the power

and the pathos of that story—we may say that picture and object-lesson—of the prodigal son.

Many of the things which are devised for children for their instruction in spiritual truths are virtually parables. Who does not know that a child when called upon to perform some task will do it a thousand times more cheerfully if he can manage in some way to idealize it and clothe it with the creations of his exuberant fancy? Enthusiasm is the charm of his young nature, and we verily believe that God approves of this element in childhood as his own blessed gift. Try the experiment of the barrels.

Rev. Wilson Phraner, D.D., sends us a most cheering letter from Nagasaki, dated October 25. He had at that date visited the Japan missions, and was on the eve of sailing for Peking. He writes in high praise of the work of our mission in Japan, but he speaks still more enthusiastically of the extent and thrift of the Kyoto work of the American Board.

That board has been at work in the country but a comparatively short period, but it has planned great things for Japan, and great things have been realized.

Dr. Phraner joins in the plea which our missionaries have so often made for "more men, *more men*." He says:

No such open door was ever yet before the church as is found in this land. The brethren are *overwhelmed* with work, and need more help. We ought not to fail to avail ourselves of the peculiar opportunities there, even though men should for a time be withheld from other fields.

Information has just reached us of the death of Mamie, second daughter of Dr. and Mrs. David Thompson, of our Tokyo mission, Japan. The death of this covenant child resulted from malignant diphtheria, after an illness of four days. It adds to the severity of the bereavement that, under the laws of the city, her precious dust had to be laid to rest in a distant cemetery set apart for the burial of those who die of contagious diseases. But, as the bereaved father well

remarks, "It makes little matter where our bodies are laid. United to Christ, they rest in the grave wherever and among whomsoever they may be until the resurrection; then they shall be raised up in glory." The stricken parents have our sincere sympathy in this deep sorrow; while we rejoice with them in the hope they entertain that their beloved daughter sleeps in Jesus.

The question whether the Chinese are honest or dishonest will never be definitely settled. Employes of high and of low rank are trusted throughout China to a degree not known among other peoples. And yet the Chinese official has a peculiar character of evasiveness which it is difficult to describe. How to do a thing and yet not to do it, how to enable you to grasp the substance and find it ashes or a phantom, is his specialty. In relation to the late disturbance in Kwai Peng, the mandates of the Imperial government have been carried out dutifully, but at the same time in so artistic a manner as to hurt nobody, to interfere with nothing, to leave everything as it was, and cover the face of each subordinate with the serenest Chinese smile. Edicts and warnings have been posted against any possible interference with foreign missionaries and native churches, but they are so skillfully put that the mobs take courage, and while the Chinese government is proud in the consciousness of doing the honorable thing diplomatically, missionary premises are stoned and missionary boats are looted in a style which Bret Harte would call "peculiar."

This time Rev. Mr. Fulton has lost only \$250 by citizens of the empire who came to the rescue while his boat was poised on the point of a hidden rock, and who lightened the lading of course. With a party of fellow missionaries he was paying a visit to well-remembered Kwai Peng. The magistrate had issued proclamations covering their safety and the protection of their property, but they were capable of both an American and a Chinese sense.

The question of Kwai Peng is not yet settled.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

CHINA.

This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstones thereof with shoutings, crying, Grace, grace unto it (Zech. 4: 6, 7).

MISSIONS IN CHINA.

CANTON MISSION.

CANTON: Rev. Messrs. H. V. Noyes, B. C. Henry, W. J. White, and their wives; John G. Kerr, M.D., J. M. Swan, M.D., and their wives; Rev. O. F. Wisner, Miss Alverda Happer, Miss E. M. Butler, Miss M. W. Niles, M.D., Miss M. Baird and Miss J. E. Wisner. *Rev. Quan Loy, Rev. E. Sikku;* and *Rev. Lai Po Trun*; 19 unordained evangelists, 15 native assistants, 27 teachers and 16 Bible-women.

MACAO: Miss Hattie Lewis.

KWAI PING: Rev. A. A. Fulton and wife, and Miss M. H. Fulton, M.D.

HAINAN: Rev. F. P. Gilman and wife; H. M. McCandless, M.D., and Mr. C. C. Jerimiasen.

YKUNG KONG: Rev. J. C. Thomson, M.D., and wife.

In this country: Miss Hattie Noyes.

CENTRAL MISSION.

NINGPO: on the Ningpo river, 12 miles from the sea; occupied as a mission station, 1845; missionary laborers—Rev. Messrs. W. J. McKee and George S. Fitch, and their wives; Rev. J. A. Silsby, Mrs. John Butler and Miss Sarah O. Warner; *Rev. Messrs. Zia Yang, Bao-kwong-hyt, Uoh-Cong-eng, Zi-Kyuo-jing, Lu-Cing-veng, Yiang-Ling-tsiao*; 7 licentiates and 6 helpers, 4 Bible-women, 9 teachers.

SHANGHAI: on the Woosung river, 14 miles from the sea; occupied as a mission station, 1850; missionary laborers—Rev. J. M. W. Farnham, D.D., and Rev. J. N. B. Smith, and their wives; *Rev. Messrs. Eao-Su-Sang and Tang-Toh-tsoong*; 2 native licentiates, 13 teachers and 2 Bible-women.

HANGCHOW: the provincial capital of Chekiang

province, 156 miles northwest of Ningpo; occupied as a mission station, 1859; missionary laborers—Rev. Messrs. J. H. Judson and Frank V. Mills, and their wives; *Rev. Messrs. Triang-Nying-Kwe and Yii.*

SUCHOW: 70 miles from Shanghai; occupied as a mission station, 1871; missionary laborers—Rev. and Mrs. J. N. Hayes, and Rev. David N. Lyon; 2 teachers.

NANKING: on the Yang-tse-Kiang, 90 miles from its mouth; occupied as a mission station, 1876; missionary laborers—Rev. Messrs. Charles Leaman and R. E. Abbey, and their wives; 1 ordained native, 1 Bible-woman, 3 teachers.

NORTH CHINA MISSION.

PEKING: the capital of the country; occupied as a mission station, 1863; missionary laborers—Rev. Messrs. J. L. Whiting, Daniel McCoy and John Wherry, and their wives; Rev. J. Walter Lowrie, Mrs. Reuben Lowrie, Miss Mary A. Lowrie, Miss Ellen Ward and Miss Grace Newton; B. C. Atterbury, M.D., and George Y. Taylor, M.D.; 4 licentiates, 3 helpers and 1 Bible-woman.

TUNGCHOW: on the coast, 55 miles from Chefoo; occupied as a mission station, 1861; missionary laborers—Rev. Messrs. C. W. Mateer, D.D., Charles R. Mills, D.D., and W. M. Hayes, and their wives; J. B. Neal, M.D., and wife; *Rev. Yue Kih Yin*; 2 licentiates, 11 teachers.

CHEFOO: the chief foreign port of Shantung; occupied as a mission station, 1862; missionary laborers—Rev. Messrs. J. L. Nevius, D.D., Hunter Corbett, D.D., George S. Hays, and their wives; Miss Fannie Wight and Miss A. A. Seward; 1 licentiate, 16 helpers, 4 Bible-women.

CHE-NAN-FOO: capital of the Shantung province, 300 miles south of Peking; occupied as a mission station, 1872; missionary laborers—Rev. Messrs. Paul D. Bergen and F. H. Chalfant, and their wives; Rev. Messrs. Gilbert Reid and W. P. Chalfant; Robert Coltman, Jr., M.D., and wife; Miss L. H. Boyd; 3 helpers.

WEI HIEN: 150 miles southwest from Tunchow; occupied as a station in 1882; missionary laborers—Rev. R. M. Mateer and Rev. Messrs. J. H. Laughlin and S. H. Hunter, M.D., and their wives; Rev. J. A. Leyenberger and Miss Emma Anderson; 3 teachers.

In this country: Rev. John Murray and wife, Mrs. J. M. Shaw and Mrs. J. A. Leyenberger.

THE TRACT-WRITERS OF PAGAN CHINA.

In an article published last October at Shanghai, in the *Chinese Recorder*, Rev. W. A. P. Martin, of Peking, gives an interesting account of the tract literature of China, of the wonderful proportions which it has reached, and of its religious and moral teachings.

It is curious to observe, at the outset, how the Chinese anticipated the whole western world in the adoption of this method of popularizing important knowledge—the publication of tracts. Their printing presses were at work, as every one knows, six hundred years before Gutenberg conceived the idea of movable types and gave the first printed Bible to Europe, and in China the press from the earliest days was applied to the multiplication of tracts, until, as Dr. Martin observes, the aggregate mass of its publications in this department has, in the course of ten centuries, attained an enormous development.

The tracts of China are the reading of the masses; their maxims are the familiar lore of every school and household. One cannot fail to be struck, therefore, with the illustration which this literature affords of that “law written on their hearts” which Paul so distinctly declares to be the possession of the heathen world. Here we see plainly that though “having not the law, they are a law unto themselves.” They “know the judgment of God,” and in their household words we hear “their consciences bearing witness, and their thoughts the meanwhile accusing or else excusing one another.”

As for the religious knowledge evinced in the tracts of China, its extent and vividness are surprising. And still more remarkable is the excellence of the moral precepts which they contain. Even after the frequent assertion of this high standard which we have heard of recent years, one is impressed by the emphatic words of Dr. Martin on this subject, declaring, for example, concerning a well-known work, the sacred edict containing the Maxims of Kiang-hi, that “no work since the discourses of Mencius gives a better view of the kind of morals inculcated by the head of the nation—*morals which harmonize in a wonderful manner with the teachings of Christianity.*”

The tracts which set forth moral precepts deal with nearly every virtue which can be practiced between man and man. Filial virtue, as has been often said, holds the foremost place. It is true that some of the compositions on this topic “are tinged with

extravagance—extolling the merits of children who have saved the life of an invalid parent by giving medicine mixed with their own blood, or broth made of their own flesh,” and one tract on this subject sinks to a level of downright silliness; yet there are many which are excellent from every point of view.

It would be difficult to surpass the vigor, the burning severity, with which in these writings infanticide, gambling, licentiousness, opium smoking and drunkenness are denounced.

The virtue of truth and the sinfulness of falsehood are by no means so frequently or so powerfully set forth, and yet from one work, entitled “Guide to the Young,” Dr. Martin quotes the following passage:—

“In every word you utter
Let truth be first—
Deceit and falsehood
Who can endure!”

“Do not lightly speak
Of what you do not certainly know;
Things not right,
Do not lightly promise;
If you do promise,
Whether you go forward or go back,
You are equally in fault.”

The same author says on another theme:

“To do wrong without an intention
Is an error;
To do wrong with purpose
Is a crime.”

* * * * *
“Your errors if you correct them
End in no error;
If you hide or cloak them
You add one sin more.”

“The Family Monitor,” of Chupolu, another most celebrated tract, is cited as presenting a well-nigh perfect picture of family life, inculcating nearly every domestic and household grace, teaching the need of mingled severity and tenderness in the treatment of children and servants, and setting forth purity and honor as “vital elements of the domestic atmosphere.”

And morality, in the teachings of these writers, does not stand alone. It is upheld by the sanctions of religion.

The supremacy of an unknown power called Heaven is constantly maintained, and

that power is shown clothed with omniscience and deeply interested in the conduct of men. This divine interest in man, it is taught, has led to the inspiration of holy books for human guidance, and the moral precepts which these books contain are thus expressly supported by the authority of Heaven. A virtuous life is indeed declared to be its own reward, as in the "Sayings of the Wise," "Only practice good works and ask no questions about your future;" but virtue is by no means left to this too refined foundation. The divine knowledge of all human affairs is depicted with the greatest power:

"The gods behold an evil thought
As clearly as a flash of lightning;
And whispers uttered in a secret place,
To them sound loud as thunder."

The wrath of God is revealed against all unrighteousness, and to the virtuous it is distinctly taught that he shall in no wise lose his reward:

"On those who store up righteousness
Heaven sends down a hundred blessings;
And on those who store up ill-desert,
Heaven sends down a hundred woes."

Some of the most celebrated tracts in Chinese literature deal with this subject of retribution. One begins with the words, "Happiness and misery never open a door until they are invited by the occupant of the house." "They are the reward that follows good and evil as surely as a shadow follows a moving body." As the result of such teachings, writes Dr. Martin, "Instead of the shadowy idea of a vicarious recompense reserved for one's posterity in some remote age, comes the conviction that each individual soul sooner or later inevitably reaps the reward of its deeds." And no fatalism is permitted by the Chinese theology to be pleaded as an excuse for transgression. It is taught both as a warning and as an encouragement, "Human desires *can* be broken off. Heaven's laws *can* be observed."

Dr. Martin concludes with a somewhat novel statement of the great advantage which this system of Chinese tract literature furnishes to Christian missionaries. He says:

We should not fail to recognize how much has been done by the agency of native tracts to prepare the way for the tractarian crusade in

which we are now embarked. It is owing to them that our efforts in this direction meet with a respectful welcome. It is owing to them that we find the people in possession of religious ideas to serve as roots on which to graft the branches of the true vine. Let us, on our part, cultivate a sympathy for all that is good in native books and native methods, and endeavor to learn from them something that may enable us more efficiently to carry on our own enterprise.

That which we may study with most advantage is their mode of communicating instruction on religious and moral subjects. No missionary should undertake the composition of a Christian tract without having first made himself acquainted with a wide range of native tracts. Not only may he learn from them how to treat his subject in a style at once concise and lucid,—respectable in the eyes of the learned yet not above the comprehension of the vulgar,—what is more, he may learn from them the spiritual wants of the audience whom he proposes to instruct.

The fatal fault of the native tract-writers of China is, of course, their ignorance of Redemption. Of him who came from heaven's throne "to give his life a ransom for many," they have not a word. The missionary is not needed in China to reveal to its millions the reality of their sins or the omniscience and the just wrath of Heaven. Christ himself they need to know not primarily as another and wiser sage, or as an example more lofty than Confucius himself. It is Christ the *divine propitiation* whom they need to see, the Christ who stands before his disciples with the cup in his hand, on the night before his sacrifice, saying, "This cup is the new covenant in my blood which was shed for many for the remission of sins." The pagans of China know their sins, but who shall teach them of the *remission* of sins? They know that they ought to love God and keep his laws, but who shall say to them, self-condemned and wretched as they are, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins"? Who shall tell them this, and thus awaken in their hearts the answering and constraining love to Christ, without which moral precepts and even divine examples only feed the death of their indifference or their despair?

THE PRESENT OUTLOOK IN NORTH-ERN AND SOUTHERN CHINA.

The new year opens under favorable auspices in the Canton mission, though not all has been realized that was expected a few months ago in the adjustment of difficulties at Kwai Peng. The viceroy of the Quong Tung province, of known antipathy to foreigners, stands in the way of a settlement, and the ground on which he justifies his inaction is that the wrongs inflicted at Kwai Peng were trivial in comparison with the outrages visited upon Chinamen at Rock Spring, Wyoming, where several brutal murders were committed. There is a degree of plausibility in this position, and it is only a new illustration of the fact that the work of missions must often suffer from the wrongs which have been committed by bad men or by governments which were nominally Christian.

Under this same general feeling of opposition on the part of the officials, our mission in Hainan has also been somewhat checked. The efforts made to secure titles to property in Hoi how have been futile thus far, and not only the residences which were greatly needed for the use of missionaries, but the hospital, for which generous gifts from a friend of missions had provided, are yet unbuilt.

But notwithstanding these hindrances the general work of the mission has gone forward prosperously. In the interior of Hainan no opposition is encountered, and the efforts of Mr. Jerimiassen among the aborigines at Nodoa are attended with success, both in the department of medical work and in the directly spiritual advancement of the mission. Upon the whole the outlook in Hainan is hopeful, and reinforcements are earnestly called for.

The beginning of the year 1888 will be signalized in Canton by the opening of the Christian college, for which subscriptions were secured last year by Dr. Happer. A sufficient endowment has been provided for at least a good beginning, and the 1st of February is fixed upon as the date for opening the institution. The fact that not less than four hundred petitioners, among them many influential Chinamen, asked for the location of the college at Canton, gives promise of welcome to

the institution, and of a career of eminent usefulness.

The hospital work in Canton was never more prosperous, and although during the past year its operations have been criticised by a certain naval officer who took special pains to create prejudice against it, both in China and in this country, it has received subscriptions from Chinese officials at Canton amounting during the year to \$1100 in gold. The fact that after many years of trial it enjoys in so large a degree the support not only of foreign residents but of observing Chinese officials is a sufficient answer to any criticisms which a casual visitor to Canton may make.

Reports of the actual number of accessions to the churches in Canton during the year have not yet been received, but the general tenor of the correspondence during the months past has been encouraging.

In north China the work has advanced in all its departments, although reports have not been received which show the precise number that have been added to the church. Dr. and Mrs. Corbett and Rev. Messrs Wherry and Murray and their wives have returned to their fields after a leave of absence in this country. Two or three new additions have also been made to the missionary force.

In Peking the work of the hospital has been enlarged since the accession of Dr. George Yardley Taylor as an assistant to Dr. Atterbury. The hospital in its direct medical and surgical work, and in the training of young men who shall become physicians in the provinces of China, has reached a firm footing and its beneficent work is widely known and appreciated.

The college at Tung Chow has continued to do good work in the training of men for various spheres of usefulness, and no better commendation can be desired for it than the fact that missions of every name in China welcome its graduates to responsible spheres in their work.

The medical work of Dr. Neal at Tung Chow, Dr. Hunter at Wei Hien, and Dr. Coltman at Chinanfou has, in addition to its physical relief to the sick and distressed, continued

to deepen its moral impression on the people and open the way for the truth. Reports are not yet received of the results of the spiritual harvests gathered in the outstations of Drs. Nervius, Corbett and Mills, and Rev. Messrs. Leyenberger, Laughlin, Reed, Mateer and Bergen.

THE CHOLERA IN CHINA.

Rev. George F. Fitch, our missionary, writing from Ningpo under date of October 17, gives some graphic statements as to the sufferings and perils by which the mission was surrounded during the recent prevalence of cholera in that city. No one who reads his account of those days will have any doubt that missionaries in China need both faith and fortitude:

The past two or three months have been times of unusual mortality, not only among the people of the city and province, but also to our missionary body here in Ningpo and to our native helpers. Within these two months, Mrs. Russell of the Church Missionary Society, Dr. and Mrs. Lord of the American Baptist Society, and little Alice Bates of the Church Missionary Society, have all passed away,—two with cholera, one with cholera followed by typhoid fever, and one with paralysis of the brain. Also two of our native helpers—Elders Lu, of Bing ginao-deo chapel, and Zia, a licentiate of Ziangding. Elder Lu was one of our oldest members here, had been blind for many years, but could repeat chapter and hymn from the pulpit as if his eyes were perfect, and to the last he used a Testament and hymn-book when conducting service just as if he could see, so that one unacquainted with him would not suspect his infirmity. His mother, a beautiful-faced Christian seventy-nine years old, still survives him. His son is Rev. Lu Cing-reng of Fu-saen. His son's son is in the Presbyterian Academy, and, if I mistake not, also a member of the church—four generations for Christ.

Never within the memory of the oldest missionary or Chinese has the cholera raged so terribly. The Chinese died in this city, according to the best statistics we could get, at the rate of *two or three hundred a day*; our physician says three or four hundred a day. I left my family at the Sanitarium a month longer than I otherwise would have done, or until the last of September, coming down twice myself to look after matters here in Ningpo. We live in

a graveyard at all times, the nearest graves being but a few feet from our front door. But during the height of the pestilence four coffins were brought and placed on the ground just in front of Mrs. Butler's compound. The stench from them soon became unbearable. At last, through the efforts of the consul and the police, they were removed. I am glad to be able to report that matters are much better now, and I hear of very little cholera about us, though I hear of its raging elsewhere. Through it all myself and family have been wonderfully kept, and so with Mrs. Butler and Miss Warner. Our young school teacher told me of a family of seven near the place where he taught school, from which five were taken, and of another family of five that were all taken. Some of the tales we have heard are most pitiful. Would that it all might be overruled by God to the advancement of his cause!

I have just had printed five thousand sheet tracts entitled "Important Method of Avoiding the Pestilence," pointing the people, also, to the living God as the source of all power and to Jesus as the only Saviour. These we are having posted up throughout the city and circulated through the shops and on the streets. Two thousand have also been sent to the outstations.

A VISIT TO NORTH CHINA.

The Rev. James Webster, one of the best known of the missionaries of the English United Presbyterian Church, in Manchuria, has been paying a visit recently to the chief mission centres of north China. One is interested in his words written immediately after looking upon the work of our own missionaries in Peking, Chefoo, Tungchow, Wei Hien and other places:

MISSIONARY PROGRESS—THE FUTURE OF CHINA.

My month in Shantung and Chili I regard not merely in the light of a pleasant and profitable holiday, but as an education in itself of the most valuable kind. It was a pleasure of no ordinary kind to meet so many missionaries—good men and true, differing in politics, in country, in creed and in ritual; but united in the great essentials of the Christian faith and in their desire to win men to the ways of Christ. Some of them are veterans in the conflict, who have seen their comrades one after another drop by their side, men who have grown gray in the service; and it was inspiring for us

younger men to hear these missionary fathers, notwithstanding their reverses and disappointments, and notwithstanding the difficulties still in the way, hopefully and jubilantly forecasting the future of the Redeemer's kingdom in China. Fifty years ago not a missionary from any Protestant church in the world was to be found in all this region. Two years before the queen began her reign an American brig, with Medhurst on board, landed off the Shantung promontory, and waited while that devoted Christian missionary distributed books, and spoke to the people on shore, who were, like many still in out-of-the-way places where foreigners are utterly unknown, "awed and petrified with amazement at the appearance of the stranger." Now there are scores of devoted men and women from the evangelical churches of England and America not only visiting, but living from year to year among the people; hundreds of thousands of Christian books have been scattered throughout the length and breadth of the land; schools and colleges have been opened, dispensaries and hospitals have been built, and untold thousands have been healed of their diseases. The old suspicion and prejudice have to a large extent passed away. The story of the cross has penetrated into almost every city and hamlet throughout the two provinces. Small companies of believers are to be found here and there—in the city, in the busy market town, or in the quiet country village. Many thousands have entered the portals of the Christian church, and many more are believers in secret. The wonder is, not that so little has been accomplished, but, when one considers the enormous difficulties in the way, the apathy of the Christian church, and the general belief—too often unfortunately acted upon—that "anybody is good enough for China," the wonder is that so much has been done. And what is the future to be? China is no longer asleep; remember, she is awake. The telegraph wire stretches from one end of the empire to the other. Railways are begun. China has her own arsenals and dockyards, and her own naval colleges and schools for the advancement of western science. Ministers of state are impatient of delay, and appeal to the dragon throne to "move on." Everything indicates that China is on the eve of great and far-reaching changes. Old things are passing away, and all things are becoming new. And what is to be the place and what the influence of the Christian church in this empire that is to be? That depends upon you, the evangelized church

of Christendom. You have done much, but vastly more remains to be done.

APPEAL.

Fellow students, you who are looking forward to serve the church in her ministry, I implore you to study China, her past, her near future, and the present conditions of the work here. We need you. Come over and help us. Come with your warm hearts and cultured intellects. If you have a high ideal of a Christian church, come here, and you will find material waiting you in the rough, untouched by any other hand. If you cannot feel enthusiasm over the prospect of spending a lifetime ministering to a handful of people, one half of whom know as much of the truth of God as you do yourself, and perhaps more, come here, and you may have a fresh audience every day of people sitting in darkness and the shadow of death. It is a difficult work. Believe me, all your gifts and graces will find ample scope for exercise. But if it is difficult, the *most difficult*, then there is the greater reason why you who are in dead earnest should take the yoke upon you. Come with your zeal for God and your love to Christ, and your desire of saving souls, and notwithstanding the difficulties and discouragements most certainly to be encountered, you will *never regret having come*.

THE EVANGELIZATION OF CHINA HASTENED BY MISSIONS TO JAPAN.

REV. T. T. ALEXANDER, OSAKA, JAPAN.

Some one has said, "Japan is the rudder of the Orient." This may do well enough as a rhetorical flourish, uttered as it was by an eloquent speaker in the white heat of oratory; but it may well be questioned whether the statement does not give a wrong impression to those who have given the matter but little attention.

Japan has never exerted anything like a controlling influence over the East, nor is she likely to do so in the future; and especially is this true with regard to China. The geographical position of the latter, her wide extent of empire, her numerous population and her vast resources have always placed her easily above all other surrounding countries, and made her every way the greatest power in the Orient. China gave to Japan letters, art and the knowledge of medicine. The govern-

ment of Japan was modelled on the plan of the Chinese government at an early date. Buddhism came in from Korea in the sixth century, and, reaching first the higher classes, finally took in the masses also. It was three centuries earlier that Japan borrowed her moral code from the Confucian system. Originally she had neither a religion nor a system of ethics of her own.

So much for the past. What of the present and of the future? Times are changed, and Japan is now far ahead of China and Korea. Just as in decorative art she long ago far outstripped her old Chinese masters, so in civilization, in every form of progress, she stands head and shoulders above her neighbors. Is then the old state of things to be completely reversed? Is Japan in a position to do more for China than China did for her ages ago? Will China go to Japan for civilization and for religion? Hardly. It would be too much to expect that Japan's development and progress, thorough and rapid as they have been, should at once place her in the ascendancy. Her warmest friends will hardly claim for her so commanding a position. China did not go to Japan for her navy. When she decides to build railroads and telegraph lines, she will not rely upon Japan for help.

But having granted that Japan has not and cannot have a controlling influence over China, it would be a great mistake to assume that she has little or no influence at all; that what takes place in Japan can have no bearing upon what is to take place in China. The two countries not only lie near together, but are so closely connected in every way that they must necessarily affect each other. Until recent times China has been far removed from the influences of our western civilization; and if they have reached her at all, it has been at arm's length; but now Japan is bringing this civilization right to her door. It is consequently becoming more and more manifest every day that China cannot hold out much longer. She must soon give way to the combined influences of western countries and her nearest neighbor. In the same way, as Japan becomes Christian in her religion, she will carry her influence to China.

CHRISTIANITY IN JAPAN INTENSELY MISSIONARY.

The type of Christianity now growing up in Japan is *intensely missionary*. In almost every individual church the members combine, either with or without regular organization, to carry the gospel to their unconverted friends and neighbors. Many of the churches have regular preaching places in localities lying outside their own congregational limits. Already numerous home missionary boards and societies have been organized and are in full operation. This missionary spirit must soon make itself felt abroad. Indeed, attempts have been made already to organize foreign missionary societies, but they have failed because of the great pressure upon the church from the necessities of the work at home; and no doubt this will be the case for many years to come. The Japanese church will be so much occupied with the work at home that it cannot give much attention to foreign work. It is probably true also that, in case Japanese missionaries should be sent to China, their influence would not be so great as that of missionaries coming from countries that have been Christian for a longer time; but it cannot be doubted for a moment that, if Japan should become thoroughly Christianized, the fact would have a great influence in favor of Christianity in China. The mere fact that a great nation like Japan should become practically a Christian nation as a result of missionary effort would prove a great stimulus both to the churches at home and to those laboring in other fields. It would encourage them to undertake with renewed faith and assurance of success larger and still more difficult fields.

If, therefore, the church can throw a strong force into Japan, so that the work may go forward rapidly and be so far completed in the course of the next twenty years as to need no further help from the outside, it will be a great step toward the evangelization of China. Funds and forces now being expended in the former can be used in the latter field. God has set before the church in Christian lands an open door such as has rarely, if ever, been seen since the days of the apostles. Thirty-seven

millions of people in Japan are stretching out their hands to us and crying to us for the gospel of salvation. The facilities for travel are now so good and rates so much reduced that there no longer remains any excuse for refusing to answer the appeal.

CONTRAST BETWEEN MISSIONS IN CHINA
AND IN JAPAN.

But when this work is accomplished we shall have only begun to enter the open door. China will not, if we may judge from the past, yield so readily. Humanly speaking, the conquest of Japan for Christ is easy. Our labors there have been and are being now so abundantly blessed, the call for the gospel is so general and so urgent all through the country, that we are led to hope for great things in the near future. But in China the problem is a more difficult one. There we find a people numbering almost four hundred millions—more than ten times the population of Japan—a nation hoary with age, whose empire was flourishing when our ancestors were yet barbarians; the mother of letters, art and civilization, so far as the East is concerned, and even to the present day the most independent in spirit and the most exclusive of all Oriental peoples.

Manifestly the evangelization of such a country is a task far more difficult in every way than that of a country like Japan. The work of the missionary in Japan has no doubt many features in common with the work in China. In either field it is the preaching of the same gospel to men under the power of the same fallen human nature and influenced to a great extent by the same prejudices and the same superstitions.

But it is the points of contrast that strike us most forcibly. Perhaps it may be well to look for a moment at these contrasts. In Japan the missionary is simply overwhelmed with opportunities for preaching the gospel, both to individuals and to crowds of willing hearers. He does not have to wait nor to seek for work; it is already at hand, and in such abundance that he hardly knows where to begin nor where to leave off. Inquirers press upon him from every quarter, and if he has a good knowledge of the language and is otherwise well furnished for the work he need hardly stir from his door.

There is no necessity for renting chapels and preaching in them two or three times a day, as many of our missionaries in China do. In Japan the people seek the missionary; in China the missionary must seek the people. Then, again, the desire on the part of the Japanese to learn the English language brings the missionary into contact with many of the more intelligent and higher classes. The young people crowd our mission schools to overflowing, and are usually glad to take instruction in the Bible in order to get instruction in English. They come to our houses and beg us to teach them out of school hours, so that we have every opportunity to become acquainted with them and to bring Christianity to their attention. And along with this rage for English there is a mania for everything western. Our manners and customs, and even our dress, are carefully studied and imitated. The people are also accessible in their homes. There is no difficulty in meeting them socially. They visit us and we are expected to visit them in return. This state of things does not exist in China. There foreigners and everything pertaining to them are objects of dislike and contempt.

The conditions of work in Japan being more favorable than in China, it is not surprising that results are realized more rapidly in the former than in the latter. In Japan the proportion of seed falling in good ground is large. The man who gives himself earnestly and faithfully to the work will soon have the satisfaction of seeing it prosper in his hands. This is true both of educational and evangelistic work. But will the Japanese type of Christianity be as permanent as the Chinese? Are not the Japanese changeable and unduly fond of that which is new? Such questions will receive different answers from different people. Perhaps the balance may be in favor of the Chinese. But the Japanese are far from being as unstable in character as some suppose. History shows them to have been conservative in the highest degree, and the probability is that, when the wave of reform that is now sweeping over the country has run its course, the people will settle down into a life of steady and growing prosperity, in which the church will have its share.

But in thus contrasting the work in Japan and China, I would not emphasize the importance of the one at the expense of the other, nor do I overlook for a moment the great work that has been, and is now being, done by our missionaries in China. All honor to that noble band of men and women, who have labored on in the face of difficulties and discouragements such as are unknown to the missionary in Japan! The fact upon which I would lay stress is that the work in China and Japan is one work, and that the thorough Christianization of Japan will greatly hasten the day when China too shall become Christian.

As early as 1642 the Dutch commenced evangelistic efforts in Ceylon; but among Protestant nations the Danes have the honor of first conveying the gospel to the races of India.—*Protestant Missions in India.*

THE "AN TING" HOSPITAL AND MEDICAL MISSION IN PEKING.

We have received the following report from Doctors B. C. Atterbury and George Yardly Taylor of their medical work, and of the evangelistic work in connection with it, for the last mission year, from August, 1886, to August, 1887:

THE "AN TING" HOSPITAL.

"Hospital of Tranquillity," so called from its situation near the gate of that name in the northeast corner of the city. It was through this gate that the English marched when they entered Peking in 1860.

The past year has been another twelve months busy with building and other lines of work. The "Douw Pavilion" is completed and makes an attractive building, well adapted for the object intended. We trust that in our next report it will be possible to note the arrival of the lady physician to take up energetically the work which it is hoped this pavilion will accomplish for women.

Dr. Taylor, who arrived in March last, was heartily welcomed and at present is chiefly engaged in wrestling with the mysteries of the Chinese language.

MEDICAL WORK.

The following is the monthly number of visits of patients at both the hospital and outside dispensaries:

August,	891	March,	1,843
September,	1,065	April,	1,520
October,	972	May,	1,668
November,	1,268	June,	1,479
December,	1,564	July,	1,611
January,	1,000		
February,	1,394	Total,	16,275

Among the number of patients there were but few deserving of special notice, the majority being such diseases as are ordinarily met with in dispensary practice in any large city at home.

Into the hospital wards 113 patients have been received. These, with but three or four exceptions, have been surgical cases, pressure of other duties making it inexpedient to admit others.

As a step toward establishing some dispensaries in the villages near Peking, Dr. Taylor has recently commenced a weekly clinic at the temple where some of our missionaries are spending the summer. In time this should have a considerable attendance.

The "Opium Refuge" has been open during most of the year. In this time 105 patients have been admitted. It is impossible to keep track of all these reformed smokers after they leave us. Perhaps half or more in time relapse into the old habit again. Enough positive cures, however, are known to well repay the care necessary in looking after this class of patients. Heretofore it has been the custom to receive any one into the "refuge" willing to provide his own food, and who could find some respectable shopkeeper, or man of standing, to guarantee his sincerity. But still further precautions in the future should lessen somewhat the percentage of failures.

The line of treatment pursued has been to give tonics and a little morphine the first two or three nights, in case the patient is very restless.

A sad feature is to meet with so many who have acquired the opium habit in the hope of curing or ameliorating some disease. At the time of treatment these certainly are sincere in their efforts to reform. Returning, however, to their often quite distant homes, the old pains and ailments come back; the ignorant native doctor can do nothing, and the sufferer is driven to recommence a habit which affords at least some temporary relief and quiet.

In our own country the use of the various preparations of opium for relieving pain, stopping harassing cough, or giving relief in gastric troubles, is so general that we can sympathize

with those who, without other means of relief, yield to this insidious habit.

EVANGELISTIC WORK.

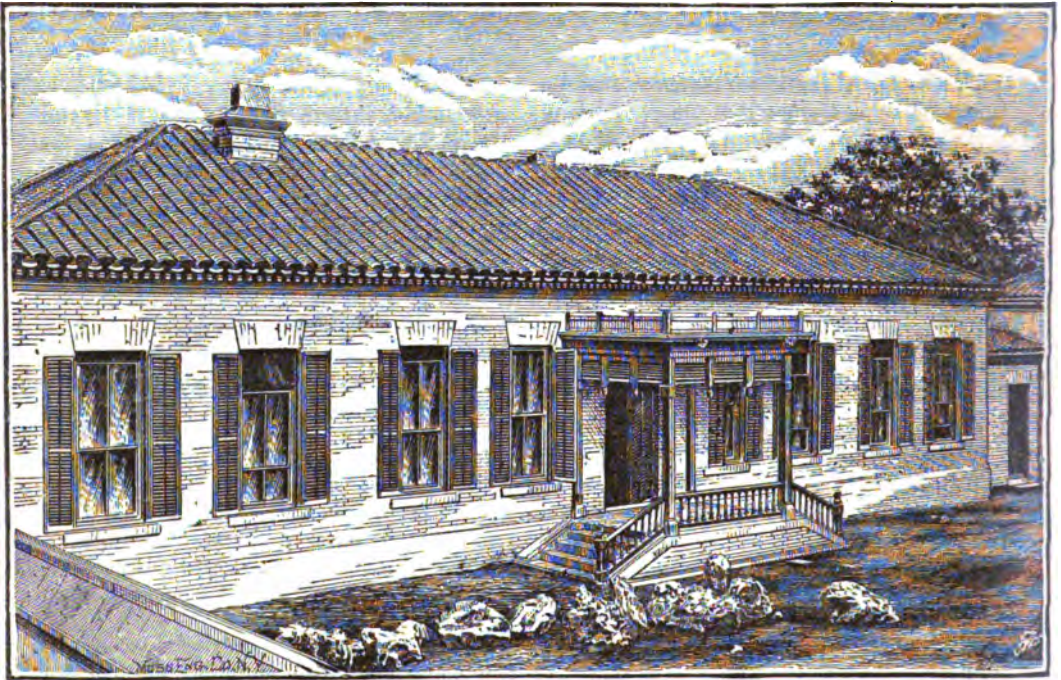
In this connection must be noticed the formation of the Second Presbyterian Church of Peking. On account of the distance from our domestic chapel at the "Hou Mên," it was thought best last fall to start an offshoot from the parent stem on the hospital grounds. One of the native assistants was chosen as acting pastor, with three of the native Christians to serve as elders. The membership at present is 23—not a large number, but the encourage-

Two of the medical students have made tours in the country, each accompanied by a native helper. They took medicines with them, and thus made opportunities for selling a book or saying a word, where it might otherwise have been impossible to gain a hearing.

MEDICAL STUDENTS.

It may be interesting to some of the readers of this report to become somewhat better acquainted with our four medical students. We take pleasure in introducing them.

First comes Mr. Wang Hou Fêng. He is a stout, good-looking Manchu, about 36 years



THE DOUW AND BAKEWELL PAVILIONS.

ments for future growth are good. One of the interesting features of the movement is that the contributions of the Chinese pay the preacher's salary. This is the first church in Peking to be so organized without foreign officers.

The patients before coming into the dispensary are expected to sit in the chapel, where there is some one to talk to them on religious subjects; thus, nolens volens some ideas about the errors of idolatry and the truth of Christianity are acquired. Sunday afternoon the Sunday-school is held, and to both this and the morning service outsiders are attracted, partly, of course, from curiosity to hear the singing and the, to them, wonderful organ.

old. One of the first to join our church twelve years ago, he has during this time steadfastly withstood the opposition of friends and relatives, who taunt him with having left the religion of his fathers and joined in with the "foreign devils." This opposition has not been slight, and in his case has been especially hard to bear, since his family have a very good position in the city.

Another assistant is Yu Lin. He is quite a musical genius, and long before he could play on any instrument he would go from one missionary to another, finding out all possible about music. In time he became able to play on the organ with some degree of skill,

and is now organist at the Church of England mission. Since his becoming a Christian, however, life has been far from being a mere musical dream with him. Being a Manchu, he must serve as a soldier of the emperor, and his diligence in drill secured for him a good chance of promotion and increased pay. But some of his comrades, finding out that he belonged to the "Jesus religion," thought it a splendid joke every time he appeared on the drill-ground to cry out, "Yeh-su lai la," which means "Jesus has come." Soon the whole regiment took up the cry, and this was the greeting from 600 men which always awaited the young fellow.

Finally the disturbance became so great that the head officers of the regiment told him he must give up his position, since it was impossible to have order while he was around.

The third student is called Tsun Shih Ming. He is a good, steady man from the country, who promises to be very useful in time when he returns to his native village and devotes himself to the healing art in connection with station work.

The remaining two students, Hsu Pin and Tê Tung, are from our boys' school, and we have known and trusted them for years.

Three other students also entered the class a year ago. Of these one has been sick, but expects to re-enter in the fall. Another has died, and the third, obedient to a custom as inexorable as the laws of the Medes and the Persians, was compelled to return home by his parents, who announced that they had chosen a wife for him.

The loss of the one who died, Wan Ch'uan by name, was a serious blow to the station. He was really a lovely Christian young man, of fine appearance, a good singer and diligent student.

The medical lectures are in Chinese, and some of the text-books used are those translated by Dr. Kerr, of Canton. The studies during the past year have been anatomy, practice, skin diseases, surgery, physics and universal history. Without the students first learning some other language beside their own, it will be practically impossible to give them a thorough knowledge of their profession in all its collateral branches of pathology, histology and bacteriology, nor can they otherwise keep abreast of the advances which are being constantly made in the various departments of medicine. But at present it is possible for but a very few doctors in China to get hold of suitable students who know English, German or French. We must for some time at least be contented with doing the best

in our power with such material as we have. Indeed, there is no need for discouragement on this account, for even with limited advantages these young men can be made most useful to their countrymen and to Christianity.

After giving a tabulated report of the cases received into the hospital for the year, the following notes are added in which many side-lights are thrown on various departments of missionary labor, and on the life of the Chinese:

NOTES.

Bastinado.—One of the patients mentioned in the preceding table as having been punished by the bastinado is a eunuch in the emperor's palace. This man, while rowing the emperor on the lake one day, allowed the boat to strike against a bridge under which they were passing. The carelessness made the chief eunuch so angry that he ordered the boatman to be severely beaten. As a consequence of this, quite a piece of the fleshy portion of the thigh sloughed off.

These people, although serving in kings' palaces, have a hard time, since the Mohammedan official over them has a most ungovernable temper. Several times the victims of his rage have come to the dispensary to get their wounds dressed.

Suicides.—The number of suicides in Peking is very large, swallowing a strong extract of opium being the favorite way of shuffling off this mortal coil. Some who are more daring use a knife and stab themselves in the abdomen, performing what the Japanese call *hari kari*. The friends of two men who had thus tried to kill themselves applied at the hospital for assistance. In one case the reason given for the act was that it was done to spite a relative who would not lend the man some money. The anticipated pleasure of having his spirit come back and annoy the niggardly relative was a sufficient inducement to cause this self-murder.

Possession by Demons and Animals.—This opens up a large topic of the greatest interest to students of folk lore. The Chinese implicitly believe that demons and animals take up their abode in the body, and by their presence cause good or bad luck, according to their treatment.

The five animals which are the most often alluded to in this connection are the hedgehog, weasel, fox, snake and rat. Persons possessed by one of these are supposed to have extraordinary power in revealing future events, curing diseases or telling lucky days and numbers. Why these animals in particular have been

chosen is very curious, but the Chinese say it is because they have discovered the secret of long life, and having this can do everything else.

One patient who comes to the dispensary very often complains of having a man inside of him who keeps up a perpetual conversation, which after a while seems to grow monotonous. A strong cathartic has the effect of keeping the intruder quiet for a few days. He soon, however, commences to make a disturbance again, and the dose must be repeated. Though the patient never is able to tell what the "inner man" is talking about, he boldly insists that he is in him.

Insanity.—The condition of the insane forms a sad picture in Chinese life. This class, though of course not so numerous as in other countries, where the conditions of life are more exacting and wearing, still are very numerous. Such are a terrible burden to their friends, who in many cases are poor people living in only one or two small rooms. Under such conditions a maniac in the family is anything but a pleasant addition to the circle.

One case seen some time ago was so bad that the patient had to be tied by both hands and feet, and seemed to be in a boiling rage to get hold of some one to injure or kill. When such do commit murder no plea of insanity is allowed in Chinese courts of justice, and they must suffer decapitation as well as any other murderer. In fact, the impression that being somewhat cranky is an excuse for committing crime has not as yet taken root in the Chinese mind. Their mode of dealing with insane criminals may often be no more cruel to the offender than our own custom of allowing so many on making this plea to escape their just deserts is unjust to society at large. Fortunately many cases of insanity seen in Pekin are of a less violent nature, the man contenting himself with holding imaginary conversations with different individuals, or insisting on sitting in one place and not eating or drinking anything. To establish asylums for this class of people is one of the many innovations which the spread of Christianity will effect.

Condition of the Poor.—If anti-poverty societies are needed anywhere, Pekin seems to be one of the very first places where they should be started. The number of beggars and the amount of suffering among the poor are simply appalling. No beggars anywhere can compare with those here in their efforts to gain sympathy and a few cash. In the coldest days of winter some of them can be seen, often small children,

sitting on some of the thoroughfares, with literally scarcely a rag on them. It is said that they rub on the skin some preparation of arsenic, thus deadening somewhat their sufferings from the cold. This, however, judging from the way their teeth chatter and their bodies tremble, can hardly take the place of warm clothing and a comfortable fire. The professional beggar of course deserves but little sympathy, but there are many who are too feeble to work, and could find nothing were they as strong as Samson. In such a populous country, for every vacant place there are many applicants. Imagine a man in New York bringing up his family, paying room rent and all other household expenses out of wages which often average not more than one dollar and a half to two dollars a month. For such a one to be sick one day means no food the next, and nothing can be saved for a rainy day.

These beggars are all under the control of regularly-appointed headmen, who are responsible for the behavior of those under them. Many shopkeepers and others give a monthly bribe to these leaders, who then guarantee them freedom from all annoyance.

Contributions received for Building and General Expenses of the Hospital, from August 1, 1886, to August 1, 1887.

James Stokes, Esq., building fund, .	\$300 00
A. M. Dodge, Esq., student and free bed, ...	100 00
W. E. Truesdell, Esq., ...	25 00
Mrs. M. C. Cobb, free bed, ...	40 00
Park Presbyterian Sabbath-school, New York, free bed, ...	40 00
W. S. Stryker, Esq., student and free bed, ...	100 00
E. F. Partridge, Esq., free bed, ...	40 00
Rev. W. W. Atterbury, ...	100 00
W. C. Wallace, Esq., ...	100 00

One or two amounts have been paid into the treasury of the Presbyterian Board of Foreign Missions, but have not been forwarded to Pekin in time for this report.

A pavilion accommodating ten or twelve patients, male or female, can be built for \$2500; a scholarship in the medical school costs \$60, and a free bed \$40.

Contributions may be sent to Rev. A. P. Atterbury, 117 West Eighty-seventh Street, New York, or to Treasurer Board of Foreign Missions, 28 Centre Street. If money is sent to the latter address, the purpose for which it is intended must be stated fully, in order to save trouble.

GENERAL ARTICLES.

BOLIVIA.

Bolivia, one of the republics of South America, derives its name from Bolivar, the hero of South American independence. It was organized in 1825 from the provinces of upper Peru. It comprises an area of about 500,000 square miles, and extends from 10° to 23° south latitude, and from 58° to 71° west longitude. As a result of the war with Chili in 1880 Bolivia ceded all her coast territory, comprising some 29,000 square miles, to that adjacent republic. In its western and central parts the country is mountainous, but toward Brazil, its eastern boundary, there are extensive low-lying plains. No less than five separate mountain systems penetrate its territory from northwest to south, and enclose several elevated plateaus. One of the most notable features of its physical geography is the water system of these elevated plains or basins, which has no outlet to the sea, but empties its rivers into inland lakes or into swamps or dried-up salt fields, where rapid evaporation maintains the balance of the water supply.

Bolivia contains the most elevated tableland on the globe, with the exception of that of Thibet. It is rich in agricultural and grazing products, and supports a large population gathered into cities, towns and villages. Lake Titicaca, the largest of the mountain lakes, occupies the northern extremity of this elevated plateau. It is 12,600 feet above the level of the sea, and covers an area of 3220 square miles, being fourteen times greater than that covered by Lake Geneva. Although the little republic lies for the most part within the tropical zone, its great elevation modifies both its climate and its productions. The inhabitants reckon three climatic regions—the *puno*, which is elevated and cold, and where the atmosphere is so rare as to render breathing difficult; the *paramo*, occupying the slopes of the eastern Cordillera, which is more temperate, and where the grains and fruits

of the temperate zone abound; and the *yungas*, or valleys, which have all the characteristics of the torrid zone, such as intense heat and prolific vegetation.

Bolivia is said to be rich in minerals, such as gold, silver, copper, coal and iron. Silver constitutes two-thirds of its exports. Its mining interests, however, are far from flourishing, the antiquated methods in use being entirely inadequate. It is believed that skill and capital, judiciously applied, would be richly repaid in developing the mineral wealth of the country.

The form of government is modelled after that of the United States, the executive power being vested in a president, elected every four years, and the legislative, in a congress composed of a senate and house of representatives.

THE POPULATION.

In 1825, when independence was declared, the population did not exceed 979,000. To-day it is fully 2,000,000. The inhabitants are mainly of three different classes—(1) Indians of various tribes, (2) Creoles of Spanish descent, and (3) Mestizos or mixed races. Of these the chief are the Cholos, descendants of European and Indian parents, and the Zambos, a mixture of European and negro blood. The Indians constitute about three-fourths of the population. The most numerous of the tribes are the *Quichua* and *Aymara*, or Inca Indians, who are regarded as civilized, having come into close contact with the Spanish invaders. Both these tribes, however, give evidence of the subjection under which they were so long held by their conquerors. They are mild in character, but sadly lacking in energy and enterprise. There are also those who are counted half civilized, who still retain some marks of the civilization introduced by the Jesuits in the seventeenth century, although adhering also to some of the customs of savage life. To these must be added several tribes of nomadic or wild Indians who live in the western lowlands,

and regard with supreme contempt those who have yielded to the influence of civilization. A sprinkling of foreigners, mostly Italians, Spaniards and French, is also to be found in the main centres of population.

RELIGIOUS CONDITION.

It is needless to say that Bolivia, like all South American countries, has long been subjected to the religious despotism of the Roman Catholic Church. The Spanish occupation settled that question so completely that religious bondage still abides, though civil liberty reigns. A recent number of the *Record*, published by the venerable Rev. Dr. Trumbull, of Valparaiso, Chili, in speaking of Peru and Bolivia, says:

The day of the redemption of these republics from the thralldom of ignorance and error touching the gospel seems far distant. Every expectation that is raised recedes like the mirage of their deserts. Millions sit in darkness, some civilized and luxurious, some half civilized, some quite barbarous, but all without any worthy knowledge of the gospel, without any knowledge at all of the Holy Scriptures, and without any thorough education of the people that deserves the name; while still the years pass without even an attempt being made by any one to reach them in order to evangelize them. The extremest forms of idolatrous practice may be seen in the churches of their inland towns and villages. People there are without God and without hope. So-called Christian ceremonies are really orgies of dissipation, revels, instead of acts of devotion, feasts, not of piety but of intemperance. This is the condition religiously of dwellers on the northern shores and in the inland towns of the coast; and, in spite of any feeble calls we utter on their behalf, the streams of Christian interest and attention flow past them indifferently, if not indignantly. As missionary fields they are neglected, not sown, not irrigated, but positively shunned.

There is to-day no Protestant missionary in Bolivia. Years ago the pioneer South American missionary, Captain Allen S. Gardiner, secured the consent of the Bolivian government to establish a mission among the Indians of Granchaco; but after the ground had been actually occupied, his efforts were defeated by a political revolution. The efforts of a few Bible colporteurs

and an occasional visit of a preacher from the Methodist mission in Argentina constitute the sum total of active Protestant missionary work carried on in Bolivia to-day; and yet the country is open to effort in this direction as never before. The attitude of the present government toward Romish pretension and arrogance is evident from the following paragraphs of a speech recently delivered by the minister of public worship in the Bolivian congress, and translated for this magazine:

The bishop of La Paz has failed in his duties, and has made himself subject to public censure and punishment. The minister of worship feels ashamed for the honor of the country to mention before congress the doings of said bishop. If he and his clergy persist in their acts, the government will be obliged not only to withhold their income, but also remove them from their episcopal functions. The Bolivian clergy, with rarest exceptions, are completely demoralized. The government will use all its prerogatives and power to call them to order. As a consequence of this pitiable condition of the church, it will become necessary to grant absolute freedom in religious beliefs. This liberty is productive of morality and good habits, as happens in the United States of America and other advanced countries. Let every religious sect come, whatever they may be called—Catholics, Mohammedans, Protestants or Quakers. This condition of things is necessary for the great struggle to secure the highest development and progress. To-day there are no more threatenings which can terrify the human conscience. The inquisition, the slow fires, the martyrdom, nay, even jesuitical perfidy, has passed away with the times of fanaticism and barbarism. While the government looks with contempt as on matters antediluvian upon the aggressive attitude of the bishop of La Paz endeavoring to sustain with signatures and protests the errors and misdoings of a diocesan, it is determined, however, that said prelate shall be punished for his disobedience and blank failure to recognize the requirements which the national concordat demands.

Would that the Presbyterian Church could rise in her might and enter this open door! While this does not seem possible with our present resources, it is gratifying to report that arrangements have just been

completed for the establishing of a school at La Paz, the capital of Bolivia, on the plan of our Instituto Internacional in Santiago, Chili. The enterprise is to be managed by a board of instruction, composed of Bolivian gentlemen who are financially responsible for its support. On the basis of a contract entered into by that Board with two of our missionaries in Chili, the Board of Foreign Missions was to recommend two teachers for the school. This has been done, and two well-approved men, one of them married and an ordained minister of our church, expect to sail for Bolivia early in the new year. The contract also provides for the transfer of the school to our missionaries at the end of four years, should they desire it, on the payment to the board of instruction of the original outlay for equipment. May the day speedily come when provision shall be made not only for Christian education in that sorely-tried republic, but for the wide-spread dissemination of the written word and the stated preaching of the gospel!

ON LETTING DOWN.

RÉV. GEORGE E. POST, M.D., BEIRUT, SYRIA.

There have not been wanting in all ages of the church Christians who, discouraged by the slow progress of the gospel owing to its high standard of doctrine and morals, have been willing to *let down* some of the requirements of our divine system, in the hope that men will thus be won to the church, where they will be gradually brought up to the perfect standard of doctrine and practice. They even fancy that they find a warrant for this course in the words of St. Paul, "I am made all things to all men, that I might by all means save some."

Such a spirit led the early church to admit some of the doctrines and ceremonies of idolatry. The well-known result was, not the gradual abandonment of these doctrines and ceremonies, but the corruption of the church, and the schisms which weakened it and finally led to the subjugation of its eastern and southern divisions to Mohammedanism.

Such a spirit has preserved in some Protestant churches the seed of ritualism and hierarchy, which have produced a crop of thorns which threaten to choke the good seed of the word.

The Romish missionaries in India pursued a similar policy with regard to caste, and their converts in that land still retain this most un-Christian institution.

A very few Protestant missionaries have advocated a similar course, and a considerable number of native converts and half-converts have urged the letting down of the standard of doctrine and practice, in order to popularize the gospel in heathen and Mohammedan lands. Among other proposals has been that of schools, hospitals and asylums of a non-religious character. As the constituencies appealed to to support these institutions are Christian, and benevolent, and desire to spread the gospel in heathen and Mohammedan lands, they are led to believe that the schemes proposed have advantages over the ordinary method of institutions thoroughly imbued with an evangelistic spirit. That these schemes have no such advantages appears from the following considerations:

1. Asiatics and Africans respect conviction and earnestness. They are in their own way religious, and they respect religious character in others. If they really believe that a man has no religion, or does not care for what he has, they despise him.

2. No Asiatic can be brought to believe that any one who does these beneficent acts can do them with any motive less than a *religious* or a *political* one. If they think that his motive is political they are suspicious and jealous. If religious, and they think that he is trying to conceal it, they laugh at his simplicity in supposing that he has succeeded in deceiving them, and feel contempt for his cowardice and duplicity.

3. All the ends supposed to be attainable by this tortuous and indirect method of fighting without a flag, or under false colors, are better attained by a frank "hanging of the banner on the outer wall."

The influence of missionary work is of two

kinds, *direct* and *indirect*. No one expects to do much good by his *direct* labor on any line. He can at best reach only a few persons, and much of his labor with them is lost. It is by the *indirect* results of his labor that a nation is evangelized. But the strength of an induced current of electricity is in proportion to the strength of the primary current. If a school or hospital or asylum or church is conducted on straightout principles of Christianity, the full advantages of our religion are exhibited. The heathen are attracted by the spectacle, or shamed by it, into an attempt to imitate it, as far as possible, in a way not to compromise their own system. At this stage Christians are sometimes asked to help them. But if they do, they simply use their resources in letting down the very standard which has drawn the heathen up. It is certainly better to maintain the standard when it has begun to exercise its influence. The higher the model the greater the elevating influence. "And I, if I be *lifted up*, will draw all men unto me."

Let the heathen support schools and other institutions with an equivocal basis, but let Christians support out-and-out Christian models. There is no more reason for letting down *doctrine* than for letting down *morals*, and there are as good arguments for the latter as for the former. In fact, the latter follow from the former. Teach the thing that has made the heathen what they are, and they will remain what they are.

4. There is more danger of the thoroughly Christian institutions being lowered by Christians supporting institutions which in any way countenance heathen or Mohammedan doctrine, than there is hope that the natives will be placed by them on middle ground favorable to their ultimate reception of Christianity.

In a word, "honesty is the best policy" in missions as well as any other business of life.

RELIGIOUS CHANGES IN BRAZIL.

REV. DONALD M'LARAN, OF CAMPANHA.

Campanha is one of the largest cities in the southern part of the extensive province of Minas Geraes. Twenty years ago it was also

one of the most devout in its adherence to the Roman Catholic Church, the religion of the state. Fourteen years ago a Protestant minister, who was passing through the place, though he made no attempt to hold a service, was stoned out of town by an angry mob, and left for dead by the wayside.

That public opinion has undergone a great change is proven by the fact that for the past four years, in which the Rev. E. Carlos Pereira has been stationed there, there has not been the slightest forcible opposition to his preaching the word of God. His church already numbers fourteen members, and an abundant harvest may be expected in the future.

The nature and extent of this change is reported by a Brazilian gentleman, a member of the Presbyterian church of Caldas, who was brought up in Campanha, and is intimately acquainted with all its best families. On a recent visit, after many years absence, during which he himself had embraced the gospel, he had expected to find the same spirit as of old. To his great surprise, however, none of his old acquaintances retained their faith in Romanism. But one man of importance, the county judge, was a sincere believer. The others were indifferent or openly skeptical. Making inquiry concerning one of the most prominent families in the town, consisting of four brothers, all occupying conspicuous and influential positions, he asked, "Have the B——s also lost faith in Rome?"

"Every one of them," was the reply. "I have known them since we were all boys together, and they freely confess that their attendance on mass and other religious services is hypocritical, kept up for political effect and to please their old mother."

"And the women—how is it with them?"

"Oh, the older ones are still sincere, but the present generation goes to mass simply to display its fine clothes and flirt with the young men. I assure you that faith in Romanism is dead in Campanha."

An incident in missionary experience strikingly confirms this testimony. The missionary was passing the night at Tres Coracoes, the terminus of the railroad, fourteen miles from

Campanha. Arriving at the hotel breakfastable a little late, the only other guest had already commenced his meal. The landlady, who has shown much interest in the gospel, but who still retains many Romish notions, had been remonstrating with her Brazilian guest for eating meat. It was Thursday of holy week. On the entrance of the missionary she laughingly remarked to the other, "Here you have a companion."

"Why, how is that?"

"You are both Protestants."

"I a Protestant? Not a bit of it," was the reply.

Then, to explain his seeming rudeness, he talked quite freely of the state of religious belief in his native town, Campanha. He was a young man, of perhaps thirty years, a doctor of prominence, and a member of one of the leading families, and a cousin of the representative of the district in the national House of Deputies—a noble-looking fellow, who showed his old Roman blood, and whose bearing would command attention anywhere. With a frankness that carried conviction of the sincerity of his statements, he spoke of his own materialism—the result of his scientific studies. It was impossible for him longer to believe that a wafer could be transformed by the priest into flesh and blood, and so with other dogmas of Rome. But alas, all belief in the supernatural had gone down in the wreck of the only religion he knew. It had not been, however, without a struggle. He had sought out all the answers that Rome has to offer to scientific objection. "But," said he, "the more I read the more I saw how utterly irreconcilable is all religious belief with the teachings of science." After the failure of this honest effort he had naturally drifted into the rampant positivism of the national universities. But he made no attempt to lead others into rationalism. He rather rejoiced that they could maintain a faith no longer possible to himself, and he added, "I do not like to think on these subjects any more. I keep them out of mind as much as possible. I long since determined to discuss religion with no one. To-day I have been surprised into talking so freely to a stranger. But then I am not discussing; I am

simply telling you the actual state of society more truthfully than most men would in speaking with a foreigner and a Protestant. There is not a single man in Campanha, save my uncle, who is a sincere Romanist." And he repeated the statement with emphasis—the more remarkable that he made no exception of two others of his uncles, two of the five Romish priests, whom the city still supports, all natives of Campanha, by the way. "When I am at home," he continued, "I go to mass and keep up an outward observance for my dear mother's sake. It would break her heart if she knew my state of mind." His testimony as to the irreligion of the younger women was the same as that already given.

Those who object to sending missionaries to Roman Catholic countries should realize that Brazil is fast ceasing to be Catholic, irrespective of any effort of the Christian Church. The indifference and infidelity which have already taken possession of the most progressive of her citizens is a far worse foe of the gospel than the superstitions and errors of Rome; that is, it is far easier for the pure gospel to reach those who still retain a religious belief, even though a very degraded one.

PIETY FOR MISSION WORK.

REV. JONATHAN EDWARDS, D.D.

It looks a little as if the church were now awaking to her proper duty on behalf of the heathen. If this be so, if we are setting out resolutely for the conversion of the world to the faith of Christ, if we purpose to give our money by the million not only this year but every year for its accomplishment, it may be well for us to look into the piety of our motives. Not every missionary impulse is pure and spiritual. Not all mission work is for the glory of God. Much may be mere churchly zeal or emulation, or may be mere philanthropy. When David had prepared the plan and the materials for building the temple, and would secure the active interest of the princes of Israel in the work, he commanded them, "Now set your heart and your soul to seek the Lord your God" (1 Chron. 22:19). This is always the best preparation for success in large

and special labors for God. Now the work which we propose, or, rather, which the providence of God proposes to us to undertake for him, is both great and special. There are, it is estimated, 1,000,000,000 of heathen who are to be evangelized. It is very certain that God both desires and designs that they shall be. He is committed to it alike by promise and by prophecy. His providence in preparing the way seems not only to render it probable, but to bring the event near. It will be an honor, a privilege, a joy, a crown, to be "workers together with God" in bringing it about.

That the church is well able, so far as men, women and money are concerned, to carry forward the work of foreign missions on the scale proposed, need not be argued. Whether she has piety of the kind and amount requisite is not so clear. There must be, first, clearer, better views of Christ and closer relations to him. It is not enough to know *about* him, even though this may give us a philosophical estimate of Christ or a sentimental interest in him. We must **KNOW HIM**. This was the prayer of the apostle Paul, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." We must know the glorious mystery of his person, the infinite merit of his work, the transcendent self-sacrifice of his love, the excellence of his glory. This was the knowledge that flashed so suddenly into the mind of the apostle Thomas as he looked upon his risen Lord, and with glad, adoring wonder exclaimed, "My Lord and my God!" This is what the piety of our times seems to lack—what the theologians call the appropriating act of faith. This is what enables us to sing such hymns as "Jesus, I love thy charming name!" This gives power to our prayers as we argue our cause before the throne "for Jesus' sake." This gives us hearty and habitual consecration to Christ. And this makes missionary labor attractive and missionary offerings a privilege.

Second. Our views of sin are inadequate. We judge of it too much by its looks, by its offensiveness to good taste and propriety, by its grossness, meanness, vileness, fiendishness. And even as thus judged "it is an exceeding evil and bitter thing." It is the monopoly and

the ruin of our nature. It is the condemnation of our race. The sinner is a convict in the government of God—and such, alas! were we. But all this is not enough. Sin is to be estimated by a spiritual standard and in the light of the cross. And when thus seen, it is oh! "exceeding sinful." The greatest of sins is unbelief, and this, too, is the evil principle in all that disgraces and endangers the sinner. All that shocks and sickens us in the character and the condition of the heathen is that they are Christless, "concluded in unbelief." And this view of ourselves and of our own spiritual history not only deepens our penitence, but moves us to prayer, to offerings, to missions, that the heathen may be rescued as "brands from the burning."

Third. Our sense of responsibility is defective. It is vague, impersonal, and amounts to little more than a gentle party spirit moving us to keep step with the march of the church. What it ought to be is illustrated in the case of the prophet Isaiah. He had a vision of the glory of Christ—a deep sense of sinfulness—a precious experience of forgiven sin—to all which our profession of religion corresponds. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." That is Christian responsibility—a personal, prompt, uncalculating acceptance of the missionary calling; a brave, definite pledge to see that the work is done!

At the beginning of our civil war a sudden spontaneous impulse of patriotism so thrilled our northern states that its movement has been styled *The Uprising of a Great People*. Similarly, a becoming "zeal of God" ought to produce the *uprising of a great church*.

And then we should realize that the uprising of the Church of Christ—as in our worshipping congregations—is the signal for that swelling doxology begun by "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ,"
AND THEN THE BENEDICTION!

THE MEDICAL MISSIONARY.

The widespread interest in medical missions, and the increasing disposition on the

part of young men and women to consecrate themselves to this department of the modern missionary enterprise, make it of the first importance that all should be well informed as to the nature of the work and the qualifications it requires. The two well-defined and yet correlated sides of the work are so admirably set forth by Dr. Lowe, secretary of the Edinburgh Medical Missionary Society, in his recent book, "Medical Missions, their Place and Power," that we take pleasure in commending the following extract to all interested in the subject:

From a merely humanitarian point of view, and as a purely philanthropic agency, our missionary societies are not called upon to send forth, nor would they be justified in supporting, physicians as such, in charge of hospitals and dispensaries in connection with their missions. It is for the evangelization of the heathen that our missionary societies exist; for this purpose their resources are provided, and for this object only can they be legitimately applied. The sacred solemn trust committed to the directorate of these societies is to discover and employ such agencies only as bear the stamp of the divine approval, embody the spirit of the gospel, and shall most effectually accomplish the object in view. Various evangelistic methods have been employed as auxiliary agencies in connection with the missionary enterprise, and it is as one of these that we advocate medical missions.

The function, *par excellence*, of the medical missionary is that of the evangelist. He claims to be as truly a missionary, in the ecclesiastical sense of the word, as his ministerial brother; both have been educated and trained for the same great work, and both are equally unworthy of the name they bear if they fail to make evangelistic work the grand aim and object of their presence in the mission field. We emphasize this view of the medical missionary's sphere and function. First and foremost must be his missionary qualifications, and from a missionary standpoint the success of his work must be estimated. This is no theoretical view of the medical missionary's position. No true missionary physician would be satisfied with any other, and no missionary society would be justified in sending forth to engage in this ministry a missionary physician whose estimate of his work is lower.

Let us not, however, be misunderstood. While maintaining that the true position and

function of the medical missionary is that of the evangelist, we by no means underestimate the importance of his strictly professional qualifications. In this, as in all other departments of missionary service, the consecration of the very highest attainments is not only desirable, but necessary. Indeed none but men whose professional abilities are above the average should be accepted for this department of service. The circumstances in which the missionary physician may be placed are much more exacting, and necessitate a far greater amount of professional skill and self-reliance, than is the case in this country. Here, when complications and difficulties are met with in practice, the physician may obtain the help of a brother practitioner, who will share with him the responsibility; while there, as a rule, the medical missionary finds himself located where no such help can be obtained. On the contrary, till he shall have trained from among the natives his own assistants he must act as dispenser, dresser and nurse; he must be his own consulting physician and surgeon, and himself be president, committee and officer of the local board of health, architect, master-builder, medical staff, purveyor and general superintendent of his hospital and dispensary. He must be qualified to teach to others the principles and practice of his profession; he must be prepared for all emergencies, not in one but in all departments of his professional work. Probably he will not be long in the field before he will be called upon to treat cases which will tax his skill and self-reliance to the utmost; and these, it must be borne in mind, are the very cases which, from a medical missionary point of view, make their influence felt either for or against the one great object in view—the opening of the door for the proclamation of the gospel message. It is not the cases that require little or no skill in treatment, not the cases which the *hakim*, or native physician, can somehow cure as successfully, perhaps, as the European doctor; but the cases which will pioneer the way for the missionary, and open the fountain of gratitude, and, with God's blessing, prepare the heart to receive God's message of redeeming love, are just such as the skilled hand only can relieve, and the accomplished and thoroughly-trained physician alone can understand and treat. For this department of service, therefore, no ordinary professional qualifications will do; the work demands, and surely it may claim, the consecration of the best talents and the highest accomplishments.

LETTERS FROM THE FIELD.

JAPAN.

THIRTY-FIVE PER CENT. GAIN.

OSAKA, November 4, 1887.

REV. J. P. HEARST:—I have just returned from a meeting of our Naniwa "Chiukai," or presbytery, at Kochi. We had a very pleasant meeting; licensed one man, and attended to our regular business. *We found we had made a gain of thirty-five per cent. during the year.* We always have a great deal of preaching in connection with our meetings of presbytery. I had the pleasure of addressing a very large theatre audience, along with four of the brethren, one afternoon. The people were quiet and attentive during the whole time. I have started a new preaching place here in Osaka. Mr. Sakurai, who was formerly at Odsu, is preaching at the new place, and I preach there also when not employed elsewhere. In order to get hold of the people and get them to come and hear the gospel, I have opened in this new place a Bible class in English on Sunday mornings at nine o'clock. After that is over we can usually retain the same audience for a regular Japanese service, so that if they do not get anything out of the English, they do not get away without something. In the evening we usually have two sermons in Japanese, one by Mr. Sakurai and one by myself when I am in Osaka. On Wednesday evenings we have a meeting where we explain and read to the people the Gospel of Matthew, which is equivalent to two more Japanese sermons. As there are no Christians yet, there cannot be any prayer-meeting.

BUDDHIST PRIESTS FRUSTRATED.

The Buddhist priests, finding that the "Jesus people" had come into their midst, continued their policy of contempt until we had rented a suitable house, made the necessary changes in it, and held a couple of services, when they awakened to the danger of their situation, and began at once a system of persecution against the man who rented us the building. But fortunately for us the Japanese laws recognize the right of a tenant to remain in a house as long as he wishes to do so, provided the rent is paid; so the landlord told the priest he could not dislodge us if he wanted to, and what was more, he would not if he could. Finding no encouragement in that quarter, they changed their

tactics and came to us, and told us that the people of the neighborhood were very much troubled that we had opened a preaching place there, and that they would give us "four or five hundred yen" (yen 500 = \$875 United States gold). I replied that I was not particularly attached to that house, and if they would get us another just as good in that neighborhood and give me the five hundred yen besides, I would be very glad to exchange. "But," said they, "another house in that neighborhood would be just as bad as this one." It was to get us out of the neighborhood that they were willing to pay. I replied that in that case I would remain where I was; besides, the people in the community did not seem to object, so far as I could see. Then they acknowledged that the people did not care, but that they, the priests, wished us out of that place, because we spoiled their business.

I think that Christianity must have begun to hurt Buddhism by this time, or the priests would not have made that offer. It is the first thing of the kind I ever heard of their doing. Now they have taken a new tack and opened a preaching place near ours, in which they preach doctrine as much like Christianity as is possible. They preach the necessity of faith and of works along with the faith, and they even go as far as to preach a doctrine of atonement, a sort of moral atonement theory, so that if it were possible they would deceive the very elect.

SOUTH AMERICA.

LIFE AND WORK AT PANQUEBA.

BOGOTA, November 19, 1887.

REV. J. G. TOUZEAU:—Here we are back again in Bogota, hardly able to say whether glad or sorry. Our work was so interesting we were loth to leave it; yet, as it was only temporary in its nature and the rumors of war had begun to reach us, we felt like getting back to a safe place. In my letter of last summer I briefly described our work and gave some views on the outlook. Perhaps four months of residence have somewhat changed them. Our house was large and well situated for cottage meetings. We were visited by the villagers, our neighbors, also by those who came from other towns, for Panqueba is a health resort. The foreigners were one of the sights, and these curious people usually saw something new in

religion as well as in other things; for if we did nothing else, we generally sang the gospel to them. Most of the work was done at night. Two of the principal men in Panqueba came nearly every evening to take lessons in English, paying for the same by correcting my translation of sermons, etc. Each evening we read in the Bible, sang and prayed, and very often there were others present. Frequently there were earnest talks and questionings over what was read. Sometimes on controverted points I explained as well as I could, or read selections from Ryle. One man showed great interest in us and our teaching, and finally, as he was leaving us and I pressed him to tell me if he were a believer, he told us he desired to join the church, but would come to Bogota, as he feared the fanaticism of his neighbors. He has a Bible and Hodge's "Way of Life," from which I hope he will learn to make an open confession. He is one of the best natives with whom I have come into contact. His interest took the practical form of gifts of food for us and our beasts.

ENCOURAGING OUTCOME.

On the whole our work was encouraging. Formal services were impracticable, first, because of our inability to preach; second, Sunday is market day, and hence like a holiday, and you know what our home services are on the nights following such days; but our informal services and contact have, we feel sure, left a visible effect. When we went, the cura prohibited all dealings with us—buying, selling, visiting, or even saluting on the street. The people generally obeyed, but gradually relaxed until nearly every one spoke in passing. All along a few principal families were friendly, and we bought all we needed, the ready money being more potent than the priest's threats. Certainly a large number, probably two or three hundred, were brought into direct personal contact with us in the region, and now know something about Protestant Christianity. On the journey in and out and during our stay we sold over thirty dollars' worth of literature, nearly all in very small amounts, cheap testaments and tracts, perhaps about two hundred and fifty in number.

CHINA.

A TOUCHING EPIGRAPH.

NANKING, October 18, 1887.

REV. CHARLES LEAMAN:—The past year has not been without its trials in various ways. The

winter was unusually severe; for more than a month the ground was not free from snow. The new year festival of the natives was quite broken up and there was great suffering in various ways among the people. More active out-door work quite ceased for some time. During this time, and on later, until relieved by death, Mr. Hii, my old helper, was unable to do much but exemplify a Christian life under severe family trials, which he did satisfactorily, while his aged wife lay helpless and dying. He watched her night and day for months, and then came the victorious end, both with the dead and the living. She was the first one buried in our new graveyard in the city, and *on the grave is a stone saying that she came to Nanking from her home and died that she might let the people know the doctrines of Jesus.*

INTENSE HEAT.

The girls' school only had a few weeks vacation through the hottest weather, and opened again this fall with renewed promise for the year. The weather has been very trying on foreigners and natives, inasmuch that work has not been begun yet in that full vigor which is usual in the fall by this time. Yet I have been able to keep something going all the year in the way of trying to impress the heedless multitudes, and regular services at the station here in connection with the school have been regularly observed, the natives around instructed, and we trust some are learning more perfectly the way of life. We dare not think how little is accomplished in a year, but we still have two great hopes. One is that this people may be awakened by the Holy Spirit to attend unto the things that are spoken, and another—which has been realized to some extent this year, with a good promise of more the next—that the great body of Christians, the body of Christ in Christian lands, may be duly awakened and come up to the help of the Lord their Head. There are signs that both of these will be realized in some measure in the near future.

A NEW CHAPEL.

SOOGHOW, November 8, 1887.

REV. J. N. HAYES:—We remained in the city all summer. The weather was hotter than for many years past. The Sunday services were kept up all the time, but I did not go to the chapel during the extreme heat. This afternoon we were at the dedication of a new chapel that Mr. Lyon

has been building. The most of our members were present, and some of the natives from the Southern Presbyterian Church. We had a very pleasant service, and then the doors were thrown wide open and the people from the street came in and nearly filled the room. I judge from the way they came to-day that Mr. Lyon will have plenty of people to preach to, and we trust the truth will be richly blessed to them. The chapel is quite near the largest gate of the city, and before this there has been no great amount of work done there except preaching on the street and distributing books.

The Chinese say, "above is heaven, below, Soochow and Hangchow." I have not yet seen Hangchow, but this is a large and important city, and I wish the work might be carried forward more vigorously than our present force is able to do. When our estimates come in, I trust you will do all you can for us toward getting more help. There is a grand field for work, the chapels are well filled and the people listen attentively, but what is one man for half a million? I hope you will succeed in raising a million dollars. Our church and Sabbath-school will help a little; the amount will not be large, but it will help to swell the whole.

SENECA INDIANS.

FRUITS OF GRACE.

SALAMANCA, N. Y., November 29, 1887.

REV. F. M. TRIPPE:—I have just returned from a week's meeting at Towanda, and have good news for you. Five men were received into the church last Sabbath, and I believe more are to follow shortly. The meetings, like those at Jamesontown, were characterized by heart-pleading prayer, quietness and earnest seeking after the truth as it is in Jesus. I cannot now describe to you this work, but must leave it for some future time. Suffice it to say that we received one from the pagans, who came moved by the Holy Spirit and not by any human influence. It was a remarkable case.

Thanksgiving day was observed by the "Six Nations Temperance Society," and a huge meeting was held in one church. People could not find seating room, but stood for hours. There were two sessions, one from 11 A.M. to 4 P.M., and another from 5 P.M. to 9 or 10 P.M. Speaker followed speaker, and yet no one seemed tired. One meeting Sabbath evening was four hours long, and no one complained. Prayer-meetings are held for

two hours, and the closing fifteen minutes are the best. At the temperance meeting Thursday we all talked of Christ as the Saviour from the sin of drunkenness. Twenty-five persons were present from Tuscarora, including a band of music. Four were present at our meetings from Cornplanter one from Allegany, and one from Cattaraugus. Oh, I wish I could tell you of the blessed work! A deep-seated destructive quarrel was in progress at Towanda over some land, between two prominent members of the church. But one, the less guilty, moved by the Spirit of God, went one Sabbath evening in church to his brother and paid him six dollars (the amount claimed), and then they shook hands.

KOREA.

FIRST CHURCH IN KOREA.

SEOUL, October 7, 1887.

REV. HORACE G. UNDERWOOD:—Work here is going along grandly. A week ago Tuesday we completed the organization of a Presbyterian church by the election of two elders, whom we ordained last Sunday. We organized with fourteen members, and took in one more on Sunday. The church is growing daily, one might say. We have a number of applicants for baptism, and all the men seem in earnest. I am wanted, north, south and east, to baptize some Koreans, but I cannot go away from my school work. We have now one Korean colporteur and one evangelist here in Seoul. We expect soon to send another to the province of Pyang Au Do, and in a little while we shall send the colporteur who is here in Seoul to the south. The people seem more and more ready for the gospel.

WORK FOR WOMEN.

We are just now starting some work for women. We have felt the need of some sort of an evangelistic centre for women, where they can meet for worship, where Bibles, etc., can be distributed, and where a few women can be kept so as to be trained for Bible work. The women are so secluded that really separate work must be done for them. We have bought a Korean house, where we will put one of our elders with his wife who is a Christian and has been a believer for several years. We expect that such a work as this will also be a feeder for our girls' school, when we get one started. Thus the work is opening up; but who is

sufficient for all this? What can we do? One's hands are almost full to overflowing now. What with secular school work, church services every Sunday, looking after colporteurs, etc., and now this new work, our hands are not empty.

SYRIA.

THE PERSECUTING BISHOPS.

AALIEH, October 18, 1887.

IRA HARRIS, M.D.:—We are having trouble in the Safeta district. The Greek bishop of Akkar and the bishop of Hamath are visiting in this district where we have work. The bishop of Hamath has been favored, the governor with whom he had the trouble about the bell having been retired on half pay. He is visiting his Akkar brother and they are making a tour together, and wherever the opportunity presents they are persecuting the Protestants. At Meshta the teacher of our school is having a hard time. The two bishops have visited the place and say the school must be closed at once. The Hamath bishop tried to induce our teacher to leave our employ and go to Maharadie and open a school for the Greeks, and work against us, promising him a much larger salary than we give. The man refused, so the screws were brought to bear. He has the greatest difficulty in getting food, as the people have been told not to sell to him. As yet the school is not closed, but it has only about one-third its usual numbers. We are to send two new boys to Sidon school, making five from this place. They are all good boys and developing fast, and will make earnest Christian men and sure to be shining lights in this bigoted place.

PETITIONING FOR A SCHOOL.

For the past year the people of Marmarita have been sending petition after petition for us to help them to open a school, as the one we had was closed by the government. We did not like to begin another without permission, so did not accede to the request. Two months ago we were told that the government would not interfere if the people started a school in their own name. We sent a young man who was a native of the place and had just graduated from the college to see what he could do, promising we would help the people in regard to salary. He went, and in a few days had a flourishing school and all seemed prosperous. Last week the two bishops visited the place and now the school is closed. We have just received an offer from the people of Bishmazene, a large

village in the Lebanon field, two and a half hours south of Tripoli, saying they will pay 1500 piastres a year (and furnish a room) if we will send them "a good Christian young man." These people are all Greeks. We gladly accept the offer and will send Yusef ul Khuri, the young man from Marmarita. By priestly interference the work is closed in one place, but God opens a door in another.

A PROTRACTED SIROCCO.

AALIEH, October 25, 1887.

REV. H. H. JESSUP, D.D.:—Miss Ford arrived in Beirut Saturday, October 22, just twenty-one days from New York, and left this morning on the French steamer for Tripoli. Mr. Hardin has returned to Tripoli from Europe, and Mr. March and Dr. Harris will soon leave Aaleih for their station. Mr. March's father, Rev. Dr. March, with Rev. Edward C. Porter, of Lexington, Mass., is expected here soon en route to the far East. We are just about returning to Beirut for the winter. The weather since October 1 has been very trying, a continuous east wind, hot and dry as a furnace heat, parching the ground and warping and cracking the woodwork and furniture of houses all over the land. I do not remember so protracted a season of eastern sirocco in thirty-one years.

THE SCHOOL QUESTION.

The institutions and schools of the mission are all reopened, and, as far as I have learned, with encouraging prospects. The great "school question" which our efficient consul, Mr. Bissinger, has been prosecuting for the past two years with the Turkish government is apparently approaching a solution. We have in accordance with the laws of public instruction sent to the waly of Syria—(1) a complete set of all the books used in our schools; (2) a schedule of the studies pursued; (3) a list of all our teachers; and (4) the diplomas of the ninety-nine teachers engaged in teaching in the Welalet of Syria, under the American mission. The mission of the Reformed Presbyterian Church in Latakiah has taken the same course. According to the Turkish laws, there remains no hindrance now to the reopening of our closed schools and the continuance of those which have not been closed. Any further interference now with our schools will be manifestly illegal. Secretary Bayard's dispatch to Minister Straus on this subject is very thorough and exhaustive.

PERSIA.

RESUMING WORK.

HAMADAN, September 30, 1887.

MISS CHARLOTTE C. MONTGOMERY:—Monday, September 5, all the schools were opened and regular work resumed with renewed interest. As the class-rooms of the girls' school were not completed, we gathered the children in our own rooms for lessons. In two weeks the school-rooms were so nearly finished that we occupied them September 19. Before the school work began a few friends met with us and we united in asking a blessing on the work that should be done there, and praying that every one taught within those walls may be especially taught of God and be heirs of his kingdom. Mr. Hawkes has taken much trouble to have the rooms made as suitable as possible, and we find them much more convenient in every way than they were before.

The people have also been doing what they can to make the church more comfortable for the winter. The roof has been repaired, and inside they have covered the brick walls with mud as a preparation for whitening, which they hope may be done next year. The attendance at the Sabbath services is good, especially in the morning, when in addition to Armenians we have quite a number of Mussulmans present.

JEWISH PERSECUTION.

Among the Jews there is always more or less persecution. One of these, who professes to be a Christian, has suffered much from even "those of his own household," because his youngest child has not been circumcised. Lately a pupil of the boys' school was severely beaten by his uncle for lighting a fire on Saturday, and has not yet been allowed to return to school. Our women's prayer-meetings, which were kept up weekly as usual during the holidays, are a source of great pleasure. Though absence in the gardens hinders many of our women from attending, we have such numbers of Mussulman women that it is unmixed joy to know that so many of these deluded ones are hearing from week to week of him who came to bind up the broken-hearted and let the oppressed go free.

REINFORCEMENTS WELCOMED.

November 12, 1887.

REV. E. W. McDOWELL:—Our party arrived at Oroomiah in good health and in good spirits on

Wednesday of last week, November 2. We were given a most hearty reception, the entire mission with some of the college boys turning out to make us welcome. They met us at the "Bridge," about twelve miles out of the city, an interesting spot to us when told that there all the missionaries from the time of Dr. Perkins had been welcomed to the Oroomiah field. They spread a good American lunch for us under the trees on the bank of the river, and, what was even more appreciated, furnished carriages for the ladies and good saddle horses for the men, a welcome relief from the miserable horses we had been riding.

Formerly it used to be maintained that commerce was the necessary pioneer for the gospel. It became, however, only too apparent that commerce with barbarous tribes mainly (as it ever has from the oldest period) consisted of piracy and kidnapping, and that when it advanced a stage further, it has of late years for the most part undertaken to supply rum and gunpowder, which are unfortunately even now staples of the trade with Africa. The commercial theory has therefore been largely abandoned.—*Church Missionary Intelligencer*.

In India alone it is estimated that there are one hundred millions of women and girls sunk in utter ignorance and degradation, one third of whom can neither read nor write, one sixth of whom are widows, and of them eighty thousand are under ten years of age. And worst of all, these women and girls are positively unreached by any educating, elevating or evangelizing influence. Words cannot convey any adequate conception of the low estate of women in almost all the empires where the gospel has not permeated and moulded social life.—*Crisis of Missions*.

Christianity everywhere imparts dignity to labor, sanctity to marriage and brotherhood to man. Where it does not convert, it checks; where it does not renew, it refines; where it does not sanctify, it subdues.—*Lord Lawrence*.

And when they (Paul and Barnabas) were come (to Antioch), and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.—Acts 14: 27.

MINISTERIAL NECROLOGY.

[Information respecting deceased ministers should be sent to the Rev. W. H. Roberts, D.D., 960 Gilbert Ave., Cincinnati, O.]

COGSWELL, ELIOT C.—born, Tamworth, N. H., in 1814; graduated, Dartmouth College, 1836, Gilmanton Theological Seminary, 1842; ordained, Congregational, 1842; pastor, Congregational churches, Northwood, N. H., 1842-48, Newmarket, 1848-55; pastor, Presbyterian church, New Boston, N. H., 1855-65; pastor, Congregational church, Northwood, N. H., 1865-76; stated supply, Congregational church, Tamworth, 1876-87; died of debility and fever, at North Rye Beach, N. H., August 31, 1887. Mr. Cogswell published *Life of Rev. Samuel Hidden*, 1842; *History of New Boston*, 1864; *History of Northwood*, 1878. A widow and five children survive.

DARLING, CHARLES CHAUNCEY—born, New Haven, Conn., January 27, 1799; graduated, Yale College, 1820, Princeton Theological Seminary, 1823; licensed by New Brunswick Presbytery, 1823; editor, New Haven, Conn., 1824-30; agent Sunday-School Union, Brooklyn, N. Y., 1830-36; chaplain, Magdalen Benevolent Society, and City Missionary, New York city, 1836-74; ordained, evangelist, Fourth Presbytery of New York, May 19, 1867; honorably retired, New York city, 1875-79, Utica, N. Y., 1880-87; died of pneumonia, Utica, N. Y., September 16, 1887. He married Miss Adeline E. Dana, Boston, Mass., July 28, 1829, who died in 1882. One son survives. Mr. Darling published (with others) a *Memoir of Rev. J. B. Taylor*, and *Missionary Labors Among Fallen Women*.

DICKSON, HUGH SHERIDAN—born, county Down, Ireland, November 13, 1812; graduated, Union College, 1839, Princeton Theological Seminary, 1841; ordained, Louisville Presbytery, May 5, 1843; pastor of churches at Bardstown, Ky., 1842-44, Fort Wayne, Ind., 1844-47, Westminster Church, Utica, N. Y., 1848-58; stated supply, Washington Heights Church, New York city, 1858-59; pastor, Lewisburg, Pa., 1860-66; residing at West Chester, Pa., 1866-73, Philadelphia, Pa., 1873-87; died of nervous prostration, Philadelphia, Pa., October 17, 1887. Married Miss Sarah M. Stoeber, of Philadelphia, Pa., September, 1845, who survives with two sons and two daughters. Received the degree of D.D. from Union College.

DUFFIELD, SAMUEL WILLOUGHBY—born, Brooklyn, L. I., N. Y., September 24, 1838; graduated, Yale College, 1863; studied theology with the Rev. George Duffield, D.D.; ordained, Fourth Presbytery of Philadelphia, November 12, 1867; pastor of the following churches: Kenderdion Church, Philadelphia, Pa., 1867-70; Jersey City, N. J., 1870; First Church, Ann Arbor, Mich., 1871-74; Eighth Church, Chicago, 1874-

76; Central Church, Auburn, N. Y., 1876-78; Second Church, Altoona, Pa., 1878-81; Westminster Church, Bloomfield, N. J., 1881-87; died of heart disease, Bloomfield, N. J., May 12, 1887. Married Miss Hattie S. Hayward, of Adrian, Mich., October 1, 1868, who survives with two children. Mr. Duffield published *The Heavenly Land*, 1867; *Warp and Woof*, 1870; *English Hymns, their Authors and History*, 1886.

EASTMAN, WILLIAM PLUMMER—born, Hollis, N. H., September 20, 1813; graduated, Dartmouth College, 1842, Andover Theological Seminary, 1845; ordained, Tuscarawas Presbytery, May 5, 1846; stated supply, New Comerstown and Cohocton, O., 1845-47; pastor, Union, Ross Co., O., 1853-67; principal, Piketon, O., 1867-70, Kingstons, O., 1871-74; stated supply, Union and Greenland, O., 1875-82; residing at Chillicothe, O., 1883-87; died of dropsy of the heart, Union, Ross Co., O., October 2, 1887. Married Miss Adeline M. Pearson, of Nashua, N. H., October 1, 1845. Four children survive.

PRICE, ISRAEL—born, Richmond, O., November 7, 1820; studied theology with Rev. Richard Brown, D.D.; ordained, Steubenville Presbytery, June, 1852; pastor of churches in Ohio, at Redspring and Uhrichsville, 1852-54; Annapolis, 1854-83; Amsterdam, 1854-64; Richmond, 1870-84; Two Ridges, 1873-77; stated supply, Centre Unity and Kilgore, O., 1884-86; died of bronchitis, Annapolis, O., November 20, 1887. Married Miss Elizabeth McCormock, of New Hagerstown, O., September 11, 1849, who survives with eight children. Received degree of A.M., Franklin College, 1872.

PULLAN, HENRY—born, Hatfield, England, December 15, 1817; in business until 1858; missionary, American Sunday-School Union, Wisconsin, 1859-65; ordained, Congregational Council, Stoughton, Wis., July 17, 1866; Shopere, Leon and Spring Green, Wis., 1868-74; stated supply, Presbyterian churches, Winneconne, Wis., 1875-77; Fort Howard, Wis., 1878-80; evangelist, Janesville, Wis., 1880-87; died of paralysis, Milwaukee, Wis., June 29, 1887. Married Miss M. L. Brown, of New York city, September 17, 1840, who survives with two sons.

SMITH, MELVILLE—born, Haverhill, Mass., April 4, 1837; lieutenant and captain, U. S. A., 1860-64; lawyer, St. Louis, Mo., 1866-76; Troy, N. Y., 1877; ordained, Congregational, 1879; pastor, Brunswick, O., 1879-80; stated supply, Second Presbyterian Church, Newburyport, Mass., 1881-87; died of nervous derangement, Danvers, Mass., August 11, 1887. A widow and three children survive.

RECEIPTS FOR SABBATH-SCHOOL WORK, NOVEMBER, 1887.

ATLANTIC.— <i>East Florida</i> —Crescent City sab-sch., 2 00	19 20; Cleveland Calvary Chapel, 5; Cleveland Miles Park sab-sch., 38 38. <i>Dayton</i> —Somerville, 3. <i>Mahoning</i> —Columbiana, 4; Leetonia, 5. <i>Marion</i> —Delaware, 17; Mt. Gilead sab-sch., 6 75. <i>Maumee</i> —Delta, 1 70. <i>Portsmouth</i> —Cedron, 4; Eckmansville sab-sch., 7 78; Feasburgh, 1; Felicity, 1 58; Ripley, 11 50. <i>St. Clairsville</i> —Scotch Ridge sab-sch., 5. <i>Wesley</i> —Mansfield, 11 50; McKay sab-sch., 9. <i>Zanesville</i> —Bladensburg sab-sch., 8; Jersey, 2 25. 187 01
BALTIMORE.— <i>Baltimore</i> —Baltimore Abbott Chapel sab-sch., 5; Baltimore Broadway, 8; Baltimore Canton sab-sch., 5; Baltimore Westminster sab-sch., 50; Bel Air, 4; Fallston, 1. <i>New Castle</i> —Port Deposit, 11 75. 79 75	PACIFIC.— <i>Benicia</i> —Napa, 55 60. <i>Los Angeles</i> —Colton sab-sch., 20. <i>Sacramento</i> —Stillwater sab-sch., 1 50. <i>San Jose</i> —Pleasant Valley, 1 10. 88 20
COLORADO.— <i>Boulder</i> —Fort Collins sab-sch., 5; Valmont, 12 cts. <i>Pueblo</i> —Mesa sab-sch., 8 20; Mesa ch., 38. 51 32	PENNSYLVANIA.— <i>Allegheny</i> —Bethel sab-sch., 6 52. <i>Butler</i> —Allegheny sab-sch., 7 27; Amity, 3. <i>Curtis</i> —Shippensburg sab-sch., 10; Wells Valley, 2. <i>Chester</i> —Marple sab-sch., 7; Oxford Hayesville sab-sch., 4. <i>Clinton</i> —Brookwayville, 8 32; Shiloh, 1 31. <i>Erie</i> —Erie 1st sab-sch., 40; Gravel Run sab-sch., 4 31; Kerr's Hill sab-sch., 6 44; Sandy Lake sab-sch., 7; Titusville, 36 78; Waterloo sab-sch., 1; Watteburgh sab-sch., 8 50; Westminster sab-sch., 5. <i>Huntingdon</i> —Lower Tuscarora, 12 40; Saxton sab-sch., 2; Tyrone, 15 63; Warrior's Mark sab-sch., 8 23. <i>Kittanning</i> —Bethel, 2. <i>Lackawanna</i> —Mountain Top sab-sch., 17 35. <i>Lehigh</i> —Sandy Run sab-sch., 5; Summit Hill, 6 07; Sab. No. 1, 2 25, sab-sch. No. 2, 61 cts.; Tamaqua, 25. <i>Northumberland</i> —Beech Creek, 2 66; Renovo sab-sch., 7; Williamsport 2d, 16 83. <i>Philadelphia Central</i> —Philadelphia Central, 14 14; Philadelphia Princeton sab-sch., 50; Philadelphia Richmond, 2 66. <i>Philadelphia North</i> —Bridgesburg, 16 85; Chalfont sab-sch., 1 13; Germantown 2d, Summit Chapel sab-sch., 25; New Hope Chapel sab-sch., 7 50. <i>Pittsburgh</i> —Pittsburgh 2d sab-sch., 17; Pittsburgh East Liberty, 20; Pittsburgh Park Ave., 10 30; Pittsburgh Shady Side, 17. <i>Redstone</i> —Tent sab-sch., 4; Uniontown, 17 57. <i>Shenango</i> —New Castle 1st, 18 85. <i>Washington</i> —Cameron sab-sch., 6; Cove, 4 25; Waynesburg sab-sch., 10. <i>Wellbore</i> —Elkland and Osceola, 2; Farmington Hills sab-sch., 5; Tloga sab-sch., 8 39; Osceola sab-sch., 3. <i>Westminster</i> —Mt. Joy sab-sch., 3 60. <i>West Virginia</i> —Morgantown sab-sch., 13 50. 551 73
COLUMBIA.— <i>Oregon</i> —East Portland, 6 20. <i>Puget Sound</i> —Port Townsend sab-sch., 2 15. 8 35	UTAH.— <i>Utah</i> —American Fork, 2 00
DAKOTA.— <i>Central Dakota</i> —Madison, 8 00	WISCONSIN.— <i>Madison</i> —Beloit 1st, 7; Cambria sab-sch., 1 53; Kilbourne City sab-sch., 2 63; Kilbourne City ch., 2 70. <i>Winnebago</i> —Harmony sab-sch., 2; Winneconne sab-sch., 1 68. 17 54
ILLINOIS.— <i>Alton</i> —Whitehall sab-sch., 2 57; Yankeetown sab-sch., 3 60. <i>Bloomington</i> —Danville sab-sch., 7 23; Heyworth, 7. <i>Chicago</i> —Chicago Fullerton Ave., 12 96; Maywood, 5. <i>Freeport</i> —Freeport 1st, 19 09. <i>Peoria</i> —Astoria sab-sch., 1 60; Knoxville sab-sch., 20; St. David's sab-sch., 5. <i>Rock River</i> —Kewanee sab-sch., 2 10. <i>Schuyler</i> —Barton Memorial, 3; Oquawka, 3 20. <i>Springfield</i> —Pisgah, 1 31; Unity, 50 cts. 94 15	Churches, November, 1887..... \$572 25 Sabbath-schools, November, 1887..... 1270 39
INDIANA.— <i>Crawfordsville</i> —Beulah sab-sch., 7 80. <i>Muncie</i> —Muncie sab-sch., 8 37; Wabash, 75 cts. <i>White Water</i> —Shelbyville Ger. sab-sch., 5. 21 42	Total from churches and sab-sch's, November, 1887. \$2142 67
IOWA.— <i>Cedar Rapids</i> —Wyoming, 2 19. <i>Council Bluffs</i> —Lenox sab-sch., 4 26; Red Oak sab-sch., 10. <i>Des Moines</i> —Des Moines Central, 15 47; Garden Grove sab-sch., 2. <i>Port Dodge</i> —Liberty sab-sch., 3. <i>Iowa</i> —Keokuk Westminster, 77 cts.; Mediapolis, 72 cts.; New London, 30 cts. <i>Iowa City</i> —Iowa City, 5; Muscatine Ger., 1. 44 71	LEGACIES.
INDIAN TERRITORY.— <i>Cherokee</i> —Krebs sab-sch., 5 00	Legacy of J. M. Brown, dec'd, 1635 18; Legacy of Margaret Kelton, dec'd, West Chester, Pa., 33 97. 1569 10
KANSAS.— <i>Emporia</i> —Peotone sab-sch., 5. <i>Topeka</i> —Junction City sab-sch., 20; Olathe 1st sab-sch., 2 39. 27 39	MISCELLANEOUS.
KENTUCKY.— <i>Benevolence</i> —Paris, 7 45	Mrs. C. C. Sinclair, Philadelphia, 180; George C. Ripley, New York city, 5; Anonymous, 3 50; "Cash", Fort Sully, Dak. 20; Mrs. E. M. H. Philadelphia, 25; An old member of Pine St. ch., Philadelphia, 1; Garland Annuity, 1000; "Negley Donation", 60; "Guy Donation", 100; Interest from Trustees, 65 48; James B. Burnet, M.D., Newark, N. J., 5; "C. Ark.", 1; Rev. W. L. Tarbet and wife, Ill., 97 cts..... 1445 95
MICHIGAN.— <i>Detroit</i> —Detroit Westminster, 5 78; Salline sab-sch., 15 37. <i>Grand Rapids</i> —Ionia sab-sch., 7 97. <i>Kalamazoo</i> —Plainwell sab-sch., 1 10. <i>Lansing</i> —Albion, 4 45; Battle Creek sab-sch., 8 50. <i>Monroe</i> —Quincy sab-sch., 10. <i>Saginaw</i> —Coleman sab-sch., 1 50; Taymouth sab-sch., 4; Verona sab-sch., 2 22. 60 89	SPECIAL.
MINNESOTA.— <i>Mankato</i> —Lyons sab-sch., 1. <i>St. Paul</i> —St. Paul Goodrich Ave., 12 30. 13 30	For purchase of outfit for Sabbath-school missionary—Per the <i>Presbyterian</i> , 42 50; Anonymous, Detroit, Mich., 1; H. W. Paull, Wellsburg, W. Va., 10; Mrs. N. A. White, New York city, 25.... 78 50
MISSOURI.— <i>Osage</i> —Shell City, 2 50. <i>St. Louis</i> —Ironton, 3 75. 6 25	Deduct amount sent to the Board of Home Missions on account of sab-sch. of Kalamazoo ch., Florida, as per their order..... 8 37
NEBRASKA.— <i>Hastings</i> —Nelson, 80 cts. <i>Kearney</i> —Central City sab-sch., 7. <i>Omaha</i> —Webster, 2 40. 9 70	Total receipts for November, 1887..... \$5227 85
NEW JERSEY.— <i>Elizabeth</i> —Burnt Mills sab-sch., 6 60; Elizabeth Westminster sab-sch., 85. <i>Jersey City</i> —Hoboken 1st sab-sch., 12; Paterson 1st sab-sch., 10; Paterson 8d, 10; West Hoboken Mission sab-sch., 10. <i>Mannmouth</i> —Bordentown, 5 95; Manalapan sab-sch., 10. <i>Morris and Orange</i> —Flanders, 5. <i>Newark</i> —Caldwell, 14; Newark 6th sab-sch., 10; Newark Calvary sab-sch., 25; Newark Memorial sab-sch., 9 87; Newark Roseville, 10. <i>New Brunswick</i> —Kingwood sab-sch., 2. <i>Newton</i> —Stillwater (sab-sch., 5); 10; Yellow Frame, 6 79. <i>West Jersey</i> —Greentown, 13 36. 260 57	C. T. McMULLIN, Treasurer.
NEW YORK.— <i>Albany</i> —Charlton sab-sch., 5; Garfield sab-sch., 5; Jefferson sab-sch., 5; West Troy 550. <i>Binghamton</i> —Cortland, 24 62. <i>Boston</i> —Newburyport 2d, 15. <i>Brooklyn</i> —Brooklyn Lafayette Ave. sab-sch., 100. <i>Saline Assoc.</i> , 100; Brooklyn 5th Sab. ch., 2. <i>Onychus</i> —Auburn Central, 25 78; Scipioville sab-sch., 1 25. <i>Hudson</i> —Florida 1st sab-sch., 48; Good Will, 1 62; Haverstraw 1st, 14 25; Middletown 2d sab-sch., 100; Middletown 2d ch., 1 72; Unionville sab-sch., 7 31. <i>Long Island</i> —East Hampton, 9; Moriches sab-sch., 5 21. <i>Nassau</i> —Freeport, 12 50. <i>New York</i> —New York Park, 17 68. <i>North River</i> —Little Britain sab-sch., 8 10; Poughkeepsie sab-sch., 50; Poughkeepsie ch., 1 77; Wallkill sab-sch., 1. <i>Rochester</i> —Brookport sab-sch., 4 18; Danville, 10 13; Grove-land sab-sch., 9 25; Ossian, 2; Rochester Memorial, 7; Sparta 1st sab-sch., 3 01. <i>St. Lawrence</i> —Canton sab-sch., 6. <i>Schenectady</i> —Almond sab-sch., 23; Arkport, 72 cts.; Bath, 20; Canaseraga, 5; Jasper sab-sch., 9 44. <i>Syracuse</i> —Constantia sab-sch., 2 50. <i>Troy</i> —French Mountain sab-sch., 2 30; North Granville, 15 26. <i>Utica</i> —Clayville sab-sch., 5; Clinton sab-sch., 2 25; Kirkland sab-sch., 3; Saugouit sab-sch., 5; Waterville, 6 58; Williamstown sab-sch., 5. <i>Westchester</i> —Riverdale sab-sch., 10. 620 94	
OHIO.— <i>Bellefontaine</i> —Bellefontaine, 1 62; Patterson, 32 cts. <i>Chillicothe</i> —Hillsborough, 23 25; North Fork sab-sch., 3 45. <i>Cincinnati</i> —Lebanon, 1 75. <i>Cleveland</i> —Cleveland 1st, 19 20; Cleveland Calvary Chapel, 5; Cleveland Miles Park sab-sch., 38 38. <i>Dayton</i> —Somerville, 3. <i>Mahoning</i> —Columbiana, 4; Leetonia, 5. <i>Marion</i> —Delaware, 17; Mt. Gilead sab-sch., 6 75. <i>Maumee</i> —Delta, 1 70. <i>Portsmouth</i> —Cedron, 4; Eckmansville sab-sch., 7 78; Feasburgh, 1; Felicity, 1 58; Ripley, 11 50. <i>St. Clairsville</i> —Scotch Ridge sab-sch., 5. <i>Wesley</i> —Mansfield, 11 50; McKay sab-sch., 9. <i>Zanesville</i> —Bladensburg sab-sch., 8; Jersey, 2 25. 187 01	

RECEIPTS FOR PENNSYLVANIA SYNODICAL SUSTENTATION FUND,

NOVEMBER AND DECEMBER, 1887.

<i>Carlisle</i> —Chambersburg Falling Spring, 30. <i>Chester</i> —Fagg's Manor, 40; Forks of Brandywine, 25. <i>Clinton</i> —Perry, Grange, 5. <i>Erie</i> —Greenville, 100; Meadville 2d, 18. <i>Lackawanna</i> —Tunkhannock, 23 22. <i>Northumberland</i> —Williamsport 1st, 50. <i>Philadelphia</i> —Philadelphia 10th, 53. <i>Philadelphia North</i> —Germantown 2d, 49 45; Mt. Airy, 25. <i>Pittsburgh</i> —Lebanon, 9; North Branch, 1; Knoxville, 12 95; Pittsburgh Park Ave., 10 29. <i>Washington</i> —Washington 1st, 11; Cross Creek, 17 25. <i>Wellbore</i> —Elkland 1st and Osceola, 60. <i>Westminster</i> —York Calvary, 16 05; Columbia, 13 54. 5639 15	Previously received..... 859 12
	\$1598 27
FRANK K. HIPPLE, Treasurer, 1340 Chestnut St., Philada.	

RECEIPTS FOR SABBATH-SCHOOL WORK, DECEMBER, 1887.

ATLANTIC.— <i>East Florida</i> —St. Augustine sab-sch., 12 51	
BALTIMORE.— <i>Baltimore</i> —Baltimore 1st sab-sch., 5; Bel Air, 1. <i>New Castle</i> —Wilmington Central, 100.	106 00
COLORADO.— <i>Santa Fe</i> —Santa Fe sab-sch., 3 25	
COLUMBIA.— <i>Oregon</i> —Brownsville, 2 25; Crawfordville, 1 25.	3 50
ILLINOIS.— <i>Alton</i> —Alton (sab-sch., 2), 12; Carrollton, 1 77; Chester, 4; Salem Ger., 5 40; Woodburn Ger., 5; Zion Ger., 4 71. <i>Bloomington</i> —Philo sab-sch., 4. <i>Chicago</i> —Chicago 1st Ger., 3; Chicago 4th, 481 26; Chicago Westminster, 25; Hyde Park 1st sab-sch., 34 60; Oak Park, 8. <i>Freeport</i> —Cedarville, 3; Galena Ger., 1 10; Ridgefield sab-sch., 5 29. <i>Mattoon</i> —Beckwith Prairie, 1; Kansas, 11; Morrisonville, 1 10; Palestine, 1 55; Robinson, 3 25; Shelbyville sab-sch., 2. <i>Peoria</i> —Leviatown, 48 09; Peoria Grace, 5 92. <i>Schuyler</i> —Bardolph sab-sch., 7 30; Monmouth, 11 26; Prairie City (sab-sch., 4), 8. <i>Springfield</i> —Piagah, 1 31; Springfield 1st, 78 75; Unity, 25 cts.	778 91
INDIANA.— <i>Orangeville</i> —Lafayette 2d, 21 13. <i>Fort Wayne</i> —Auburn, 3; Fort Wayne 2d, 6 16; Waterloo, 2. <i>Indianapolis</i> —Indianapolis 6th sab-sch., 2. <i>Legonsport</i> —Union, 2 95. <i>Muncie</i> —Walsh, 1 50. <i>New Albany</i> —Hanover sab-sch., 3; Madison 1st, 10 10.	51 89
IOWA.— <i>Des Moines</i> —Plymouth, 4. <i>Dubuque</i> —Dubuque 2d sab-sch., 25; Dubuque Ger., 6; Lansing 1st, 2 50. <i>Iowa</i> —Mt. Pleasant 1st, 2 32. <i>Waterloo</i> —Ackley sab-sch., 5. 45 82	
KANSAS.— <i>Neosho</i> —Geneva, 3 60; Liberty, 75 cts. <i>Osborne</i> —Osborne sab-sch., 2 10. <i>Solomon</i> —Herington, 2. <i>Topeka</i> —Topeka 1st, 8 70.	17 15
MICHIGAN.— <i>Detroit</i> —Detroit Fort St., 70 71; Detroit Jefferson Ave., 101; Detroit Westminster, 3 90. <i>Lansing</i> —Brooklyn sab-sch., 9 15. <i>Saginaw</i> —Au Sable and Osceola sab-sch., 2 28; Bay City, 8 20; Morris sab-sch., 2 20; Westminster sab-sch., 21 54.	218 98
MINNESOTA.— <i>Mankato</i> —Balaton sab-sch., 2 35; Westminster sab-sch., 22 92. <i>St. Paul</i> —St. Paul 9th, 1. <i>Winona</i> —Chaffin, 4 68; Winona 1st sab-sch., 25.	55 95
MISSOURI.— <i>Orange</i> —Butler, 5; Clinton, 3 00; Kansas City 1st sab-sch., 15. <i>Osark</i> —Ebenezer, 6 24. <i>St. Louis</i> —St. Louis 2d Ger., 3.	32 84
NEBRASKA.— <i>Hastings</i> —Minden, 8 00	
NEW JERSEY.— <i>Elizabeth</i> —Elizabeth Westminster, 136 98; Lower Valley, 5; Perth Amboy, 13 65; Roselle, 4 37. <i>Monmouth</i> —Allentown, 20; Forked River, 2; Jamesburg sab-sch., 10; Tom's River sab-sch., 7 28. <i>Morris and Orange</i> —Elmwood Chapel sab-sch., 40; Madison, 2 75; Mendham 2d, 19; Myersville Ger., 1; Orange Central, 150. <i>Newark</i> —Newark 1st, 34; Newark 2d, 11 03; Newark 3d sab-sch., 18 70. <i>New Jersey</i> —Tuckahoe, 2.	468 76
NEW YORK.— <i>Albany</i> —Stephentown, 4 64. <i>Boston</i> —Boston 4th, 10. <i>Brooklyn</i> —Brooklyn Classon Ave., 20; Brooklyn Trinity, 16 94. <i>Buffalo</i> —Buffalo Covenant, 3. <i>Cayuga</i> —Genoa 1st, 8 25. <i>Champlain</i> —Au Sable Forks and Black Brook, 5. <i>Chemung</i> —Watkins sab-sch., 2. <i>Columbia</i> —Durham 1st sab-sch., 10 50. <i>Genesee</i> —Corfu, 5. <i>Genesee</i> —Hall's Corners sab-sch., 12 35; Phelps sab-sch., 14 11. <i>Hudson</i> —Good Will, 72 cts. <i>Niack</i> , 1 50; Ramapo, 12; Ridgebury, 66 cts.; Scotchtown, 6. <i>Lyme</i> —Galen sab-sch., 6 62; Newark sab-sch., 24. <i>New York</i> —New York 13th St., 36; New York Sea and Land sab-sch., 19 11. <i>North River</i> —Pleasant Valley, 6 67. <i>Oneida</i> —Cherry Valley, 16 38. <i>Rochester</i> —Rochester Central, 12 25; Rochester Emmanuel, 70 cts.; Rochester North, 9. <i>Stauben</i> —Cerning, 4 16; Hornellsville, 4 73. <i>Syracuse</i> —Lenox sab-sch., 5; Pompey sab-sch., 8 85; Syracuse 1st, 22 89. <i>Troy</i> —Malia sab-sch., 2 70; Waterford, 4 66; Whitehall sab-sch., 18 65. <i>Utica</i> —Camden, 3; Oneida, 11 18; Rome sab-sch., 50. <i>Westchester</i> —Greenburgh, 48 69; South East Union sab-sch., 3 65.	451 54
NORTH DAKOTA.— <i>Fargo</i> —Lisbon (sab-sch., 2 25), 8 25. <i>Amelia</i> —Arvilla, 4.	7 25
OHIO.— <i>Bellefontaine</i> —Bellefontaine, 1 29; Spring Hills, 84 cts.; West Liberty, 24 cts. <i>Chillicothe</i> —Bloomington (sab-sch., 6 81), 16 12; Chillicothe 3d, 7 82; Waverly, 5. <i>Cincinnati</i> —Cincinnati 7th sab-sch., 15 50; Cincinnati Bethany sab-sch., 29. <i>Lima</i> —Blanchard, 7; McComb, 6. <i>St. Clairsville</i> —Short Creek (sab-sch., 2 50), 11 50; Wheeling Valley, 10. <i>Steubenville</i> —Corinth, 8; Hopedale, 3; Steubenville 2d, 11 34. <i>Wooster</i> —Plymouth sab-sch., 5. <i>Zanesville</i> —High Hill sab-sch., 25.	152 67
PACIFIC.— <i>Bentico</i> —Mendocino, 18. <i>Los Angeles</i> —Ojai, 5; Santa Barbara, 10. <i>Sacramento</i> —Columbia sab-sch., 5; Elko, 4; Sacramento Westminster sab-sch., 66; Vacaville sab-sch., 45 cts. <i>San Francisco</i> —San Francisco Larkin St. sab-sch., 2 40. <i>San Jose</i> —Centerville sab-sch., 5; Pleasanton, 3; San Jose sab-sch., 33 45.	152 81
PENNSYLVANIA.— <i>Allegheny</i> —Allegheny McClure Ave., 33; Industry, 2; Pine Creek 1st, 2; Springdale sab-sch., 10; West Bellevue sab-sch., 9. <i>Blairsville</i> —Greensburg sab-sch., 20; Johnstown sab-sch., 1 80. <i>Butler</i> —Martinsburg sab-sch., 5 25; Middlesex, 3; Prospect, 2 65; Summit, 5. <i>Carlisle</i> —Carlisle 2d, 36 15; Chambersburg Falling Spring, 30. <i>Clarion</i> —New Bethlehem, 3. <i>Erie</i> —Atlantic, 1 30. <i>Huntingdon</i> —Bellefonte sab-sch., 88 82; Irwina, 2; Fort Royal, 3 60. <i>Kittanning</i> —Apollo, 11; Elder's Ridge, 14. <i>Lackawanna</i> —Orwell sab-sch., 6 80; Scranton Green Ridge Ave., 23; Scranton Washburn St., 16. <i>Lehigh</i> —Shenandoah sab-sch., 5. <i>Northumberland</i> —Orangeville, 1. <i>Philadelphia</i> —Philadelphia Bethany sab-sch., 23 22; Philadelphia Walnut St. sab-sch., 105 84; Philadelphia West Spruce St., 197 10. <i>Philadelphia Central</i> —Philadelphia Columbia Ave., 14 79; Philadelphia Mantua 2d sab-sch., 12 81; Philadelphia Olivet sab-sch., 49 19. <i>Philadelphia North</i> —Falls of Schuylkill, 22; Frankford, 15 02; Norristown Central, 7; Thompson Memorial sab-sch., 5. <i>Pittsburgh</i> —Bethany, 3; Bethel, 46 30; Forest Grove, 6; Hazlewood, 25 81; Mt. Olive sab-sch., 3; Pittsburgh 6th, 20; Pittsburgh Bellefield, 21 45; Pittsburgh East Liberty, 12; Pittsburgh Shady Side, 15; Swissvale, 7 30. <i>Redstone</i> —Fair Chance, 3; Mt. Pleasant, 7 87; Rebooth, 18 53. <i>Shenango</i> —Beaver Falls, 14; West Middlesex, 3 28. <i>Washington</i> —Mt. Olivet sab-sch., 5. <i>Wellsville</i> —Wellsville, 4 84.	951 72
TENNESSEE.— <i>Holston</i> —Elizabethton, 2; Greenville, 7. <i>Union</i> —Tabor sab-sch., 1 20.	10 20
UTAH.— <i>Montana</i> —Helena sab-sch., 20; Helena Bethany Mission sab-sch., 2.	22 00
WISCONSIN.— <i>La Crosse</i> —La Crosse 1st sab-sch., 1 19. <i>Madison</i> —Janesville, 11. <i>Milwaukee</i> —Milwaukee Holland, 5; Ottawa, 20 cts.	17 39
From the churches, December, 1887.....	\$2584 64
From the Sabbath-schools, December, 1887.....	968 50
Total from churches and sab-sch's, December, 1887.	\$3553 14
MISCELLANEOUS.	
Mrs. A. L. Hubbell, Goshen, Ind., 2; Miss Mary Welsh, Philadelphia, 5; "Tithes of Increase," 12; "M." 1; Jane Russell, Marion, Minn., 1; Interest from Trustees, 125; Rev. W. L. Tarbet and wife, Ill., 93 cts.; Interest J. C. Green Fund, 52 50.....	199 43
Deduct amount of November 18 from Ironton ch., Mo., per C. S. Russell, which should have been sent to "Education," new paid to the "Board of Education".....	3 75
Total receipts for December, 1887.....	\$3763 82
C. T. McMULLIN, Treasurer.	

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, DECEMBER, 1887.

ATLANTIC.— <i>Bedford</i> —Goodwill, 6; Tabor, 2.	8 00
BALTIMORE.— <i>Baltimore</i> —Baltimore 1st sab-sch., 5; Bel Air, 6. <i>New Castle</i> —Forest, 20; Pitt's Creek, 3 70; Wilmington Central, 118 40.	143 10
CATAWBA.— <i>Yadkin</i> —Greensboro' St. James, 86	
COLORADO.— <i>Boulder</i> —Akron, 10. <i>Gunnison</i> —Leadville, 19 90; Gunnison Tabernacle, 5. <i>Pueblo</i> —Table Rock, 10; Trinidad 1st, 13. <i>Santa Fe</i> —Santa Fe 1st, 16 30.	67 20
COLUMBIA.— <i>Idaho</i> —Union, 5 71. <i>Oregon</i> —Crawfordville, 3 50.	9 21
ILLINOIS.— <i>Alton</i> —Baldwin, 1 70; Carrollton, 4 70; Plum Creek, 1 30; Salem Ger., 5 40; Woodburn Ger., 4 95. <i>Bloomington</i> —Danville, 16 36; Normal, 24 64. <i>Calce</i> —Galum, 2. <i>Chicago</i> —Chicago 1st Ger., 3; Chicago 4th, 469 07; South Chicago 1st, 11 05. <i>Freeport</i> —Cedarville, 6; Galena Ger., 2. <i>Mattoon</i> —Charleston, 10 70. <i>Peoria</i> —Astoria, 2; Peoria Grace, 5 89. <i>Schuyler</i> —Prairie City, 4. <i>Springfield</i> —Piagah, 1 75; Springfield 1st, 111 05; Unity, 35 cts.	629 92
INDIANA.— <i>Fort Wayne</i> —Fort Wayne 1st, 15. <i>Indianapolis</i> —Franklin 1st, 17 05. <i>Muncie</i> —Muncie, 4. <i>New Albany</i> —Bedford, 6; Madison 1st, 8 80. <i>Vincennes</i> —Bruceville, 2 29; Salem, 3 05; West Salem, 1 55. <i>White Water</i> —Greensburg, 18 15.	75 90
IOWA.— <i>Crescent Bluffs</i> —Neola, 3. <i>Dubuque</i> —Dubuque Ger., 5. <i>Fort Dodge</i> —Cherokee 1st, 14. <i>Iowa</i> —Mt. Pleasant 1st, 7 52. <i>Waterloo</i> —Marshalltown, 10 50.	45 02
KANSAS.— <i>Emporia</i> —Dexter, 2 40; Prairie Ridge, 1 23; Waverly, 9 20. <i>Highland</i> —Blue Rapids, 5. <i>Hiawatha</i> 1st, 18. <i>Larned</i> —Halsted, 6. <i>Osborne</i> —Norton 1st, 5 50. <i>Solomon</i> —Culver, 5; Herington, 5. <i>Topeka</i> —Topeka 1st, 74 89. 181 22	
KENTUCKY.— <i>Ebenezer</i> —Ashland 1st, 66 63. <i>Tramontana</i> —Bethel Union, 2.	68 63
MIC. IGAN.— <i>Detroit</i> —Detroit Westminster, 10 40. <i>Grand Rapids</i> —Grand Rapids Westminster, 29 92. <i>Kalamazoo</i> —Three Rivers, 6 65. <i>Saginaw</i> —Bay City, 20 50; Brookfield, 1 20.	66 65

1st, 41 75; Trenton Prospect St., 89 86. *Newton*—Branchville, 22; Hope, 3. *West Jersey*—Camden 1st, 50; Vineland, 14. 684 94

NEW YORK.—*Albany*—Amsterdam 1st, 50; Ballston Spa, 29 56; Greenbush 1st, 11; Princetown, 5; Stephentown, 5 78. *Albany*—Coventry 2d, 20; Nineveh, 25 80. *Boston*—Antrim, 22; Boston 4th, 3. *Brooklyn*—Brooklyn Classon Ave., 100; Brooklyn Lafayette Ave., 609 28; Brooklyn Siloam, 5; Brooklyn Trinity, 15. *Buffalo*—Buffalo Covenant, 5; Dunkirk 1st, 11 25. *Cayuga*—Fair Haven, 8 26. *Champlain*—Au Sable Forks and Black Brook, 11 40; Keeseville, 9 31. *Chester*—Watkins sab-ech., 5 78. *Columbia*—Jewett, 15. *Genesee*—Corfu, 7; Warsaw, 40; Wyoming, 22. *Genesee*—Ovid 1st, 8 22; Waterloo, 5 80. *Hudson*—Good Will, 2 16; Livingston Manor, 4; Middletown 1st, 24 28; Nyack, 1 80; Ramapo, 28; Ridgebury, 2 21; Rockland 2d, 1; Scotchtown, 10; Washingtonville 1st, 20; White Lake, 8. *New York*—New York 4th, 203 30; New York 13th St., 48; New York North, girls' infant class, 10; New York University Place, 1801 78. *North River*—Newburgh 1st, 85 18. *Oneida*—Delhi 1st, 20; New Berlin, 1 10; Oneonta, 14 38. *Rochester*—Dana, 24 13; Emmanuel, 1 26; Genesee 1st, 4; Rochester Central, 30 71; Rochester North, 18. *St. Lawrence*—Watertown Stone St., 20. *Steuben*—Corning, 12 48; Hornellsville, 14 28; Rushford, 4 57. *Syracuse*—Ridgville, 5. *Troy*—Hood Falls, 23 85; Salem, 43; Waterford, 9 29. *Utica*—Clinton, 68 33; Kirkland, 18; Oneida, 22 25; Utica Memorial, 87; Westerville, 11. *Westchester*—Irvington, 100; Mahopac Falls, 40 13; North Salem, 5; Yonkers 1st, 150. 8935 46

NORTH DAKOTA.—*Pembina*—Arrilla, 8 34. **OHIO.**—*Athens*—Barlow, 2; Warren, 5. *Bellefontaine*—Bellefontaine 1st, 8 87; Buck Creek, 9; Crestline 1st, 4 05; Spring Hills, 1; West Liberty, 78 cts. *Chillicothe*—Chillicothe 3d, 6 20; Hillsborough, 187 25; Waverly, 20. *Cincinnati*—Cincinnati 6th sab-ech., 18 23; Lebanon 1st, 22 50; Mason, 3; Wyoming sab-ech., 25. *Cleveland*—Northfield, 3; Orwell, 3; Willoughby, 11. *Columbus*—Grove City, 2 61; Reynoldsburg, 8 69. *Dayton*—Dayton Park, 7 75; Oxford, 40 14. *Mahoning*—Middle Sandy, 7; North Benton, 8. *Marion*—Iberia, 5. *Maumee*—Napoleon, 3; Toledo 3d, King's Gardeners, 8 81. *Portsmouth*—Felicity, 4 25. *St. Clairsville*—Beulah, 1. *Steubenville*—East Springfield, 5 80; Hopedale, 4; Linton, 4; Newcomertown, 3; Steubenville 2d, 18 97. *Wesley*—Congress, 4 75; Creston, 12; Dalton, 1; Doylestown, 3 05; Hopewell, 16; Jackson, 13; McKay, 5; Naahville (1 25 from sab-ech.), 10 25; Shreve, 3; West Salem, 7; Wooster 1st (9 29 from sab-ech.), 60 30. *Zanesville*—Clark, 4 50; Granville sab-ech., 5 80; Homer, 3 77; Utica, 12. 601 36

PACIFIC.—*Los Angeles*—Arlington, 187 85; Los Angeles 1st, 500; San Diego 1st, 50; Santa Barbara 1st, 45. *Sacramento*—Elko, 4. *San Francisco*—Lebanon, 4; San Francisco Calvary, 287 80; San Francisco Markin St., 20. *San Jose*—Livermore, 20 25; Los Gatos, 16; Menlo Park, 22 10. 1156 50

PENNSYLVANIA.—*Allegheny*—Emsworth sab-ech., 4 35; Industry, 2; Pine Creek 1st, 8; Pine Creek 2d, 5. *Blairsville*—Blairville, 24 48; Greensburg sab-ech., 15; Johnstown (sab-ech., 5 40), 37 85. *Carrville*—Dauphin, 10; Dickinson, 6; Gettysburg, 56 25; Harrisburg Pine St. sab-ech. class, 5; Harrisburg Westminster, 13. *Chester*—Chester 3d, 78 92; East Whitehall, 11. *Clarion*—Greenville, 18; Mill Creek, 3; Mt. Tabor, 2 15; New Bethlehem, 5; Punxsutawney, 7. *Erie*—Atlantic 1st, 1 30; Belle Valley, 4 17. *Huntingdon*—Bellefonte sab-ech., 32 18; Hollidaysburg (incl. sab-ech., 5 15), 53 36; Lewistown sab-ech., 50; Milroy, 10; Peru, 6 21; Port Royal, 10 80; Sinking Creek, 3 88. *Kittanning*—Freeport, 9; Saltsburg, 25 28; Union (Curwensville), 2 15. *Lackawanna*—Athens 1st, 15; Honesdale, per S. T., 100; Scranton Washburn St., 48; Shickshinny, 4 26; Tunkhannock, 20. *Lehigh*—Allentown 1st, 57; Shawnee, 10. *Northumberland*—Milton, 3 70; Orangeville, 4; Shamokin, 8. *Philadelphia*—Phila-

delphia Bethany sab-ech., 80 56; Philadelphia Evangel, 18 35; Philadelphia Holland Memorial sab-ech. class, No. 3, 6 50; Philadelphia Walnut St. sab-ech., 44 27; Philadelphia Woodland, 67 29. *Philadelphia Central*—Philadelphia Alexander, 45 08; Philadelphia Columbia Ave., 7 07; Philadelphia Northern Liberties 1st, 23 23; Philadelphia Northminster, 68 31. *Philadelphia North*—Frankford, 15 02; Germantown Wakefield, 49 85; Mt. Airy, 40; Norristown Central, 65. *Pittsburgh*—Bridgeville, 9; Hebron, 21; Mt. Olive, 6; Pittsburgh 2d, 123 06; Pittsburgh 4th, 8 06; Pittsburgh Bellefield, 64 38; Pittsburgh East Liberty, 105; Pittsburgh Lawrenceville, 88 54; Pittsburgh Shady Side, 37 50. *Redstone*—Fair Chance, 4; Scottdale, 5 20. *Shenango*—Hopewell, 5 45; Mt. Pleasant, 10; Peterborough, 2; Princeton, 2; Sharpsville, 4; West Middlesex, 5 10. *Washington*—Claysville, 20 60; Cross Creek, 17; Wheeling 3d, 9. *Wellboro*—Wellboro 1st, 24 52. *Westminster*—Lebanon 4th St., 100. 1930 21

TENNESSEE.—*Kingsport*—Grassy Cove, 2 08. **TEXAS.**—*Austin*—Taylor, 9 00. **UTAH.**—*Montana*—Deer Lodge, 5 00. **WISCONSIN.**—*Chippewa*—Rice Lake, 2 05. *La Crosse*—La Crosse 1st (1 30 from sab-ech.), 2 98; New Amsterdam, 7 17. *Lake Superior*—Marquette Y. L. Soc., 10; Oconto, 13 75. *Madison*—Janesville 1st, 14. *Milwaukee*—Cedar Grove, 11; Ottawa 1st, 60 cts. *Winnebago*—Merrill, 8. 69 50

From the churches..... \$11,818 10

FROM INDIVIDUALS.

Miss M. D. Martin, Pa., 5; Mrs. R. S. Marsh, Mich., 2; Rev. S. Phoenix, Wis., 25; Guest money at Perth Amboy, 91 50; Mrs. M. Skey, Cal., 2 50; G. W. Skey and wife, Cal., 2 50; "E. B. S.", Philadelphia, 5; "From a friend," Ill., 5; Mrs. Theo. Olde, N. Y., 1; Miss S. J. Bassett, Cal., 5; George L. Underhill, Cal., 5; F. M. Coles, N. Y., 25; "A friend," per Louise Y. Boyd, Pa., 5; Mrs. Sarah Wallace, N. J., 20; Rev. H. W. Stratton, Wash. Ter., 5; "One who loves them for the Master's sake," N. Y., 2; "A friend," N. Y., 5; Miss M. Dickson, Pa., 20; Rev. George B. Stewart, Pa., 5; H. Youngblut, 5; "Tithe of increase," 86; Mary A. Clark, N. Y., 1; Mrs. A. H. Kellogg, Wis., 5; Rev. J. E. Nourse, Washington, D. C., 1; Rev. L. G. Nash, Wis., 6 80; "K.", Pittsburgh, Pa., 50; Miss H. L. Dexter, Pa., 10; Mrs. Helen D. Mills, Pa., 20; Mrs. J. H. Gill, "Tithe," 5; W. W. Huntington, Col., 5; "A friend," N. Y., 5; Rev. P. S. Allen, 25; Per Rev. D. J. Burrell, D. D., Minn., 27 27; Mrs. Horace Porter, N. Y., 10; Rev. Wm. T. Doubleday, N. Y., 5; Fannie C. Doubleday, N. Y., 5; Mattie L. Brockbee, Md., 50; Isabella McQueen, N. Y., 1; Rev. J. N. Hayes, Schochow, China, 5; Rev. W. J. McCord, N. Y., 1; Rev. W. H. Robinson, Quillata, Chili, 10; Mrs. Mary S. Whelen, Pa., 5; Mrs. Jennie Keefe, Pa., 5; Anonymous, Philadelphia, 6; Rev. W. L. Tarbet and wife, 63 cts.; Miss P. Hammond, Minn., 1; Eebon S. Blackman, Minn., 2; Mrs. F. Blackman, Minn., 3; F. Blackman, Minn., 5; Rev. R. M. Edward, O., 5. 5538 20

Interest on Permanent Fund..... 4,387 50
Interest on bank deposits..... 244 90
Miscellaneous receipts..... 95 00

Total for current fund..... \$16,608 70

Total receipts for current fund since April 1, 1887..... \$83,915 77

W. W. HEBERTON, Treasurer.

RECEIPTS FOR EDUCATION, DECEMBER, 1887.

ATLANTIC.—*Fairfield*—Tabor, 2 00. **BALTIMORE.**—*Baltimore*—Baltimore 1st sab-ech., 5; Bel Air, add'l, 1; Cumberland 1st, 15; Emmitsburg, 82 24; The Grove, 7 82. 80 66

COLORADO.—*Denver*—Denver Capitol Ave., 12 25. *Canon*—Leadville 1st, 14. 26 25

COLUMBIA.—*Idaho*—Lewiston, 8. *Oregon*—Albina, 2; Brownville, 2 25; Crowdsdale, 1 25; Portland 4th, 11 85. *Pope*—Sumner, 4 50. 24 85

ILLINOIS.—*Alton*—Alton 1st (sab-ech., 5), 15; Carrollton, 29; Plum Creek, 1; Salem Ger., 5 40; Woodburn Ger., 5. *Chicago*—Chicago 1st Ger., 4; Chicago 4th add'l, 97; Chicago 8th, 39 65; Hyde Park 1st, 60 24. *Freeport*—Galena Ger., 5; Rock Run, 3 65. *Malton*—Kansas, 16. *Peoria*—Lewistown (4 30 for Centenary Fund), 48 74; Peoria 1st sab-ech., 10; Peoria 2d, 62 65. *Rock River*—Woodhull, 5 25. *Schuyler*—Evanston, 5 65; Prairie City, 7. *Springfield*—Petersburg, 4 85; Pingah, 1 80; Springfield 1st, 37 46; Unity, 26 cts. 457 98

INDIANA.—*Crawfordsville*—Lafayette 2d, 84 60. *Fort Wayne*—Fort Wayne 1st, 20; Fort Wayne 2d, 8 60. *Indianapolis*—White Lick, 8. *Logansport*—Crown Point, 5 75. *Muncie*—Wabash, 2 50. *New Albany*—Madison 1st, 6 80. *White Water*—New Castle, 5 60. 86 85

IOWA.—*Council Bluffs*—Council Bluffs, 16 20. *Des Moines*—Knoxville, add'l, 2; Plymouth, 7; Promise City, 1 82; Seymour, 4. *Dubuque*—Bethel, 10. *Jones*—Montrose, 8 40; Mt. Pleasant 1st, 4 70; Shunam, 8 15. *Jowa City*—Summit, 6 85. *Waterloo*—Salem, 7 81. 66 43

KANSAS.—*Emporia*—Argonia, 8; Belle Plain, 5; Mayfield, 4; Silver Creek, 2; Slate Valley, 3. *Larned*—Kinsley 1st, 1. *Neosho*—Coffeeville, 2 55; Fort Scott 1st, 49 08; Girard (Rev. John Currier, 5 12), 10. *Solomon*—Herington, 2; Mankato, 6. *Topeka*—Bethel, 5; Topeka 1st, 74 53. 167 14

KENTUCKY.—*Shenando*—Ashland 1st, 77 70; Dayton, 5 20; Frankfort 1st, 20. *Transylvania*—Harrodsburg, 18. 121 10

MICHIGAN.—*Detroit*—Detroit Westminster, 6 50; Ypsil-

Ianti 1st, 15. *Grand Rapids*—Grand Haven, 14 80; Montague 1st, 6 40. *Kalamazoo*—Schoolcraft, 5. *Saginaw*—Bay City, 20 60.

MINNESOTA.—*Marquette*—St. Peter's Union, 8 50. *St. Paul*—Minneapolis 1st, 32 50; St. Paul Goodrich Ave., 17 55. *Wadena*—Chatfield, 8 17.

MISSOURI.—*Osgood*—Butler, 5; Raymore, 12 20. *Oswego*—Ebenzer, 5 03. *St. Louis*—Cote Brillante, 10; Ironton, 3 75; Kirkwood, 23 35; St. Louis 2d Ger., 5; White Water, 65 65.

NEBRASKA.—*Nebraska City*—Auburn 1st, 2; Hickman Ger., 7 50. *Omaha*—Omaha Castelar St., 8; Schuyler, 5 02.

NEW JERSEY.—*Elizabeth*—Elizabeth Marshall St., 2; Lower Valley, 5; Roselle, 9 77. *Jersey City*—Hackensack, 5. *Monmouth*—Forked River, 2. *Morris and Orange*—Boonton, 25; Madison, 4 59; Mt. Olive, 11 70; Orange Central, 50. *Newark*—Newark 2d, 14 71. *New Brunswick*—Trenton 2d, 20 82. *Newton*—Stanhope, 1 80.

NEW YORK.—*Albany*—Stephentown, 5 57. *Boston*—South Framingham, 5. *Brooklyn*—Brooklyn Classon Ave., 50; Brooklyn Duryea, 17; Brooklyn Mt. Olivet, 5; Brooklyn Trinity, 10 87. *Buffalo*—Buffalo Covenant, 2; Silver Creek, Dr. Chesebourn, 10. *Cayuga*—Genoa 1st, 13. *Champlain*—Au Sable Forks and Black Brook, 8 66. *Chemung*—Elmira Lake St., 7 60; Watkins sab-sch., 5 14. *Genesee*—Castile, 116 46; Corfu, 5. *Hudson*—Good Will, 1 20; Livingston Manor, 3; Middletown 1st, 28 78; Nyack, 1 20; Port Jervis, 60; Ramapo, 18; Ridgebury, 1 20; Rockland 2d, 1; Scotchtown, 10; Washingtonville 1st, 10; White Lake, 3. *Lyons*—East Palmyra, 13 50. *Nassau*—Northport, 7 19. *New York*—New York Brick Church Chapel, 12 41; New York Park, 29 02. *Niagara*—Youngstown, 8 15. *North River*—Cornwall, 7 75. *Otsego*—Hobart, 6 68; New Berlin, 6. *Rochester*—Avon Central, 30 71; Moscow, 4; Rochester Brick, 118 05; Rochester Emmanuel, 94 cts.; Rochester North, 10 25. *Steuben*—Addison, 18 20; Corning, 6 98; Hornellsville, 7 88. *Syracuse*—Onondaga, 2; Ridgeville, 3; Syracuse Park, 32 30. *Troy*—Waterford, 9 29. *Ulster*—Kirkland, 10; Oneida, 22 25; Rome, 23 85. *Wechester*—Hartford 1st sab-sch., 8 57; Stamford 1st, 22 89; Yorktown, 11.

NORTH DAKOTA.—*Pembina*—Arvilla, 5 94.

OHIO.—*Bellefontaine*—Bellefontaine 1st, 2 15; Buck Creek, 10; Crestline, 5 44; Nevada, 6; Spring Hills, 56 cts.; West Liberty, 40 cts. *Chillicothe*—Chillicothe 3d, 5; Waverly, 5. *Cincinnati*—Cincinnati Walnut Hills, 68 68; Mason, 2. *Cleveland*—Northfield, 4. *Columbus*—Mifflin, 3. *Dayton*—Clifton, 8 25; Oxford, 15. *Huron*—Green Springs, 3; Sandusky 1st, 10 70. *Mahoning*—Canton, 1 10; Clarkson, 2; North Benton, 5. *Marion*—Berlin, 1; Chesterville, 5 30. *Maumee*—Toledo Westminster, 33 48. *Portsmouth*—Cedron, 2 35; Fessburgh, 1 70; Ironton, 23 75. *St. Clairsville*—Barnesville, 8 40. *Steubenville*—Bethel, 14 37; Hopedale, 4; Steubenville 2d, 25 07; Still Fork, 3 55. *Wooster*—Canal Fulton, 7; Perryville, 2 70. *Zanesville*—Granville sab-sch., 9 90; Newark Salem Ger., 8 45; Zanesville 1st, 15 01.

PACIFIC.—*Benicia*—Two Rocks, 8. *Los Angeles*—Arlington, 79 10. *San Jose*—Pleasanton, 8.

PENNSYLVANIA.—*Allegheny*—Pine Creek 1st, 5; Pine Creek 2d, 4; Plains, 8. *Blairsville*—Greensburg sab-sch., 15;

Johnstown sab-sch., 8. *Butler*—Mt. Nebo, 2 20. *Carlisle*—Bloomfield, 8 25; Chambersburg Falling Spring, 35; Gettysburg, 6; Waynesboro, 15 98. *Chester*—Bryn Mawr, add'l, 10; Dilworthtown, 8 84. *Clarion*—New Bethlehem, 4; New Rehoboth, 2; Oak Grove, 2; Punxsutawney, 7; West Millville, 1. *Erie*—Meadville 2d, 5; Mt. Pleasant, 10 43; Unionville, 31 07; Utica, 5; Waterloo, 1 30. *Huntingdon*—Bellefonte sab-sch., 18 57; Coal Port, 5; Glen Hope, 1; Irona, 3; Phillipsburg, 12; Port Royal, 6. *Kittanning*—Bethel, 1 90; Freeport, 7 80; Marion, 5 40; Slate Lick, 20 70; Sra-der's Grove, 4; Union Cowansville, 3. *Lackawanna*—Monroeton, 18 15; Scranton Green Ridge Ave., 27 75; Scranton Washburn St., 13. *Northumberland*—Hartleton, 3; Orangeville, 2. *Philadelphia*—Philadelphia 3d, sp. sch., 100; Philadelphia Walnut St. sab-sch., 62 01; Philadelphia Westminster, 32 32. *Philadelphia Central*—Philadelphia Alexander, 33 67; Philadelphia Columbia Ave., 10 23; Philadelphia Olivet, 47 85. *Philadelphia North*—Chestnut Hill, 27 50; Frankford, 15 62; Germantown Wakefield, 37 60; Norristown Central, 7; Thompson Memorial, 17. *Pittsburgh*—Bridgeville, 5; Hebron, 10; Pittsburgh East Liberty, 56; Pittsburgh Shady Side, 80. *Redstone*—Fair Chance, 5. *Shenango*—Leesburg, 4; Sharpsville, 5. *Washington*—Wheeling 3d, 8. *Wellsboro*—Wellsboro 1st, 8 07. *Westminster*—Bellevue, 7.

TENNESSEE.—*Kingsport*—Grassy Cove, 1 95. WISCONSIN.—*La Crosse*—La Crosse 1st (sab-sch., 2 35), 4 37. *Lake Superior*—Sault Ste. Marie, 10. *Milwaukee*—Ottawa 1st, 33 cts.; Pike Grove, 10.

Receipts from churches in December, 1887.....	\$3,362 18
Receipts from sab-sch. in December, 1887.....	142 54
	\$3,504 72

LEGACIES.

Estate of Harriet Sanburn, Newburyport, Mass., 350; Estate of Mary Ann Faries, 145 50.....	492 50
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REFUNDED.

Fred Bailey, Cal.....	85 00
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INTEREST ON PERMANENT FUNDS.

Interest on City Sixes, 338 50; Interest on mortgages, 225.....	1,063 50
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MISCELLANEOUS.

Rev. Luke Dorland, N. C., 5; Title of increase, 20; Miss M. L. Buckles, 50; Isabella McQueen, 1; Rev. W. J. McCord, 25 cts.; Rev. W. L. Tarbet, 98 cts.; Rev. R. W. Edwards, 6; Special scholars, 3; C. H. L. N. Y., 30; Rev. C. B. Gardner, 50; "J. W. K." 50; C. H. K. Curtis, 73; T. W. Synott, 100; "Special for student," 10.....	295 18
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Total receipts in December, 1887.....	\$5,540 90
Total receipts from April 15, 1887.....	40,757 90

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, DECEMBER, 1887.

ATLANTIC.—*Atlantic*—Mt. Pleasant, 7. *Knox*—Medway, 26 63.

BALTIMORE.—*Baltimore*—Baltimore 1st sab-sch., 5; Deer Creek Harmony, 6; Emmittsburgh, 60; Taneytown, 16 13. *New Castle*—Dover, 22; Green Hill, 17; New Castle 1st, 74 77; Port Deposit, 10; Port Penn, 3 40; Wilmington Central, 112; Wilmington Rodney St. sab-sch., 12 02.

CATAWBA.—*Yadkin*—Lexington, 2 00.

COLORADO.—*Denver*—Denver 2d Ave., 22 80. *Pueblo*—Colorado 1st, 58 23.

COLUMBIA.—*Idaho*—Lewiston, 6 80. *Puget Sound*—Olympia 1st, 8 95.

DAKOTA.—*Central Dakota*—Woonsocket, 4 20. *Southern Dakota*—Bridgewater, 3; Canistota, 1.

ILLINOIS.—*Alton*—Carrollton, 2 94; Jerseyville, 8 50; Salem Ger., 5 40; Staunton, 2; Woodburn Ger., 5. *Bloomington*—Lexington, 5. *Chico*—Carmi, 8 40; Centralia (sab-sch.), 10; 15; Fairfield, 5 03; Golconda, 10; Shawneetown, 16 85. *Chicago*—Chicago 1st Ger., 3; Chicago 4th, 214; Chicago 6th, 128 20; Chicago Reunion, 5; Joliet 1st, 15; Oak Park, 8; Peotone, 92 48. *Freeport*—Galena Ger., 3; Lena, 7; Rockford Westminster (sab-sch., 2 28), 19 84. *Mattoon*—Morrisonville, 2; West Okaw, 8 20. *Peoria*—Canton, 11 80; Elmira, 9 18; Green Valley, 4; Oneida, 6 50; Peoria 1st, 5; Peoria 2d, 62 18; Washington, 5; Yates City, 4 80. *Rock River*—Centre, 9 50; Edgerton, Young People, 20; Morrison, 27 75; Peniel, 6. *Schuyler*—Irairie City, 6; Rushville, 34. *Springfield*—Jacksonville State St., 32 75; Mason City, 10; Petersburg, 13 80; Plagah, 2 61; Unity, 51 cts.

INDIANA.—*Crawfordsville*—Bethany, 28 73; Spring Grove, 4. *Fort Wayne*—Fort Wayne 1st, 5 60. *Indianapolis*—Acton, 2; Hopewell, 32 46. *Muncie*—Hartford, 6; Muncie, 10 98; Wabash, 2 50. *New Albany*—New Philadelphia, 1 01. *Prairie*—Washington, 4.

INDIAN TERRITORY.—*Choctaw*—Atoka, 50 00.

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 41 62; Clarence, 10; Mechanicsville, 5 60. *Council Bluffs*—Clarinda, 20 10; Woodbine, 10. *Des Moines*—Charlton, 3 11; Dallas Centre, 4; Grimes, 14; Indianola, 1; Knoxville (sab-sch.), 6; 12; Newton, 15; Plymouth, 7 50. *Dubuque*—Dubuque 1st Ger., 7; Frankville, 5; Hopkinton, 6 66. *Fort Dodge*—Yall, 10. *Jowa*—Fairfield, 12 88; Mt. Pleasant 1st, 4 70; Shuman, 3; Troy, 3 95. *Iowa City*—Iowa City, 11 50; Malcom, 7; Tipton, 4 20.

KANSAS.—*Emporia*—Wichita Dodge Ave., 5 38. *Highland*—Hiawatha, 5. *Larned*—Hutchinson, 15; Kinaley, 1; McPherson (sab-sch.), 4; 22; Spearville, 5 40; Sterling, 13. *Neosho*—Chanute 1st, 4 70; Coffeyville, 3; Geneva, 6 25; Liberty, 60 cts.; Parsons, 16 63. *Osborne*—Grainfield, 5. *Solomon*—Man- kato, 6. *Topeka*—Manhattan 1st, 28; Wamego, 3.

KENTUCKY.—*Evansville*—Ashland 1st, 57 57; Paris 1st, 7.

MICHIGAN.—*Detroit*—Detroit Westminster, 6 50; Erin, 4; Mt. Clemens, 9; Ypsilanti, 15. *Kalamazoo*—Kendall, 15. *Monroe*—Raisin, 2. *Saginaw*—Bay City, 10 25; Morrice, 4 55.

MINNESOTA.—*Marquette*—Beaver Creek, 2; St. Peter's Union, 8 50; Haines Band, 21 70; Westminster, 62 63. *St. Paul*—

Howard Lake, 7 50; Minneapolis 1st, 58; Minneapolis Andrew, 40 50; Minneapolis Franklin Ave, 9 50; Minneapolis Westminster, 183 58; Oak Grove, 3; Willmar, 6. 882 88
MISSOURI.—Deepwater, 2; Westfield, 5. *Ozark*—Carthage, 15 78; Morrisville, 1 15. *Platte*—Parkville, 16 94. *St. Louis*—Bethel Ger., 5; St. Louis 2d Ger., 5; Webster Grove, 5. 57 87

NEBRASKA.—Hastings—Beaver City, 2 25. *Nebraska City*—Adams, 3 28; Sterling, 3 72. *Nobara*—Wayne, 5. *Omaha*—Fremont 1st, 13 75; Omaha 1st, 58 60; Omaha Ambler Place, 2; Omaha North, 15 80; Omaha Southwest, 2; Schuyler, 5 41. 111 81

NEW JERSEY.—Elizabeth—Cranford, 11 85; Lower Valley, 5; Plainfield Crescent Ave., 100; Roselle, 8 27. *Jersey City*—Passaic, 20 82; Paterson 1st, 15. *Monmouth*—Forked River, 3; Manchester, 18. *Morris and Orange*—Madison, 76 10; Mt. Olive, 5 75; Orange 1st, 80. *Newark*—Bloomfield 1st, 64 80; Newark 1st, 36 21; Newark 2d, 11 03; Newark Roseville, 145 17; Newark Woodside, 6. *New Brunswick*—Bound Brook, 12; Kirkpatrick Memorial, 2 50; Lambertville (sab-ech., 1 40), 28 40; Trenton Prospect St. (sab-ech., 4 20), 46 63. *Newton*—Phillipsburg Westminster, 4 32; Stanhope, 2. *West Jersey*—Bridgeport 2d, 21 75; Haddonfield, 17 50; Woodbury, 50. 788 69

NEW YORK.—Albany—Albany 6th, 3; Ballston Spa, 14 25; Gloversville, 35; Kingsboro, 6; Schenectady 1st sab-ech., 63 74; Stephentown, 10 28. *Binghamton*—Nichols Pres. Soc., 4; Nineveh, 30 36; Smithtown Flats, 4 64. *Boston*—Boston 4th, 15; Newburyport 1st, 29 42. *Brooklyn*—Brooklyn Classon Ave., 75; Brooklyn Throop Ave., 62; Brooklyn Trinity, 10 33; Edgewater 1st, 36 67. *Buffalo*—Buffalo Covenant, 1; Buffalo East, 5; East Aurora, 16; Springfield, 7. *Cayuga*—Dryden, 5; Genoa 1st, 17 50; Ithaca, 227 89. *Chemung*—Burdett, 19 30; Hector, 8 50; Southport, 4 25; Watkins 1st, 26 30; Watkins sab-ech., 4 14. *Columbia*—Windham, 22. *Genesee*—Corfu, 8; North Bergen, 4. *Genesee*—Canoga, 3 20; Manchester, 32. *Hudson*—Florida 1st, 16 19; Good Will, 1 20; Goshen, 26; Middletown 1st, 27 11; Nyack, 1 50; Ramapo, 18; Scotchtown, 6; Washingtonville 1st, 10. *Long Island*—Middletown, 10 44. *Lyons*—Newark, 26 83; Wolcott 1st, 7 80. *Nassau*—Islip, 23. *New York*—New York 4th Ave. Girls' Band, 23 50; New York Rutgers, 42 43. *Magara*—Holley, 15; Knowlesville, 7; Youngstown, 2 50. *North River*—Marlborough, 17 14. *Oswego*—East Springfield, 15; Middlefield Centre, 4 08; Worcester, 4. *Rochester*—Dansville, 13 70; Genesee 1st, 5; Rochester 3d, 2; Rochester Central, 49 13. *St. Lawrence*—Cape Vincent, 5 80; Gouverneur, 57 76; Morrisville, 4; Watertown 1st, 56 61. *Steuben*—Canisteo, 8 70; Corning, 6 39; Hornellsville, 1 80; Jasper, 5 61; Pultney, 7; Woodhull, 3. *Syracuse*—Oswego 1st, 20; Syracuse 1st, 35 82; Syracuse 4th, 17 21. *Troy*—Troy 2d, 209 25; Troy Westminster Miss. Band, 10; Troy Woodside, 58 84; Waterford, 9 23. *Ulster*—Augusta, 2 30; Kirkland, 10; Oriskany, 2 08; Ulster Bethany, 14 32. *Westchester*—Bridgeport 1st, 46 12; Genesee, 33 82; Mt. Kisco, 5 86; South East Brewster, 5 25. 1816 78

NORTH DAKOTA.—Mayo—Lisbon, 4 00
OHIO.—Athens—New England, 4 33. *Bellefontaine*—Bellefontaine, 2 15; Forest, 5; Kenton, 19 84; Spring Hills, 56 cts. *West Liberty*, 49 cts. *Chillicothe*—French, 8 15. *Cincinnati*—Cincinnati 1st, 36 50; Wyoming sab-ech., 26. *Cleveland*—Glenville, 16 48; Guilford, 23; Northfield, 6; Orwell, 5; Willoughby, 10 25. *Columbus*—Central College, 15 40; Columbus 6th Ave., 6; London, 5. *Dayton*—Dayton 4th, 11 61; Oxford, 28 50; South Charleston, 13 58; Springfield 1st, 45; Washington, 21; Xenia, 18 79. *Evans*—Fostoria, 30. *Lima*—Lima Main St., 3 6. *Mahoning*—Columbiana, 5; Elsworth, 15 24; North Benton, 7; Youngstown 1st, 38 43. *Marion*—Berlin, 3 60; Jerome, 72 cts.; Liberty, 1; Grand 1st, 1; Trenton, 6. *Manatee*—Toledo Westminster, 22 85. *Portsmouth*—Hanging Rock, 5; Portsmouth 1st, 59 79. *St. Clairsville*—Caldwell, 1; Rock Hill, 6 50. *Steubenville*—East Springfield, 6 75; Pleasant Hill, 1 60. *Wesley*—Doylestown, 5; Mansfield, 30; Marshallville, 1; Shelby, 4; Wesley Mem., 52 94. *Seneville*—West Carlisle, 6. 694 49

PACIFIC.—Los Angeles—Arlington Riverside, 33 55; Ojai, 5; Santa Barbara, 15. *Sacramento*—Elk Grove, 2 60; Elk, 4 15. 60 80

PENNSYLVANIA.—Allegheny—Allegheny Central, 20 27; Allegheny Providence, 140; Bellevue, 8 76; Freedom, 7; Glenshaw, 11; Hoboken, 7; Leetadale, 70 22; Rochester, 4. *Blairsville*—Blairsville, 47 42; Greensburg sab-ech., 15; Harrison City, 6; Johnstown sab-ech., 3; Murrysville, 16; Unity, 20. *Critale*—Harrisburg Seventh St., 10; Monaghan, 8; Paxton, 9; Petersburg, 4 82; Shippensburg, 18 50; Silver Spring, 5; Waynesboro, 15 96. *Chester*—Bryn Mawr, 10; Honeybrook, 63. *Clarion*—Bethesda, 3; Brookville, 18 58; Callensburg, 3; Clarion, 15 50; Licking, 2 72; New Bethlehem, 5. *Erie*—Atlantic, 2 10; Cambridge, 10; Erie Chestnut St., 16 26; Franklin, 33 80; Girard, 9 52; Gravel Run, 3; Jamestown, 3 86; Meadville 1st, 5; Meadville 2d, 7 50; Miles Grove Branch, 3 75; Oil City 1st, 24; Springfield, 3. *Huntingdon*—Altoona 2d, 28 87; Bellefonte sab-ech., 7 97; Cedar Springs, 4 25; Logan's Valley, 10; Petersburg, 6; Port Royal, 6; Sinking Creek, 4 80; Spruce Creek, 113 87. *Kittanning*—Bethel, 4; Mechanicburg, 2; Saltsburg, 31 04; Worthington, 16. *Lackawanna*—Honesdale 1st sab-ech., 9 57; Montrose, 37 69; Orwell, 3 18; Rushville, 5; Stevensville, 3; Troy, 24 25. *Lefkigh*—Slatington, 5. *Northumberland*—Bald Eagle and Nittany, 9 27; Hartleton, 6; Mahoning, 74 14; Mifflinburg, 11; Milton, 28 75; Northumberland 1st, 7 65; Orangeville, 2; Watsonstown, 5. *Philadelphia*—Philadelphia Bethany sab-ech., class G, 20; Philadelphia Evangelical, 14 81. *Philadelphia Central*—Philadelphia Alexander, 39 54; Philadelphia Cohocksink, 86 16; Philadelphia Princeton, 351 91. *Philadelphia North*—Germantown 2d, 91 20; Germantown Market Bq., 63 47; Germantown Wakefield, 31 70; Leverington, 8 12; Macalester Memorial, 4 03; Norristown Central, 19 50. *Pittsburgh*—Bridgeville, 5; Crafton, 10; McKees Rock, 13 06; Montours, 6; Mt. Olive, 5; Mt. Pleasant, 10; Mt. Washington, 8 80; Oakdale, 15 78; Pittsburgh 1st, 641 02; Pittsburgh 4th, 31 84; Pittsburgh Bellefield, 35 76; Pittsburgh East Liberty, 132; Pittsburgh Park Ave., Gleason's Band, 6 80; Pittsburgh Shady Side, 37 50; Pittsburgh Thirtieth St., 59 34; Wilkinsburg, 90 33. *Redstone*—Brownsville, 9; Dunbar, 23; McClellandtown, 61 44; Mt. Pleasant, 14; Carmichael, 10; Scottdale, 5 60. *Schenango*—Clarksville, 18 25; Leesburgh, 5; Mt. Pleasant, 10; Rich Hill, 5; Sharpeville, 3; Unity, 30. *Washington*—Burgessville, 17 69; Cameron, 2 68; Cross Creek, 86; East Buffalo, 13; West Union, 2 50; Wheeling 1st, 8. *Wellboro*—Wellsboro, 8 07. *Westminster*—Little Britain, 4 80; Middle Octorara, 4; Slate Ridge, 7; York Calvary, 10. 5293 58

TENNESSEE.—Union—Hopewell, 2 00

UTAH.—Utah—Springville, 8 81

WISCONSIN.—La Crosse—North La Crosse, 3 17. *Lake Superior*—Ishteping, 16. *Madison*—Cambria, 2 62. *Milwaukee*—Cambridge, 4; Cedar Grove, W. M. Soc., 5; Delafield, 2; Ottawa, 28 cts.; Pike Grove, 10 82; Stone Bank, 2 50. *Winnebago*—Merrill, 5; Oxford, 6; Packwaukee, 2. 63 44

Woman's Executive Committee..... \$1,356 16

MISCELLANEOUS.

Anna M. Junkin, New Wilmington, Pa., 5; Mr. and Mrs. J. Platt, Kansas City, Mo., 10; Tullio Wallingford Academy, 111 98; H. T. Mason, Market Sq., Germantown, Pa., 45; Mr. Edward Cope, Germantown, Pa., 50; "Friends," 100; Title of Increase, 20; R. Frame, 415 Fulton Place, Chicago, Ill., 5; Mary A. Clarke, Macedon Centre, N. Y., 2; Mrs. S. J. M. Eaton, Franklin, Pa., 10; Mr. J. G. Stephenson, Pittsburgh, Pa., 100; "A Friend," 20; "X. T. Z., 2; Rev. J. A. Wright, Bay City, Mich., 50; "Nyack, N. Y., 2; Rev. W. L. Tarbet and wife, Springfield, Ill., 1 87; Rev. B. W. Edwards, East Liberty, O., 5..... 539 86

Total receipts in December, 1887..... \$11,141 87

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, DECEMBER, 1887.

ATLANTIC.—Fairfield—Oliver, 2; Tabor, 2. 4 00
BALTIMORE.—Baltimore—Baltimore 9d sab-ech., d., 30 04; Baltimore Light St., 12; Cumberland, 60; Emmitsburg sab-ech., 52 47; Fallston sab-ech., 2; Frederick City sab-ech., 14. *East Castle*—Head of Christiana, 10; West Nottingham sab-ech., 24 75. *Washington City*—Lewinsville, 7; Vienna, 10 40. 224 66
COLORADO.—Denver—Denver 23d Ave., 5 50. *Gunnison*—Gunnison, 8. *Pueblo*—Monument, 26. 85 50
COLUMBIA.—Idaho—Moscow, 3 55; sab-ech., d., 2 59. *Oregon*—Eugene City, 17; Jacksonville, 6; Phlox, 12 41; Portland 1st, 28 38. *Puget Sound*—Ellensburg, 9. 77 94
DAKOTA.—Central Dakota—Brookings, 9 69; Canning sab-ech., 7 40. *Southern Dakota*—Canistota, 3; Canton, 3; sab-ech., d., 17 75. 40 84

ILLINOIS.—Alton—Butler, 4; Carrolton, 19 42; Collinsville, 61 15; Hillsboro sab-ech., 31; Salem Ger., 10 80; Sparta, 31 97; Woodburn, 10. *Bloomington*—Champaign sab-ech., 12 05; Cooksville, 9; Danville, 80 23; Lexington sab-ech., 8 90; Branch, 1 85; d.; Minonk sab-ech., d., 8 05; Philo, 31; Urbana, 6 38. *Chgo*—Golconda, 6; Grand Tower, 10; Harrisburg sab-ech., 8 49; Wabash, 5 84. *Chicago*—Bradwood sab-ech., 7 02; Chicago 1st, 913 80; Chicago 1st Ger., 5; Chicago 3d, 47 87; Chicago Westminster, 100; Du Page, 20; Hyde Park 1st, 299 24; sab-ech., 41 19; Immanuel, 6 37; Normal Park sab-ech., 10 54; River Forest, 10 50. *Freeport*—Freeport 1st, 31 80; sab-ech., 51 14; Galena Ger., 31; Harvard sab-ech., 5 50; Scales Mound Ger., 6 50. *Madison*—Aroola, 6; Charleston, 27 45; sab-ech., 4 40; Oakland sab-ech., 3. *Ottawa*—Rochelle, 32. *Peoria*—Canton sab-ech., 16 50; Deer Creek,

8 57; Lewistown, 44 44, sp. 59, centenary, 18 60; Peoria 1st, 51 35; Peoria Grace, 20 63; William Cratly, 5. *Rock River*—Edgington, 21 70; Garden Plain, 12 60; Millersburgh, 9; Newton, 5; Pleasant Ridge, 3 80. *Schwylar*—Mt. Sterling sab-sch., 64 20, d. 12. *Springfield*—Pisgah, 6 10; Unity, 1 20; Rev. W. L. Tarbet and wife, 4 36. 2378 47

INDIANA.—*Crawfordsville*—Beulah, 7; Newtown, 14. *Fort Wayne*—Fort Wayne 2d, 10 88; Warsaw, 34 50. *Indianapolis*—Edinburgh sab-sch., for Canton, 2 44; Indianapolis 2d sab-sch., 47 31. *Logansport*—Goodland, 3; Granger, 6 70; Logansport Broadway, 12 25, sab-sch., 14; Remington, 7 60; South Bend 1st, 19 57. *Muncie*—Liberty, 6 90; Wabash, 16 50. *New Albany*—Madison 2d, 17, sab-sch., 1 80; Mt. Lebanon sab-sch., 4 36. *Vincennes*—Brazil, 47, sab-sch., 14. *White Water*—Aurora, 12 25. 2299 04

INDIAN TERRITORY.—*Cherokee Nation*—Vinita 1st, 6 00. IOWA.—*Cedar Rapids*—Clinton sab-sch., d. 45; Mechanicsville sab-sch., d. 12 70; Vinton, 67 28. *Des Moines*—Des Moines Central, 114 08; Dexter, 26 17; Holland, 38; Indianapolis, 6. *Dubuque*—Bethel, 14 18; Dubuque Ger., 15; Hopkinson sab-sch., 8 31. *Fort Dodge*—Carroll sab-sch., 8; Lake City sab-sch., d. 18 45; Meriden, 48. *Iowa*—Atalassa, 2; Chequest, 2; Morning Sun, for China, 40, sab-sch., 6 71; Union, 56 80. *Iowa City*—Iowa City, 21; Keota sab-sch., d. 7 20; Mt. Pleasant, 31; Nolo, 2 45; Tipton sab-sch., d. 15 55. *Waterloo*—Conrad, 8; Dysart, 9; Grundy Centre sab-sch., 5 09; Tama City, 3; Toledo, 6. 630 92

KANSAS.—*Emporia*—New Salem, 25 88. *Highland*—Deer Creek, 4; Hiawatha, 43; Marysville, 40; Marysville North, 6. *Larned*—Gardner, 8 50; Kinsley, 3 50. *Neosho*—Baxter Springs, 7; Fort Scott, 43 98. *Solomon*—Dillon, 1; Herington, 5. *Topeka*—North Topeka, 4; Topeka 1st sab-sch., 35 58. 222 44

KENTUCKY.—*Ebenezer*—Sharpsburgh, 7, sab-sch., 2 28. *Transylvania*—Bethel Union, 3; Columbia, 13 15; Concord, 3. 28 41

MICHIGAN.—*Detroit*—Ann Arbor, 25 45; Detroit Westminster, 345 85; Erin, 15; Mt. Clemens, 25; South Lyon sab-sch., d. 12 72; Stony Creek sab-sch., 8; United Presb. and Cong'l sab-sch., 44; Rev. H. M. Bissell, 10. *Grand Rapids*—Grand Haven, 60; Harbor Springs, 22; Ludington, 11; Petoskey, 10. *Kalamazoo*—Decatur, 16; Richland, 2; Three Rivers, 13 25, sab-sch., 3 60, d. 12 16. *Lansing*—Jackson, 8; Lansing 1st, 15 55. *Monroe*—Raisin sab-sch., d. 6 84. *Saginaw*—Argentine, 6 09; Bay City, 51 25; Linden, 41. 711 17

MINNESOTA.—*Mankato*—Beaver Creek, 5 80; U. P. St. Peter's, 23 15. *Red River*—Moorhead, 9. *St. Paul*—Minneapolis Westminster, 800 W. C. Hall, for Japan, 312 50; St. Paul Central, 19 06; St. Paul Goodrich Ave., 49 13; St. Paul House of Hope, 255 66; St. Paul Stewart Memorial, 29; St. Paul 9th, 5; Willing Workers, 5. *Winona*—Chalfield, 66 22; Fremont sab-sch., d. 8 60. 1614 42

MISSOURI.—*Osage*—Deep Water, 5; Kansas City 1st, 109 81; Kansas City 5th sab-sch., d. 6 36; Pleasant Hill, 3 60; Westfield, 8. *Ozark*—Ebeneser sab-sch., d. 7 54; Springfield 2d sab-sch., d. 10 10. *Palmyra*—Brookfield, 17; Edina, 15. *St. Louis*—Emanuel sab-sch., d. 9 10; Ironton, 7; Nazareth Ger., 4; St. Louis 1st, 148 20; St. Louis 2d Ger., 5; Zoar sab-sch., d. 11 26. 886 97

NEBRASKA.—*Hastings*—Minden, 10; Wilsonville, 1 75. *Kearney*—Wilson Memorial, 18 06; North Loup, 9 65; Salem, 4 60. *Nebraska City*—Auburn, 1 84, sab-sch., 1 84; Hickman Ger., Rev. P. H. Hickman, 6; Tecumseh, 3. *Omaha*—Blackbird Hills, 14; Lower 8 Creek Union sab-sch., 1. 70 64

NEW JERSEY.—*Elizabeth*—Clinton, 65 17; Clinton sab-sch., d. 18 42; Connecticut Farms sab-sch., d. 12; Cranford, 10; Elizabeth 2d, 227 14; Elizabeth 2d sab-sch., 140 75; Elizabeth 3d, 60; Plainfield 1st, 168 43; Plainfield Crescent Ave., 800; Rahway 2d sab-sch., 25 97; Rahway Six Roads sab-sch., 2 66; Roselle, 58 02, sab-sch., d. 102 63; Roselle, sp. for Mexico, 48 01; Springfield, 30; Woodbridge, 66. *Jersey City*—Jersey City Claremont sab-sch., d. 62; Rutherford 1st, D. B. Iverson, 1000; Englewood, 1216; Woman's Foreign Missy Soc., for India Orphanage, 44 71. *Monmouth*—Allentown, 50; Beverly sab-sch., 30; Cranbury 1st, 77 95; Farmingdale, 50; Forked River, 3 17; Mansfield, 12 41. *Morris and Orange*—Boonton, 100; Chatham, 7; Dover sab-sch., 75; East Orange 1st, 12 69; Elmwood sab-sch., 50; Madison, 33 24; Morristown 1st, 3 81; Morristown South St. sab-sch., d. 96 08; South Orange, 4; South Orange Valleyburg Chapel, 3 79; St. Cloud, 130; Wyoming, 6 16. *Newark*—Bloomfield 1st, 25; Newark 1st, 226 44; Newark 2d, 54 58, sab-sch., Y. P. Missy Soc., 83; Newark 3d, 115 94; Newark High St., 441 87; Newark High St. sab-sch., d. 83; Newark Knox, 15; Newark Knox sab-sch., 5; Newark South Park, 50 98. *New Brunswick*—Milford, 25; Princeton 1st sab-sch., d. 7 39; Titusville, 10 60; Trenton Prospect St., 43 87. *Newton*—Deerstown sab-sch., d. 12; Harmony, 68; Washington sab-sch., 50. *West Jersey*—Atlantic City, 23; Blackwoodtown, 70; Bridgeton 2d sab-sch., 90 89; Bridgeton West, 76; Camden 1st, 50; Camden 2d sab-sch., 48; Deerfield sab-sch., d. 16 40; Hampton, 21; Pleasantville, 5. 6477 81

NEW YORK.—*Albany*—Albany State Sab-sch., for China, 275; Amsterdam 2d, 71, a friend, 50; Corinth, 3; New Soot-

land, 9; Rockwell Falls, 10, sab-sch., d. 5 30; Schenectady 1st, Dr. Nevius' work, 27 82, Asia, 5 11, China, 7 35, General, 63 63, Syria, 7 55, a friend, 100. *Binghamton*—Binghamton North sab-sch., 9 06; McGrawville, The Boys' Lend a Hand Miss. Band, 12 36. *Boston*—Antrim sab-sch., 6; Boston 4th, 31 89. *Brooklyn*—Brooklyn Classon Ave., 350; Brooklyn Lafayette Ave., 80 96; Brooklyn Ross St., 134 75, sab-sch., 20; Brooklyn S. 3d St., E. D., 44 78, sab-sch., d. 60; Brooklyn Westminster, 27 25. *Buffalo*—Akron, 2; Buffalo Central, 76; Buffalo North, 102 31; Buffalo Westminster, for orphanage, India, 30; Clarence, 10; Dunkirk, M. W. D., 10, Mrs. C. Bradley, 1, Mr. Vanderwill, 50 cts.; East Hamburg Y. P. Soc. Christian Endeavor, 13; Lancaster, 30; East sab-sch. infant class, 10; Covenant, 3; North Olivet sab-sch., 6. *Cayuga*—Genoa 1st, 29; Ithaca, for orphanage, India, 85 93; Meridian, 32 50. *Champlain*—Au Sable Forks and Black Brook, 13 74; Port Henry, 67 02. *Chemung*—Elmira Lake St., 18 26; Havana, 5 30; Watkins sab-sch., 20 27. *Genesee*—Bergen Congregational, 28 27; Castile sab-sch., d. 1 50. *Geneva*—Bellona, 11 11; Geneva North, 700; Romulus sab-sch., d. 8 18. *Hudson*—Goodwill, 7 92; Goshen, for Gaboon, 50; Hamptonburg, 4; Nyack, 12; Port Jervis, 175; Ramapo, 550; Ridgebury, 4 40; Scotchtown, 60; Stony Point, 18 50; Unionville sab-sch., 2 72; White Lake sab-sch., d. 2 50. *Long Island*—Bridgehampton, 6; Greenport, 6 40; Moriches, 21 83. *Lyons*—East Palmyra, d. 5 35; Lyons sab-sch., d. 26 21; Rose, 75 15. *Nassau*—Newtown sab-sch., 10. *New York*—New York Brick, 100; New York Brick ch. chapel, 51; New York Central, 154 84; New York Covenant, 442 29; New York 1st, 6203 90, for Syria, 5; New York 1st Union birthday off., for Japan, 6; New York North, 100; New York 30th St. ch. sab-sch., 60; New York Washington Heights, 50 05; New York Stephentown, 10 75; New York Westminster Ladies' Missy Soc., 27. *Niagara*—Lewiston, 10; Lyndonville, 20. *North River*—Cornwall sab-sch., d. 10 62; Newburg Calvary, 14 72; Smithfield, 21 25; Rev. W. J. McCord, 50 cts. *Ontario*—Springfield sab-sch., 10; Stamford, 24 35; Troy, 7; Unadilla, 10; Worcester Christmas contribution, 4. *Rochester*—Emmanuel, 1 57; Central, 245 67, sab-sch., 188 62, d. 51 89, birthday off., 51 10. *St. Lawrence*—Watertown 1st sab-sch., 25 11. *Steuben*—Corning, 55 79; Hornellsville, 52 05. *Syracuse*—Lenox 1st Congregational and Soc., 18 38; Otisco, 15; Ridgeville, 3; Skaneateles, 20 17; Syracuse 1st, 138 80; Memorial, 95. *Troy*—Brunswick, 42 60; Cambridge, 12; Sandy Hill, 7; Troy 2d, J. H. H., 100; Troy Woodside sab-sch., d. 15 50; Waterford, 40 18, sab-sch., d. 10 50; Whitehall, 26 64. *Utica*—Holland Patent, 13 31; Oneida, 51 96; Rome, 66 16, sab-sch., d. 11 56; Whitesboro, 16. *Westchester*—Bridgeport 1st, for Japan, 2 40; Irvington, 328 10; Katonah, for Peech, Italy, 10; North Salem, 5; Peekskill 1st, 25 48, sab-sch., 30; Thompsonville, 177 86; Yonkers 1st, Rev. E. Prime, 50. 13,034 20

NORTH DAKOTA.—*Bismarck*—Mandan, 4. *Pembina*—McKinney Y. P. M. Soc., for Tabriz, 20. 24 00

OHIO.—*Athens*—Barlow, 2; Deerfield sab-sch., 2 25; Logan, 52 17, sab-sch., 44 80. *Bellefontaine*—Bellefontaine, 24 20; Forest, 11; Kenton, 66 69, birthday off., for Siam, 2 92; Kenton sab-sch., d. 20 16; Marietta, 5; Spring Hills, 8 70; West Liberty, 2 66. *Chillicothe*—Washington, 50; Waverly, 20. *Cincinnati*—Wyoming sab-sch., 75. *Cleveland*—Cleveland 1st, for Mr. Dodd, Laos, 1000; Cleveland Case Ave. sab-sch., 50; Cleveland Wilson Ave., 51; Cleveland Wilson Ave. sab-sch., 14; East Cleveland, 45; Orwell, 8; Miles Park sab-sch., 33 24. *Columbus*—Ancram Lead Mines sab-sch., 8. *Dayton*—Dayton 1st, 2 38; Fletcher, 6 20; New Jersey, 18 50; Seven Mile, 15 60; Springfield 2d, 158 41. *Huron*—Milan sab-sch., 4 23. *Lima*—Delphos, 27; McComb, 80; Van Wert sab-sch., d. 26; West Union, 7; Richland, 25. *Mahoning*—Alliance Westminster, 11; Middle Sandy, 63. *Marion*—Chesterville, 4; Delhi, 21, sab-sch., 10; Radnor and Thompson, 5. *Maumee*—Faulding, 6 20; Toledo 3d, 9 64. *Portsmouth*—Georgetown, 17. *Steubenville*—Bloomfield, 5; Lima, 9; Newcomerstown, 3. *Wooster*—Dalton sab-sch., d. 8 38; Fredericksburg sab-sch., d. 43; Loudonville, 5 35; Loudonville sab-sch., for Canton, 100; Mt. Eaton sab-sch., d. 5 50. *Zanesville*—Granville, 95 65; Homer, 2 50; Muskingum, 8 30; Newark 2d sab-sch., d. 45 84; Utica sab-sch., 6 25. 2641 26

PACIFIC.—*Benicia*—Coro, 8 75; San Rafael, 232; Two Rocks, 19. *Los Angeles*—Ojai, 20; Orange, 134 36; Santa Ana, 135 50; Santa Paula, 22 25; Hueneme, 112 55; Grandview 15. *Sacramento*—Carson City, 27 25; Gridley, 10; Red Bluff King's Daughters, 20; Sacramento Westminster, 38. *San Francisco*—San Pablo, for W. Persia, 30; Lebanon, 10 50, sab-sch., 2 70. *San José*—Cayuga Ladies' Missy Soc., 26; San José sab-sch., 40; Santa Clara, 10; Pleasant Valley, 5 85. 808 61

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger. sab-sch., 9 02; Emsworth, 45, sab-sch., 4 15; Fairmount, 8 50. *Blairsville*—Greensburg sab-sch., 20; Johnstown sab-sch., 19 30; Manor, 4; Murrysville, 20; Verona, 16. *Butler*—Harrisville sab-sch., 12 52, d. 6 48; Petrolia sab-sch., d. 20 57; Plain Grove sab-sch., 61, d. 13. *Carrick*—Bloomfield, 10 66, sab-sch.,

8 18, Early Blossom Mission Band, 10; Dauphin sab-sch., d., 27 03; Misses E. and C. Clendenin, 10; Mechanicsburgh sab-sch., d., 12; Mechanicsburgh sab-sch., for China, 65; Wayneboro sab-sch., d., 8 30. *Chester*—Darby Borough sab-sch., 15; Fagg's Manor sab-sch., 50. *Clarion*—Beech Woods, 33; Punxsutawney, 50. *Erie*—Allegheny and Cornplanter, 1 50; Atlantic sab-sch., 7 08; East Greene, 5; Erie 1st, 100; Franklin sab-sch., d., 23 20; Meadville 2d, 2 50; North East, 20; Tide-oute, 38; Waterford sab-sch. Miss. Soc. for China, 20; Rev. R. Craighead, D.D., 100. *Huntingdon*—Altoona, 69 47; Bedford, 36 56; Bellefonte sab-sch., 29 52, d., 41 58; Clearfield, 32 04; Clearfield sab-sch., d., 16 22; Lewistown sab-sch., 100; Logan's Valley sab-sch., 11 05; Mifflintown Westminster, 157 80, sab-sch., 8 86; Mt. Union, 37; Port Royal, 39 60. *Kittanning*—Freeport, 44 60; Mechanicsburgh, Audenreid Miss. Band, d., 1 50; Midway, 18; Saltsburgh, 98 96, sab-sch., 25; Union, 10. *Lackawanna*—Carbondale, 50; Dunmore, 14; Susquehanna 1st sab-sch., d., 18; Union, Cowansville, 5 64. *Lehigh*—Allentown, 70 45; Lockridge, Woman's M. Soc., 5; Upper Lehigh, 24 28. *Northumberland*—Buffalo, 8; Jersey Shore, 51; Lewisburgh, 110 25; Lycoming, 62; Orangeville, 17. *Philadelphia*—Philadelphia 3d, 500; Philadelphia Walnut St. sab-sch., 79 08; Philadelphia West Spruce St., 769 55. *Philadelphia Central*—Philadelphia Bethlehem, 50; Philadelphia Cobocokink sab-sch., d., 25; Philadelphia Columbia Ave., 17 87; Philadelphia Kensington, 50 33; Philadelphia West Arch St., 25, Y. P. Soc. Chr. End. sab-sch., 10; Union sab-sch., 25. *Philadelphia North*, 184 78—Frankford, 36 48; Manyauk 1st sab-sch., d., 110; Mt. Airy, 50, sab-sch., 13; Norristown 1st, North Star sab-sch., for Japan, 7 01; Norristown Central, 110. *Pittsburgh*—Birmingham, 14 50; Bridgeville, 33; Homestead, 15; McDonald, 54; Montours, 26; Pittsburgh Bellefield, 175; Pittsburgh East Liberty, 277; Pittsburgh Shady Side, 75. *Redstone*—Dunlap's Creek, 40 50; Laurel Hill, 12, sab-sch., 31 11; McKeesport 1st sab-sch., 22 42; Uniontown, Centennial Contribution, 214 50. *Schenango*—Unity sab-sch., d., 12. *Washington*—Mill Creek, 35; New Cumberland, 10; Washington 2d sab-sch., d., 30 27; West Alexander, 200; West Liberty, 16. *Wellboro*—Wellboro, 68 25, sab-sch., 28 89. *Westminster*—Lancaster, E. W., 100.

5341 85
TENNESSEE.—Holston—Mt. Bethel, 2; Salem, 17. 19 00
TEXAS.—Austin—San Antonio Madison Sq., 10 00
UTAH.—Montana—Helena, 34 51; Helena sab-sch., 16 47; White Sulphur Springs 1st 5 53. *Utah*—Ogden 1st, 5 87; Ogden 1st sab-sch., 1 88. *Wood River*—Boise City, 21 25. 85 56

WISCONSIN.—Lake Superior—Escanaba, 15; Menominee, 9 50. *La Crosse*—La Crosse 1st sab-sch., 8 80. *Madison*—Baraboo, 18; Platteville, Ladies' Soc., 10; Reedsburg, 10 50; Rev. E. P. Prugh, tithe, 6 50. *Milwaukee*—Barton, 5; Cambridge and Oakland, L. M. Soc., 5; Delafield sab-sch., d., 12 34; Manitowoc 1st, 12 50; Milwaukee Holland, 15 46, sab-sch., 2 54; Milwaukee Immanuel, 325 65; Ottawa, 2 16; Ottawa sab-sch., d., 17 08; Racine, 53 79; Stone Bank sab-sch., d., 13 66; Pike Grove sab-sch., d., 6 24. *Winnebago*—Omro, 20; Stevens Point, 80. 647 82

WOMAN'S BOARDS.

Woman's Board of Missions, Southwest, 409 49;
Woman's Board of Foreign Missions, New York, 1328 39;
Woman's Foreign Missionary Society, Philadelphia, 3376 40; Woman's Board of Missions, Northwest, 3500..... \$3,814 28

MISCELLANEOUS.

Mrs. W. S. Opdyke, N. Y. city, 50; Tithe of Increase, 140; Mrs. Jessie Campbell Caslon, Humboldt, Kan., 5; "A few Presbyterians," 5 65; Mrs. Elisa Bechtel, Trenton, N. J., 20; Bergen, 1st Cong. ch., 28 27; A friend, Lansingburg, N. Y., 20; G. G. Williams, N. Y., 100; Princeton College, N. J. Miss. Band, for sup. J. Forman, India, 500; T. L. Milligan, Philadelphia, for H. Corbett's work, China, 3; A. M. McComb, Chest-

nut Hill, Pa., 30; J. B. Davidson, Newville, Pa., 15; Miss Jane Ten Eyck, Yonkers, N. Y., d., 10; J. B. Carson and J. O. B. Carson, d., 20 cts.; Miss H. J. McCoy, Atoka, Ind. Ter., d., 2; Miss C. L. Loyd, Rogersville, Tenn., 5; "Cash," 100; "A friend," 600; "Millenarian," 100; E. H. Plumb, Gowanda, N. Y., 10; Mrs. Helen B. Mills, Tunkhannock, Pa., 25; Elizabeth A. and Sarah H. Pattison, Sing Sing, N. Y., 200; "T. I. J." 8 50; Mrs. Emeline Barker, Homer, Mich., d., 50; Mrs. M. A. Dunbar, Northville, Mich., 5; Gilbert M. Nichol, Independence, Mo., 15; Friend of Missions, 2000; Soochow sab-sch., China, 3; Rev. D. N. Lyon, Soochow, China, 42 50; "M. G. M." 10; "C. M." 10; Parsons, Kan., J. Armstrong, to constitute Miss Bell a L. M., Alliance, O., 30; Thos. Greenleaf, for Japan, 50; Edward P. Tenney, Roselle, N. J., to con. L. M., 30, less cost of frame, 2; J. E. Cooper, New Castle, Ky., 2 50; O. E., Pittsburgh, for Japan, 400; Maria L. Roberts, Bernardsville, N. J., 20 25; Sarah E. Gordon, Leechburg, Pa., 25; McCormick Theol. Sem. Miss. Asso., Chicago, 20; Miss Mary F. Lewis, Rose Valley, N. Y., for Siam, 5; J. S. Lyle, New York city, 1000; For Ruth, 100; A. Rosendale, Mo., 5; Miss M. Boorman, Plainfield, N. J., 50; Henry D. Noyes, New York city, 25; Union Theol. Sem., New York city, 10; Ellen, Hackettstown, N. J., 10; Mrs. M. Skeay, 5; G. W. Skeay and wife, 5; San Francisco, Cal., 10; A friend of missions, 5; For the Glad Tidings fund, Evangel. Soc., Geneva, 1 25; Mrs. L. Carpenter, 5, Miss Nettie Carpenter, 4, Clinton, N. J.; Union Theol. Sem., N. Y., for Kolhapur, 50; Dr. J. N. Hayes, Soochow, China, 20; Guatemala, C. A., sab-sch., d., 10; "M. A. B." 2 50; Miss. Concert, Rochester, N. Y., 10 45; Miss C. A. Harmon, Corry, Pa., 9; Ebon F. Blackman, Duluth, Minn., 1; Mrs. F. Blackman, Duluth, Minn., 3; F. Blackman, Duluth, Minn., 8; Rev. Rees W. Edwards, West Liberty, O., 5; A poor widow, 25 cts.; C. C. Hart, Logan, O., 1; Miss Mattie S. Bocklar, Baltimore, Md., 50; Rev. Geo. T. Crossman and family, Hastings, Neb., for Dr. H. Corbett's school, China, 30; Mrs. Palmer, Cayuga, N. Y., 5; Mr. J. Matthews, Anderson, Ind., 5; "East Springfield" 100; "W. H." 15; Miss Catharine McLean, Germantown, Pa., 1500; M. Stewart, Titusville, Pa., 800..... \$3,406 05

Total receipts from churches, Sabbath-schools and miscellaneous sources..... \$33,824 26

LEGACIES.

Miss Mary Ann Faries, Philadelphia, 237 50; Harriet Sanborn, Newburyport, Mass., 5 50; Estate of Mrs. Lapely, New Albany, Ind., 87 46; Legacy John Underdonk, Orleans Co., N. Y., 249 25; Legacy Jos. Kiddoo, Washington Co., Pa., 1190 95; Legacy Samuel A. McDowell, M.D., Carlisle, Pa., 500..... 2,612 46
Less expense of E. Wilcox legacy..... 50 00

Legacy of Nancy J. Robson, Crawford Co., O..... \$2,562 46

Amount received in December, 1887..... \$3,410 09
Total receipts from May 1, 1887..... 56,734 35
Total receipts from May 1, 1887..... 318,668 06

Note.—The Crescent Ave. ch., Plainfield, N. J., \$365, received in October, should read for Papal missions, North and South America.

Note.—Contributions marked d. represent the Christmas Dime Offerings.

WM. RANKIN, Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, DECEMBER, 1887.

Albany—Greenbush, 10; Albany 3d, 25. *Binghamton*—Marionville, 4 50. *Buffalo*—Bethany, 10; Olean, 11. *Cayuga*—Genoa 1st, 4. *Champlain*—Champlain 1st, 22 80. *Columbia*—Catskill, 56 70; Jewett, 10; Greenville sab-sch., 10. *Genesee*—Castile, 200. *Hudson*—Nyack 1st, 1 65; Ramapo, 36; Good Will, 24 cts. *Long Island*—Setauket, 4; Brookfield, 1; Bellport, 10; South Haven, 2. *Loyola*—Junius, 10 80. *Nassau*—Freeport, 5. *New York*—New York 7th, 11. *North River*—Rev. W. J. McCord, 25 cts. *Otego*—Delhi 2d, 24 25; Gilbertsville 1st, 23 50; Otego, 5. *Rochester*—Brookport, 17 19;

Rochester Central, 12 28; Parma Centre, 26 50; Dansville, 6. *St. Lawrence*—Watertown Stone St., 56. *Steuben*—Hornellville, 44 78; Corning, 1 39. *Syracuse*—Mexico, 23 06; Syracuse 4th, 17 30. *Troy*—Troy Mt. Ida Memorial, 20; Waterford, 9 28. *Ulster*—Verona, 20; Camden, 15; Whitesboro, 15; Lowville, 35. *Waitchester*—Rye, 25.

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Station "D."

RECEIPTS FOR SUSTENTATION, DECEMBER, 1887.

BALTIMORE.— <i>Baltimore</i> —Boundary Ave.,	24 50
COLUMBIA.— <i>Oregon</i> —Albina,	3 00
ILLINOIS.— <i>Adon</i> —Carrollton, 59 cts. <i>Chicago</i> —Chicago	
4th, 190; 1st Ger., 2. <i>Freeport</i> —Galena Ger., 1. <i>Schuyler</i> —	
Prairie City, 3. <i>Springfield</i> —Fisgah, 88 cts.; Unity, 18 cts.;	
Rev. W. L. Farbet and wife, 63 cts.	198 28
INDIANA.— <i>Muncie</i> —Hopewell, 1; Xenia, 1.	2 00
IOWA.— <i>Des Moines</i> —Promies City, 1 22. <i>Iowa City</i> —Will-	
iamsburg, 6; Mt. Pleasant 1st, 94 cts.	8 16
KANSAS.— <i>Solomon</i> —Herrington,	1 00
MICHIGAN.— <i>Detroit</i> —Detroit Westminster, 1 30; Fort St.,	
46 07. <i>Saginaw</i> —Bay City, 6 15.	58 52
MINNESOTA.— <i>Manakota</i> —St. Peter Union,	4 50
MISSOURI.— <i>St. Louis</i> —St. Louis 2d Ger.,	3 00
NEBRASKA.— <i>Omaha</i> —Craig,	3 00

NEW JERSEY.— <i>Morris and Orange</i> —Madison, 91 cts.	
<i>West Jersey</i> —Camden 1st, 100.	
OHIO.— <i>Athens</i> —Pomeroy, 2 85. <i>Bellevue</i> —Spring	
Hills, 11 cts.; West Liberty, 8 cts. <i>Marion</i> —Iberia, 1. 4 04	
PENNSYLVANIA.— <i>Chester</i> —West Grove, 1. <i>Huntingdon</i> —	
Port Royal, 1 20. <i>Kittanning</i> —Marion, 4 12. <i>Philadelphia</i>	
North—Norristown Central, 13. <i>Pittsburgh</i> —Shady Side, 15.	
<i>Shenango</i> —West Middlesex, 3. <i>Wellsboro</i> —Wellsboro' 1st,	87 88
61 cts.	
WISCONSIN.— <i>Milwaukee</i> —Ottawa 1st,	7

Total received for Sustentation, December, 1887.... \$443 91

O. D. EATON, Treasurer,
Station "D." 53 Fifth Ave., New York.

RECEIVED FOR CENTENARY FUND.

Peoria—Lewistown, 27 70. Cincinnati—Glendale, 23 55. Philadelphia—Philadelphia 3d, first installment, 500. 551 25

RECEIPTS FOR COLLEGES AND ACADEMIES.

DIRECT DONATIONS

Made to institutions under the care of the Board, and by them officially acknowledged to the Board.

To building fund of Jamestown College, Dak., collected by Rev. R. J. Creswell.

NOTE.—The items here following were collected during the last ecclesiastical year, and acknowledgment of their gross amount, \$1049, as made by the college to the Board, was printed in the Board's last annual report. The detailed statement of givers and amounts, which has recently been given to the Board, is too voluminous to be printed here; but each pastor has received from the Board a detail of givers and amounts within his own congregation.

In Minnesota, Minn.—William Lister, 5; Bethlehem sab-sch., 15; C. J. Thompson, 10. 80 00
Detroit, Mich.—Mr. Sibley, 5; Cash, 1 30; Miss Jessie Trumbull, 1. 7 30

Pa.—Freeling, 4; Dr. F. M. Kerr, 1. 13 65

Phuchamia, N. J.—Rev. Samuel Parry, 3 00

Rutledge, W. Va.—Friends, 10 54

In Ohio: Cleveland—Hon. George H. Ely, 25; J. W. Walcott, 1. 26 00

Youngstown—John Gibson, 1. 1 00

Forty-two items, 85 95. *Oxford*—Forty-four items, 55 48.

Dayton—Forty-five items, 339 25. *Piqua*—One hundred and sixty-four items, 246 82. *Springfield*—Thirty-five items, 71.

Troy—Twenty-nine items, 83 78. *New Paris*—Forty-three items, 22 09. *Hamilton*—Seventeen items, 21 85. *Greenville*—Fifteen items, 127. *Gettysburg*, Darke co.—Twenty-four items, 23 01. *Gettysburg*, Preble co.—Forty-eight items, 20 60. 984 75

Total of collections..... \$1049 24

The following collections by the same collector for the same fund are acknowledged by the treasurer of Jamestown College as received during the current ecclesiastical year:

Collected in Ohio: *Ada*—Seventy-six items, 72 88. *New Stark*—Thirty-six items, 82 61. *Blanchard*—Sixteen items, 88 25. *McComb*—Fifteen items, 34 50. *Columbus Grove*—Twenty-two items, 84. *Clerna sab-sch.*, 5. *Shawes Crossing sab-sch.*, 5. *Piqua*—Seventeen items, 23 90. *Springfield*—Four items, 17. *Forest*—Thirty-two items, 49 93. *Patterson ch.*, Miss Jennie Cellar, 1. *Greenville*—Five items, 17 04. *Gettysburg*, Preble co.—Three items, 5 25. *Lima*—Main St. ch., twenty-six items, 48 50; Market St. ch., seventy-one items, 139 38. *New Paris*—Ten items, 8 45. *Sidney*—Thirty-six items, 68 90. *St. Mary's*—Twenty-eight items, 46 37. *Toledo*—Westminster ch., fourteen items, 39 50; 1st Pres. ch., forty-nine items, 126 40. *Urbana*—Sixty-nine items, 120. *Upper Sandusky*—Twenty-seven items, 37 25. *Van Buren*—Eighteen items, 17 85. *North Baltimore*—Ten items, 21 35. *Woods*—Rev. S. Seovel, D.D., 10. 1005 79

In Minnesota: *Albert Lea*—College for women, 25. *Minneapolis*—A. J. Condit, 100; Rev. R. J. Creswell, 100; R. H. Jordan, 15; Miss Eva McIntyre, 10; Mrs. R. J. Creswell, 5; Clark & McArchy, 1 50; A little boy, 4 cts. 256 54

In Indiana: *La Fayette*—Edward P. Tucker, 2 00

Illinois: *Waterman*—James Fulton, 5 00

Total of collections made this year..... \$1269 38

The treasurer of Jamestown College further reports two contributions which are included in the statement of their canvasser as having been solicited by him, but which the donors made direct to the treasury—R. A. Kirk, St. Paul, Minn., 25; McCormick estate, Chicago, Ill., 2000.

To endowment fund of Union Academy of Southern Illinois, at Anna, collected by Rev. W. W. Farris, D.D. 14 90

In Pennsylvania: Reading ch., twenty-six items, 140 25; Norristown 1st ch., sixteen items, 38 50; Norristown Central ch., eight items, 24 50; Providence ch. (near Norristown), two items, 25. 223 25

In Illinois: Lewistown ch., individual subscriptions, 14 90

To Princeton Collegiate Institute, Ky., for current expenses, Walnut St. ch., Louisville, Ky., 50 00

The treasurers of the different boards of our church cannot send us their receipts for the month preceding each issue until after the close of that month. Before that date all the pages have gone to press except the eight pages added to the original ninety-six for "Receipts." Sometimes these eight pages prove insufficient, and we are obliged to defer some of the accounts until a sub-

sequent issue. This made it necessary to defer the receipts for Sabbath-school Work in the last issue, and, much to our regret, those for Home Missions and for Colleges and Academies are deferred this time. We insert "Direct Donations" for Colleges and Academies of an earlier date, which were also crowded over from the January number.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, MARCH, 1888.

EDITORIAL.

HOW THEY DO IN PERSIA.

A number of my little Presbyterians who have written letters to me about the children's portion in *THE CHURCH AT HOME AND ABROAD* have asked me to tell them more about what I saw in Syria and in Persia, when I travelled through those old Bible lands three years ago. I love to do this, for I never tire of thinking over those queer and interesting things, nor of telling them to my friends, young or old, so long as they do not tire of listening.

But this time I choose to tell you of some things which a lady has lately written from Persia. She was born in that country, for her father and mother were missionaries; but her father died when she was a little child. The mother brought the children back to America and has carefully educated them, while she herself has done a great deal to teach other ladies about foreign mission work and to interest them in it. About two years ago one of the young men whom I saw in Persia, a missionary with whom I travelled a good deal, came home and married the young lady of whom I have just now told you, and she went back with him, to the land of her birth, to help him teach the people to whose fathers her father preached and among whom he died. It is from one of her letters that her mother kindly permits me to take the things I am now going to tell you.

She tells of their starting from Tabriz, the

great city in which she lives, in the same droll way in which I remember so well our starting from that city on our journey to Oroomiah. There were three missionaries of them, Mrs. Wilson (for I may just as well tell you her name), her husband and Miss Jewett. Each of them rode on a horse, and there were other horses or mules to carry the things they would need; for in travelling in that country you have to carry everything along, just as you do for a picnic—more than that, beds to sleep in, as well as food to eat. She writes, "How funny they look, big saddle-bags, other bags, water jug, bed bundle on top, Ishok astride of one, Medad of another, a chavadar driving another, and the three (missionaries) going ahead on horseback."

Chavadars is what they call the men who keep horses for hire, and who go with them on such journeys, or else they are servants of the men who own the horses, sent by them like drivers from our livery stables.

"We have travelling beds and sleep in caravansaries or private houses, and a curtain makes two little rooms. Our sleep is deliciously refreshing after the day's ride. We brought bread and butter from home, which we eat for lunch at noon with fruit. We had a jug for boiled water, but it was broken and we suffer with thirst till tea can be made at the evening fire."

I suppose they thought the water unwhole-

some and unsafe to drink until it had been boiled.

"Ishok gets up good suppers of rice, eggs, milk, grapes, and stew of mutton or chicken and cracked wheat, and coffee rich with buffalo cream."

They have a droll kind of animals there which they call "buffalo." They look not much more like the American buffalo than like our cows and oxen. The females give good milk, and they draw in the yoke as well as our oxen. The people seem fond of them and take great care of them. They are fond of lying down in the water when they are tired. I have seen them lying in water half deep enough to cover them, and women with bare feet standing in the water and throwing it with their hands upon that part of the animal's body which lay above the water.

Mrs. W. tells of a stop which they made at Ilkache, where, she says, "We found the women very friendly; had some lookers-on at every meal, and as long as we allowed them to stay at night. We went to several houses, and they gathered about eager to hear, and in every crowd there were at least a few who seemed *hungry for the truth*."

Only think of that, children! If those people were hungry for bread, would not you gladly earn and save, and give money to send it to them? Yes, indeed; we did that a few years ago, when there was a famine in that land. That people love and honor America for this. But they are *hungry for the truth*. Shall we let their souls starve?

In another place Mrs. W. tells how "four ragged soldiers, with guns, on horseback, escorted them over the pass between the hills, for a few shahis." A shahi is a copper coin worth about one cent. I suppose it is called *shahi* because *shah* is what they call their king. They pronounce it *shy*.

"We found the innkeeper's wife a sad

woman, having lost five little children, and been cruelly beaten that day by her son-in-law. She wanted a prayer written as a charm. I taught her, and explained to her,

'Wash me, and I shall be whiter than snow,'

and she said it over many times. . . . In the morning the woman took us to her mother's. The yard was soon filled with people, and others were looking over the wall. First, our clothes, hats, veils, watches, hair, age, condition, history, relationship, were inquired about, and only then could we get a quiet hearing, interrupted often by new-comers and a repetition of questions and answers. Still they listened pretty well, and we both talked and read and sang."

We must remember that the dress of our ladies looks as strange to them as theirs does to us, and that at first they no more think that the droll-looking strangers can teach them anything useful than we should think of wandering gypsies being useful teachers for us.

Mrs. W. says that while these Persian women are so tiresome with their questions about trivial things, they always like and understand the Bible stories. Of course the missionary ladies love to tell them these. She speaks of her husband having opportunity, at one place where they stopped, of talking to some Armenian merchants who called on them, about *talents* and *unjust stewardship*. Do not you think that the missionaries' ways of preaching are much like those of the Lord Jesus—by the way-side, in the fields, at the well, wherever he could get a few, or even one, to listen, as well as in synagogues?

Near the end of her letter, she tells of a place where they spent four days teaching the people, Mr. W. reasoning with the men in their market-places and the ladies talking with the women in their homes.

"The women ask, 'How can we remember,

when you do not come often? They know very little of Christ, but they listen well. Miss J. tries very hard to break them of swearing. It is hard work."

Is not that dreadful?—*women* swearing! But why is it any worse for women to swear

than for men? It sounds worse to us, who honor and love women so much. But do not we, men and boys, want women to honor us? And is God any less angry with men than with women who take his name in vain?

H. A. N.

ANOTHER HOME SOCIETY.

In the December number of *THE CHURCH AT HOME AND ABROAD*, page 534, an interesting society is described, which my three little daughters and I read with interest and pleasure. It is in response to the request at the end of the article—viz., to inform you about such plans in any of the homes where your magazine is read—that I am writing this. It may interest you to know that on February 6, 1887, my little daughters and I organized a society—"Lend a Hand in Little Things in His Name." We have our

meetings every Sunday afternoon, just before Sunday-school. Prayer is offered, some short article on missions is read, and then the "thank offering" for the week's benefits is made. Our mite-box was opened Sunday, December 18, and to our joy and delight we found \$10.54, which was soon increased to \$11 and forwarded as a Christmas offering for the little Indian children.

I only write this thinking some other mother would enjoy starting a similar society in her home. M—.

A MISSIONARY HEN.

Mrs. A. B. Maxwell, of Rome, O., writes of a little boy, seven years old, who wished to give some money to the missionaries, but could not think of any way in which such a little fellow as he could go to work to earn money. His mother, wishing to encourage him, gave him a hen. When the hen was ready to sit, his grandfather gave him thirteen eggs, and by and by a nice brood of chickens appeared.

Lee fed and cared for them as well as he could, though he felt very badly because part of them died. Still five of the brood grew nicely; and when they were large enough to sell, he was quite troubled about how he would dispose of them, for there is no market near his home, and all his neighbors had chickens of their own. One day he was made happy by the minister sending him word that he wished to buy some chickens. So, putting his pets in his little express wagon, with the help of his five-year-

old brother he took them to the minister, who gave him \$1.25 for them, which in a few days was sent off to the missionaries.

Now, what I wish the boys to learn from my story is this. One dollar and a quarter is a small sum; but if each of the more than 334,000 boys in Presbyterian Sabbath-schools would earn that much this year for missions, it would make the large sum of \$417,500; and if the 771,821 members of our Sabbath-schools would each give that much, it would amount to more than \$964,776. How many boys, and girls too, will try what they can do?

Now I shall be glad to have any little readers of this story answer me these questions:

1. How long did Lee have to wait for the chickens after the hen began to sit?
2. What makes Mrs. Maxwell think that there are more than 334,000 boys in our Presbyterian Sabbath-schools?
3. Do you think there are so many?

CARLISLE INDIAN SCHOOL.

This institution was organized about eight years ago, and has during its entire history been under the care of Captain Pratt, the pleasing results of whose faithful and energetic labors are manifest in the altered appearance of the pupils who have been under his charge. In their neat uniform of dark-blue flannel, with their straight figures and brisk, business-like manners, they present a striking contrast to the degraded, squalid creatures, wrapped in blankets, that may be seen on our western prairies.

The school is supported chiefly by the government, a liberal allowance being made from public funds for each student to the number of five hundred. From the same source appropriations are made for the erection and repair of buildings. But the number of students has swelled far beyond the five hundred, and other expenses must be incurred over and above those for which the government makes provision. These must be met, if at all, by private contributions, and the officers of the institution gratefully receive and expend such gifts.

The students who come to this school, and who represent a number of different tribes, are expected to remain five years, unless some providential cause calls them home before the end of that period. It is Captain Pratt's plan to have part of this time passed away from the institution in working on farms or at service in Christian homes in the country. The wisdom of this plan is evident. If the Indians are to be trained to become useful citizens of a Christian country, they ought to have the opportunity of intercourse with Christian people in the familiarity of home life. In no other way can they so well learn how to order their own homes and elevate the standard of their national life.

Perhaps the children who read the article in the December number of this magazine, entitled "Known by their Fruits," were enough interested in the Indian boys who walked in the centennial procession, carrying their slates in their hands, to like to hear about a visit which I paid to their

school. It was on a bright, cool day last November that I had my first sight of it. As we rode out of the city, I noticed the American flag waving over some buildings ahead of us. This showed that they were owned by the government, and I at once wondered if they did not belong to Captain Pratt's school. And when, a minute or two later, I saw some tall, straight young men in dark uniform walking around the grounds, I was sure I was right. Soon we stopped, and the driver directed us to a long frame building, at one end of which we found the office. We were disappointed to find that Captain Pratt himself was away from home, but we were received with great politeness by his assistants, who did everything to make our stay pleasant.

We were shown over the extensive grounds and through the different buildings, where we saw the students at their work. We saw the hospital, with its sunny rooms, its neat white beds, its apothecary shop, and, what I had not expected to see, two little Indian babies in cribs. They were not bound up and tied to boards, like the papooses whose pictures you have all seen, but were dressed in clothes just like those which our babies wear. Their heads were covered with thick black hair. When they saw two strangers looking at them, they screwed up their funny little faces and cried, just as your baby sisters and brothers would do in the same circumstances. They were the children of some Indians who had been brought up from Florida as prisoners a few months before, and were being cared for in the hospital, while their parents were receiving an education in the school.

Each student is expected to attend school one half of the day, and to engage in some sort of work the other half. Each boy is taught some trade, so that, after leaving school, he may be able to support himself. The girls are trained in all kinds of housework and in sewing and mending. In one room we saw them at work at the washing-machines, where they do all the washing for the institution. In another place they were

busy ironing. Two girls were passing the dish-towels between two rollers moved by steam—a much less laborious process than that of pressing with a hot iron, and quite as satisfactory for articles of that kind. In the same building was the drying-room, where the garments were being dried by steam. I was as much interested in the sewing-room as in anything that I saw. It is a large, airy room, with plenty of windows. Here a number of girls were busily employed in making and mending their own clothes. There were machines on which some of the girls were sewing, and I was shown specimens of hand-work which I thought did great credit to the girls and their teachers. There were some darns which were really ornamental, and stitching which could hardly be distinguished from machine work. The girls are taught to make all their own clothes, including the cutting and fitting. This knowledge will be of the greatest use to them when they return to their distant homes. In another building we found a tailor's shop, in which the boys too are taught to make their own uniforms. In one room, which is devoted to the use of the boys, we found several of them marking off and painting the squares for a checker-board. We looked into the bake-room, where the boys make all the bread that is eaten in the establishment—about seventy loaves at a meal, I was told. In another building we saw sets of harness and wagons, most of which are sold to the government for use on the Indian reservations, but some are for private sale. In the tin-shop piles of cups and dippers, pans and pails lay ready for use or for sale. The expenses of these different establishments are met by the sale of the articles made, but there is little or no profit. In the printing-office we found young men engaged in setting type and printing two small papers, which are published, one weekly, the other monthly. There are two buildings full of sleeping-rooms for the boys and girls. Both are greatly overcrowded. The rooms that I saw looked neat and pretty.

After visiting all these buildings, we were taken to the school. As it was the day for

the pupils to write their monthly letters home, we could not visit classes, as we had hoped to do. We looked into several of the rooms and saw the pupils at their work. Some of them were writing their letters, and some were occupied with a written examination. A few of the letters and papers were shown to us, and we were struck by the neat and careful appearance of the penmanship. The only recitation we heard was by a class of little boys from the Apache tribe. Their parents, like those of the babies that we saw in the hospital, were taken prisoners in Florida last spring, and these little boys were brought to the Carlisle school for education. The recitation that we heard was conducted by a young girl, a member of the normal class, in which they train the girls to become teachers. The girl would point to an object in the room or to some part of a picture on the wall, and the children would name it. Then one of them would go to the board and write the word.

Before we left we looked into the dining-room, where the pupils were gathering for supper. They waited quietly until all were seated at the long tables and the blessing had been asked. Then how the knives and forks rattled, and how the tongues ran on!

The memory of that afternoon at Carlisle will always be a pleasant one, and we shall hope on some future occasion to renew and extend our acquaintance there. All visitors are cordially welcomed. For the benefit of any who may be interested, I will say that gifts for the students at Christmas would be gratefully received, as the officers and teachers would gladly do more than the means at their disposal will allow to make the day a happy one to the scholars. Picture-books and toys for the little convalescents in the hospital would be especially acceptable. Whatever we can do for these children to convince them of the love and kindness which we, as a people, feel toward them will diminish by just so much the danger of our having to send armies against them when they are older. As we are often told, it is cheaper to educate the Indians than to kill them, and it is certainly far more satisfactory.

M.

OUR DEBT AND OUR OPPORTUNITY.

Early in the autumn the ladies of several New York churches held a series of *praise-meetings*, to give thanks for past successes and to invoke the divine blessing upon the work of missions. At a very interesting meeting of this character held in the Church of the Covenant, in November, a paper was read by Mrs. Katherine Bacon Smith, the secretary of the Ladies' Church-Work Association of the Church of the Covenant, of which we are permitted to give to our readers the eloquent concluding paragraphs:

Our own debt to foreign missions is one that has been accumulating interest during more than a thousand years. If men filled with the Holy Ghost had not left the comforts of a civilized land to carry the gospel to our barbarian ancestors, we should not stand here to-day, heirs of God through centuries of Christian ancestors. We cannot give to the heathen the blessings that we enjoy. The Christian ages that lie behind us are not ours to give; but it is our high privilege to convey to the nations the knowledge of Christ, and, as never before in the history of the world, they stand waiting to receive it.

Perhaps some of us have asked, "What does this demand for a million of dollars

mean?" A large contribution was made last year to enable the Board to increase its work, and this year a million of dollars is called for. It means this: that never since Christ uttered his command have so many preachers stood ready to obey it; this money is needed to send them. It means that Ethiopia is stretching out her hands unto God; that the islands of the sea are waiting for him; that as once from Macedonia, so now from China, Siam, Japan, Korea, India and Arabia, voices are calling in as many different tongues as were heard on the day of Pentecost, "Come over and help us." And, as on that day, the Holy Spirit interprets to us so that we hear in our own tongue. When Jesus spoke of the white harvest fields, he said, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." We have prayed that he would do so. The laborers have gone forth. Our prayer is answered. And now shall we reject the answer because it lays a new responsibility upon us? Let us receive the blessing with thanksgiving and praise, and accept the responsibility with an earnest purpose to discharge it to the glory of God; and let us rejoice with exceeding great joy that we are allowed to live and labor in this wonderful nineteenth century.

CHINESE CHRISTIANS IN CHINA AND AMERICA.

Rev. Wellington J. White, of Macao, China, writes to us of Chinese converts received into the church in the United States and returning to China. They are there exposed to strong temptation to be unfaithful to their Christian profession and to make cowardly concealment of it, unless helped and encouraged by some minister there. He says:

I should be pleased to hear from any one interested in special cases of Chinese returning to China after having made a profession of Christ. Our Canton mission has placed

me in charge of all the work in these four districts of San Mi, San Ning, Hoi Ping and Yan Ping, and I am engaged in making extended visits throughout this whole region, whence ninety-nine one-hundredths of the Chinese in foreign countries emigrate.

Every pastor sees the importance of this. Will not every Sabbath-school teacher who has Chinese scholars take note of it and act upon it? No doubt every missionary in China would be equally ready to give attention and pastoral care to any convert bearing home to China a letter of introduction

from his American pastor or teacher. But when it is not known that the Chinaman is going where he can reach some other missionary more readily, it will be well to give him a letter to Mr. White. The letter can always be so written that it can be presented to any other missionary, if more convenient.

In the General Assembly at Rochester, A.D. 1867, Rev. Drs. Denham and Hall were present, bringing fraternal salutations from the Presbyterian Church of Ireland. In Dr. Denham's address he spoke most impressively of church members migrating from Ireland to this country, and entreated us to make some systematic provision for pastoral care of such strangers on their arrival. He illustrated his appeal by reference to a young woman on the same vessel on which he had come over, to whom he desired to give such helpful attention as she might need on landing; but being met on shore by a telegram announcing an appointment for speaking which obliged him and Dr. Hall to hasten from the wharf, they did not know whither she went.

A copy of the Minutes of our General

Assembly was presented to each of them; their attention was called to its printed roll of our ministers with their post-office address, and they were requested in all such cases to give the person a letter of introduction to a Presbyterian minister. Dr. Denham's face instantly exchanged its look of anxiety for one of joyful recognition of the practical availableness of our Presbyterian system for cosmopolitan pastoral care.

Within a year after that a young Irish woman presented herself at a parsonage in St. Louis with a letter of introduction from Dr. Hall, a pastor in Dublin when he wrote the letter, soon after a pastor in New York.

Does not every pastor, every teacher and every parent see that this is just as important for young men and women, yes, and for those not young, who migrate from one part of this great land to another, or who go from rural homes to cities, as for those migrating to other countries? Such a homesick stranger may be too timid to call on the minister without being able to say, "Sir, I have a letter which I was requested to hand to you." With such a letter he is quite certain to make a call which secures him a valuable friend at once. Do not forget this.

THE ONE MILLION ENDOWMENT.

This is not for the endowment of a board, but for the endowment of a beneficence of the General Assembly, providing a permanent fund to be used for a specified purpose under the direction of the Assembly, through the Board of Ministerial Relief.

I. The use to which this fund is to be put. Its one sole purpose is ministerial relief, as is declared by the concurrent action of the General Assemblies of 1886 and 1887. If there is any specific use made of the interest of this fund by the Assembly of 1888, or by any other Assembly, it must still be only for ministerial relief, and in such a way as

to make most valuable and effective the church's grateful efforts in the future to provide for disabled ministers and their widows and orphans.

II. As to the adding of a permanent fund to our methods of ministerial relief. 1. As to the wisdom of endowments. This is a question which undoubtedly has two sides; but it is a question chiefly as to the application and extent of the endowment. The principle has been conceded and acted upon by the church and by public and private benefaction for many hundred years. All the great institutions of the church, in

America and Europe, educational and eleemosynary, are the growing proofs of the wisdom and necessity of endowments. The provision of manse and glebes is an instance of partial endowment of the ministerial office. As to the risks and losses of endowments, they are as nothing compared with the risks and losses of other common and approved forms of investment. The real question always is, and is in this case, as to the wisdom of employing the recognized principle of endowment.

2. Many General Assemblies of our church, dating back for years, urged upon churches, presbyteries and synods the establishment of a permanent fund. It was the writer's custom in the first year of his ministry to divide the annual collection of his church, of course with consent of his session, between the current and permanent funds until the demands upon the current fund became too great. This earnest recommendation of successive Assemblies has been so far responded to by individuals and churches that a considerable permanent fund is now held in trust, part of it by the Board of Ministerial Relief and part by the Trustees of the General Assembly. Thus the principle of endowment has been sustained repeatedly by private benefactors, churches and Assemblies.

The last two Assemblies, then, have only followed in the line of successive precedent. This special enterprise was before the whole church one year before it was finally and then unanimously endorsed by the last Assembly.

3. The Presbyterian Church wishes to mark the centenary of the General Assembly by some expression of thankfulness to God which shall stand out in abiding usefulness before the church for all time. It has selected as this suitable monument of thanksgiving for the growth and prosperity of the church what shall at the same time be a useful memorial of its sense of justice and gratitude to her ministry, whose voluntary devotion of themselves and families to a life of self-denial has under God made that growth and prosperity possible.

III. As the contributions to the one million permanent fund are collected, they are passed over to the treasurer of the Centenary Fund, Rev. Wm. H. Roberts, D.D., who has given bonds for their safety while temporarily in his hands. He in turn, as they reach not more than twenty thousand dollars, passes these contributions over to the treasurer of the Trustees of the General Assembly, to be invested by them until further directed by the Assembly of 1888. G. C. H.

HISTORICAL DISCOURSES.

How many of our dear brethren, ministers and elders of our Presbyterian Church, are delivering the series of historical sermons and addresses recommended by the General Assembly at Omaha? Several have written for information as to the necessary historical resources. To this our Board of Publication has promptly responded with a valuable list of its own books, which with Dr. Briggs' "History of American Presbyterianism" constitute a very full and satisfactory history of our church. There is certainly a very great demand for such sermons and addresses, and they will receive great favor and do much good.

One brother writes, "I have just been telling some of the history of the church. I have preached two sermons, first, up to the organization of the Assembly; second, the last one hundred years. Next Sabbath I want to say something about the boards. Then as to the one million fund, I have a society of Christian Endeavor of thirty or forty. They are now arranging the matter so as to make a personal application to every man, woman and child in the congregation." Brethren, let our children and youth be thoroughly informed in the history of our beloved church.

G. C. H.

TOO MANY COLLECTIONS.

While visiting one of our synods in the interest of the Centenary Fund, I called at the house of an acquaintance, and there met an old friend in the person of a Presbyterian elder. He was told that I was to speak that night. Of course I expected him to be glad to get a chance to hear me. To my surprise he said he would not go. "Every Sabbath," said he, "our pastor is ding-donging at us for money; and during the war my regiment was stationed near your church in Baltimore, and every time I went to hear you you said something about money." Feeling that he had fairly opened the way for my opinion, I replied, "Why should you complain of God for sending his servants to you as often as you go to him? You 'ask a blessing' of him on each meal. This makes three times a day, or twenty-one times a week. May not God come to you once for each twenty-one times you go begging to him? To my certain knowledge, also, you not only 'ask a blessing' on your food, but you have family worship morning and evening. This is fourteen times more each week in which, to use your words, you go 'ding-donging' at him. Put the two together, and *you complain of God for coming to you once for every thirty-five times that you go to him. Is that reasonable?*"

The not unfrequent amount given at

church collections is five cents and ten cents. Now that is about the price of a good cigar. The average smoker will at least smoke one cigar after each meal; that is three per day. In this way his appetite for injurious indulgences takes up three collections every day, and he does not seem to complain; and yet if the church takes up two per week, it is looked upon as an outrage.

A young man spends an evening in a billiard parlor or a beer hall. He does not much care to play billiards and does not much care for a glass of beer, but he says to himself it would be unmanly to enjoy the company and the fire and the light and not do something to compensate the proprietor for these comforts and pleasures, and so he plays a game just to get a chance to pay the proprietor, and he drinks a glass of beer just for the same reason. The same young man will go to the hall of the Young Men's Christian Association, and never think that light and heat and carpets cost money just as they do in a beer saloon. He will go to church and complain bitterly of the collection, although he insisted on taking up his own collection at the billiard parlor and contributing to its support. There seems to be no law against man's inconsistency in his logic and conduct.

G. P. H.

CINCINNATI.

A FRONTIER SABBATH-SCHOOL.

A very interesting and touching letter came to the office of the committee on the one hundredth General Assembly in Cincinnati a few days ago. It was written by the pastor, a home missionary and also superintendent of the Sunday-school. It came from the frontier of our church in western Kansas. It contained a check for two dollars and nine cents. Not much, you say; but wait. That far-away Sabbath-school on the thin frontier had but eleven scholars in it, and this was their Christmas offering to the one million for ministerial relief. Nineteen cents apiece

from the girls and boys of this just-settled prairie on the frontier of Kansas is a generous contribution. What will the other seven hundred thousand Sunday-school scholars of our church do? If they do as well as the prairie girls and boys of Kansas, they will send over one hundred thousand dollars to the one million fund. The secretary sent a hearty letter of thanks to the eleven children, and asked the superintendent to shake hands with each one of them for him. Let the Presbyterian children come up at least to this frontier standard.

G. C. H.

THE CENTENARY SABBATH.

Before the 26th of February this March number of *THE CHURCH AT HOME AND ABROAD* will reach many of its subscribers. A considerable space is therefore given to a few last words in its behalf before the grand rally comes. The General Assembly will have its speech-making in May; but each congregation ought to have its day on the 26th of February, if it has not already had one. If any congregation has already had such a day and the financial results have fallen below a dollar and a half per member, it ought to have another.

The General Assembly decided that this Centenary Fund should be a bona fide contribution of benevolence. In other words, it determined that we should not call that charity which is done for ourselves, such as building a new church or making some im-

provement in the old, or paying off a church debt. For once we face the question of how much we can give to real objects of honest benevolence, outside of any personal interest we may have. When the General Assembly meets, what sort of a record shall be made up by each church for itself? Some churches and some pastors may not wish to be represented or even to be present by proxy at that hundredth meeting of the General Assembly; but it is very certain that a great many other churches and pastors will be able to come up to that Assembly with full hearts of abundant thanksgiving for that the Lord enabled them to offer willingly after this sort. The language of David will be on their lips, and the princes that are about them will be able to say amen. 1 Chron. 29:9. G. P. H.

ELDERS IN EARNEST.

Whatever may be true of the majority of the elders, a good many of them mean to do their best for this million-dollar fund. One in the Northwest has sent for a very large supply of campaign documents, and notifies us that he is going to go through his presbytery and make a speech for it in every church that will give him a chance. Others are taking hold of the work in their own churches and canvassing faithfully the leading contributors in them specifically for this

fund. The churches within the reach of such canvassing show very promptly the results in large subscriptions. It is simply the question of whether the Presbyterian Church means to do this thing, and not a question of ability. Some of the elders are in dead earnest; and if all elders throughout the church were equally so, it would be a question as to who should raise the most, rather than as to who shall be able to get off with the least. G. P. H.

The religious press of our own church has been faithfully keeping the million-dollar fund for ministerial relief before the people. To every pastor and stated supply, and to the session of every vacant church where an elder could be found whose address could be secured, samples of the instructive and stirring documents of the executive committee have been sent. We earnestly commend them, as well as the articles which the committee have sent for our pages, to the prayerful consideration of all readers.

We do not forget what a busy life this is which our brethren in the ministry and the eldership, and all church workers, are living. We know by experience the liability to have such appeals as these crowded aside by the ever-urgent pressure of manifold daily care. But is it not best to take time, and give thought to this present great endeavor now, in its appointed time? We beg for an earnest reperusal of the committee's stirring articles in this and the preceding numbers, January and February.

One gentleman began the new year in good fashion by leaving with Mr. John Baird a check for \$1000, to be used at the latter's discretion in helping the educational institutions with which Mr. Baird is officially connected. The sensible manner of making the gift no less than the gift itself commends it as a good way of celebrating the new year.—*Public Ledger*, Philadelphia.

What is so "sensible" in the "*manner of making*" this gift? No doubt it was in the donor preferring to entrust his money to the "discretion" of one whose business it is to know about the objects to which he would devote it, rather than give it to some particular object of which he happened to hear, without opportunity to weigh its claims in comparison with those of others.

Is not this a good hint to us? Why wait to hear (*e. g.*) of some special case of suffering in a minister's family, instead of sending your money to the treasurer of the relief fund, where it would be applied by men whose business it is to know where it is most needed to prevent such suffering?

The suggestion is just as "sensible" in its application to the treasuries of Home Missions, Aid to Colleges and Academies, Church Erection, and all the rest of our church's treasuries.

A home missionary church in Kentucky was disturbed in its Christmas-eve exercises by some rowdies. Vigorous measures, led by the missionary, resulted in the proper punishment of several of their leaders, and incidentally in the breaking up of considerable illicit-whisky business. The church has since sent, through us, as "a thank-offering for the triumph of law and order," a contribution of four dollars to the treasury of the Board of Foreign Missions. On the next day we received three dollars from one of the most remote of our church's *foreign*

missions, to be used in sending our magazine to three *home missionaries*.

This pleasing coincidence, undesigned by the donors, remote from each other and unknown to each other, recalls those golden words of Dr. Timothy Hill: "Home missions and foreign missions are so blended that no man can tell where one ends and the other begins; and no man who is not heartily interested in both has any true conception of the spirit of the gospel."

There is no more intelligent or unselfish interest in either of these departments of missions than in the hearts of those whose lives are devoted to the other. One could spare the other no better than one hand or one eye could spare its fellow.

EDITOR CHURCH AT HOME AND ABROAD:—Will you please say to your missionary readers who may chance to know of deaf and dumb children within their fields of labor that such children should by no means be neglected? The first steps in teaching them to understand, to write and to read, to practice exercises in mental improvement adapted to their condition, and even to *speak*, can be taken by almost any person of intelligence with an assurance of gratifying success. To aid in such efforts the following pamphlets are now available: "Instruction of the Deaf in Early Childhood" (12 pp.), by Dr. H. P. Peet; "Method of Teaching Language to a Very Young Congenitally Deaf Child" (16 pp.), by Dr. A. G. Bell, and "Practical Hints to Parents of Young Deaf Children" (48 pp.), by the writer.

Until the present editions are exhausted, copies of any one or all of these pamphlets will be sent to missionaries upon application (covering postage) to the undersigned. Missionary periodicals are requested to copy this notice.

JOSEPH C. GORDON,
National College for the Deaf,
Washington, D. C., U. S. A.

SYSTEMATIC BENEFICENCE.

Our church's Committee on Systematic Beneficence, an helpmeet for all her boards and agencies for missionary work, and for all her pastors and elders and people, in cultivating the Christian grace of beneficence, is always welcome in these pages. Their chairman has sent us the following communications.

The committee are sending into different parts of the church where their publications have been circulated, inquiries in blank

for returns as to the success of new methods in giving. They would be thankful for facts from any source in reference to proportionate giving; the influence of revivals on beneficence; objections to certain methods; hindrances to reaching a higher standard; or any other practical topics connected with their work.

They specially call the attention of committeemen in all the presbyteries to this matter.

SCRIPTURAL BENEFICENCE.

The next great revival which the church, and consequently the world, needs is a revival of scriptural beneficence. Dr. Dorchester has recently shown, by convincing statistics, that while the gross amount given by the church is increasing, the *proportionate* amount is decreasing. The average sum per member is less than it was a decade ago, and that too in spite of the rapid growth of wealth. This is not abounding in the grace of liberality.

Few seem to have studied the word regarding this subject as it has been studied concerning other subjects. Every Christian knows what the Scriptures teach about prayer. One would soon come to doubt the reality of his religion should he lose all interest in prayer. Is there less reason for doubt if he is a stranger to the grace of liberality?

See, for instance, what the inspired book says of covetousness—1 Cor. 6:10; Eph. 5:5; Col. 3:5; Luke 12:15; Heb. 13:5, etc., etc. Covetousness is placed alongside of the worst sins, and specially designated as a sin not "once to be named among you as becometh saints." It is idolatry, and excludes those guilty of it from heaven.

What is this heinous sin against which the word speaks in terms of so emphatic condemnation? The Greek word for covetousness is *πλεονεξία*, which means "a hav-

ing more." There is, of course, such a thing as a right and proper having more. One's property may increase by inheritance or by business, without his being covetous. Wealth may be consecrated wealth. Many rich men in scriptural and in more recent times have been among God's saints. It is when the spirit of having more takes possession of the heart that a man is guilty of covetousness. And this is why covetousness is idolatry; the heart is set on "more" rather than on God.

There are two ways in which covetousness displays itself. The first is in greed after the possession of money; and the second is in the parsimonious withholding of it from worthy uses. In either case the underlying motive is "having more"—the love of money, "covetousness, which is idolatry."

The scriptural grouping of graces is not less significant than that of sins. "Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:7). Thus as covetousness is classed with the worst sins, so the generous giving of money for Christ is classed with the highest graces—a grace to be "abounded in," and one "to prove the sincerity of your love." And then follows the supreme motive for the exercise of Christian liberality: "for ye know the grace

of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Look at it from another point of view. The Christian is "a new creature in Christ Jesus." He is renewed in the whole man after the image of God. But God is the great giver. He freely gives us all things. Jesus, though he was rich, became poor for our sakes. Christianity and parsimoniousness are therefore a contradiction in terms. From the very nature of the case a *Christian* must be liberal.

A study of Scripture would correct false notions concerning the ownership of property. No man possesses his property in the sense of absolute proprietorship. We do not even own ourselves, for we are bought with a price; how much less the goods which we are wont to call ours! Money is a trust. The householder about to go into a far country called his servants and delivered unto them *his* goods. They were to occupy till his coming, and at his coming to return him his own with interest. In other words, we are the Lord's stewards. "Stewardship" must be written over all our possessions, be they many or few. The principle is as applicable, and the danger is as great, to the poor as to the rich. It was the servant with the one talent who proved unfaithful.

But while all our money should be used for the Lord, not all of it is to be given to distinctively religious work. We must eat and drink, and be clothed and housed. Nor does our heavenly Father wish his children to go through life joyless and comfortless, or with no regard to the higher and finer instincts of the nature with which he has endowed us. We have known fathers to put their children at work as soon as they could earn a pittance, and claim their entire earnings until they were of age. God is not such a Father. Whatever is needful for their best development and truest culture he does not begrudge his children. But he would have us recognize his claim upon us; and thus he teaches us in his word the duty of systematic, proportionate and worshipful giving. It is this principle which the Assembly's Committee is seeking to bring into general adoption throughout the church. A mighty blessing waits upon its adoption. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We close as we began. The revival, above all else, which the church needs is a revival of scriptural beneficence. R. S. G.

The following publications of the Assembly's Special Committee on Systematic Beneficence are in print, and will be mailed to any person ordering them. Pastors or sessions may secure a supply for free distribution in their churches by application to the chairman, Charles S. Pomeroy, D.D., Cleveland, Ohio.

Document 16. Second edition. Principles and Plans of Systematic Beneficence; twelve-page pamphlet. Useful in selecting methods of benevolent giving in churches.

Document 20. Scriptural Argument for Worship of God by Offerings; four-page tract.

Pledge B. Second edition; four-page leaflet, for churches adopting weekly offerings. It outlines the work of our boards.

Document 19. Second edition. Systematic, Worshipful, Proportionate Giving in the Presbyterian Church; twelve-page pamphlet.

Document 22. Second edition. Beneficence in 1887. Action of the General Assembly and Speech of the Chairman of its Special Committee; sixteen-page pamphlet.

Presbyterial and synodical chairmen of beneficent committees throughout the church will aid the cause by securing the efficient circulation of these documents.

REASONS FOR SYSTEMATIC GIVING.

If there is any one who does not yet see why it is better to give systematically than in the old spasmodic fashion, perhaps it may not be out of place to suggest a few reasons for this plan. In the first place, *it is business-like*. Some people seem to be alarmed at the idea of introducing the word business in connection with religion. But if religion is a good thing for a man to carry with him into his business, it is also a good thing to carry business methods into the administration of religious affairs. Missionary operations not only require money, but they require definite amounts of money. Our various boards are incorporated institutions for the administration of fiscal affairs. The claims against them are in the terms of definite dollars and cents. The outlet of their funds is always exact. The income should be equally exact. No business man favors the idea of running into debt without knowing certainly how the debt is to be met. And yet many of these same business men expect our boards to go ahead with their work, involving the expenditure of hundreds of thousands of dollars each year, without having anything better than a vague idea as to how these enormous obligations are to be paid. It is hoped that the people may be moved by *impulse* to help the boards out. If any one will apply this method to his own business he will soon find reason to abandon it. Ordinarily people measure their expenditures by their income. So much is laid out for this and so much for that, and the family is expected to steer the domestic bark accordingly. This is all business-like. Now let the family carry the principle a step further, and when they make their annual allowances for food and raiment and shelter, let them include a definite amount to be given to the Lord's work at stated intervals, and the arrangement will be business-like all the way through.

Another reason for this plan is that *it is the easiest one*. A lady said to the writer, recently, "Formerly we used to give as we

felt moved, and we were often uncomfortable because objects of benevolence would be presented when we were unprepared to give; but since we have adopted the systematic plan it doesn't trouble us any more. We know how much we have to give, and it belongs to the Lord from the beginning of the year, and we simply go to his treasury and pay his orders." Any one who has ever tried the old plan of giving spasmodically knows how unsatisfactory it is. Times are sure to arise, with all but the very wealthy, when the heart is moved to respond, but the pocket is not in a condition to do so. If the Christian calmly resolves at the beginning of the year that he will lay aside a definite amount for his Master, he is always ready, having either anticipated the loud call or being ready when the loud call comes. But the plan of systematic giving does not wish its adherents to be waiting for "loud calls." It is intended that the offerings shall be made regularly each week or month, as the case may be, call or no call. The wide-awake Christian need not be told that the call of his Lord to spread the kingdom is always in his ears.

A third reason, and one that should commend this plan above all others, is that *it is the scriptural plan*. The apostle wrote to the Corinthian church, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." The last clause of this admonition is commonly overlooked. Paul did not wish the Corinthians to wait until he came and then give generously under the impulse of a stirring appeal. He would have no gatherings when he came; but on the first day of the week he wished them systematically to set aside the money that they felt able to give; and the ability to give was to be measured by the degree of prosperity which God had given. If our church members generally will give this plan a fair trial, it is safe to say they will never be content with any other.

P. F. S.

HONOR YOUR CALLING AND LOVE YOUR WORK.

If men lived more in the Christian spirit, they would love their work not less, but more, than they now do. It is charged upon Americans that they are too fond of business. The fault I would find with them is that they are too little fond of it—that they do not put honor enough upon it. If they did, they would have more joy in it, and would show that joy. Our forefathers adorned their workshops and lived in the same house with them. They organized their callings for religious worship, and on the day of its annual festival each trade went to church to thank God for his goodness. They loved the work for its own sake and for its uses to mankind. They could understand Dr. John Tauler when he told the craftsmen of Strasburg, "One can spin, another can make shoes; and these are gifts of the Holy Ghost. And if I were not a doctor of theology I would gladly be a shoemaker, and would try so to make shoes that men should see I did it for the love of God and the good of men."

Every honest calling is ordained of God for the good of men just as truly as is the ministry of the word. Any of them is profaned and desecrated by being treated merely as a means to gain. And of our use of that which God has given us, whatever it may be, we shall have to account to God.

The doctrine of the New Testament is that all wealth is a trust for God, and that it all is to go to God's uses. One such use is the outlay a man makes on his own household, in providing for his own and in making his home pleasant and attractive to his children; another is his contribution to the expenses of the government and for all objects which appeal to public spirit; yet another is his outlay for the advancement of that particular calling or business in which God has been pleased to employ him for the welfare of his fellow men. All these, if done in the right spirit, are uses of his money for God's service just as truly as though it had gone to build churches. In this broader and truer view of what stewardship is, it ceases to be a mere obliga-

tion and becomes a privilege—the privilege of making our whole lives a happy and contented service of God. It was by this principle that our Lord antagonized the covetous spirit in his own time, and it never was more needed than in our own times; for here lies the evil root of our industrial strife—a strife that would be impossible if our civilization were pervaded by this Christian principle.

Among the sins which grow out of the covetous spirit is the regarding of our fellow men as simply means to our ends, not as human beings—not as ends in themselves—and not as having the claim of brotherhood upon us. The duty of entering into right and human relations with every human being God brings into our lives, of playing the neighbor's part to each and every one, applies to all social intercourse and to every business transaction. It means the recognition of personality in one who has the same Head, even Christ. It means the "making a man more precious than gold," however humble the man. It means the adoption of a right Christian attitude of mind toward the store-girl who sells us tape and the conductor who takes our fare, and it means the expression of this in a genuine Christian courtesy. . . . Whichever of us lives up to this ideal of social intercourse is helping to prevent in America the opening of the dangerous social rifts which in Europe divide class from class.

Do not say all this is too high an ideal for human living. It is not so; it is that which is coming, "for the mouth of the Lord hath spoken it." When we read the Sermon on the Mount in the light of what society was in those days, we see that Christ already has done greater things than these for the extermination of base and selfish impulses from society; and having done so much already, shall we doubt that the day will come when that sermon will become the social principle of a truly Christian civilization? "And he shall bring forth the headstone with shoutings, crying, Grace, grace unto it!"—*Prof. R. E. Thompson, D.D.*

THE CHRISTIAN COLLEGE OF LAHORE, INDIA.

India is a difficult field, partly on account of the complex and heterogeneous character of its peoples, races, dialects and religions, but chiefly on account of the hidebound and stereotyped nature of all its institutions and of its whole life, both social and religious, culminating in its rigid caste system. These are hindrances to material progress and mental activity, and, above all, barriers to the spread of the gospel. India has been held for centuries in an iron bondage. But a wonderful change has been gradually coming over the face of the country and the people—like a tidal wave advancing noiselessly yet resistlessly, rising ever higher and higher, and encroaching farther and farther, until all is engulfed. It is a transition period. Such periods are always crises. The old idolatrous faiths are crumbling, and their temples are literally being given over to the moles and to the bats. Many aged superstitions and time-honored customs are slowly passing away. Young educated natives (who can write and speak English with remarkable fluency and accuracy) are coming upon the stage in great and growing numbers. They no longer believe that there is any virtue or power in their ancestral gods; that bathing in the Ganges or other sacred rivers washes away sin; that the Vedas or Puranas are the great sources of all knowledge; that a Brahman's blessing or a Brahman's curse is what is most to be desired or dreaded. But now there is a disposition to doubt with as little reason as was shown before in giving assent; an inclination to question everything as there once was to believe everything. There is by many a display of boastful eclecticism, while they denounce, with the utmost dogmatism, all "dogmas" except the very few which they themselves are disposed to select and adopt. The leader of his class in our missionary college, a Hindu, voicing no doubt the feelings of the rest, said not long ago, "We have no religion; we are looking for one." Is it wise, is it right, to ignore or neglect this large and prominent section? Is it well to relinquish them to the tender

mercies of the government schools and colleges, where there is not only no provision made for their religious wants, but where they are subjected to an atmosphere of open infidelity or sneering skepticism?

The pernicious influence of this kind of education must be counteracted, and this can be most effectually done by establishing Christian colleges. Such a movement was started by Dr. Duff in Calcutta many years ago, and it is a notable fact that many of our best converts have come from his college. Other missionaries followed his example, and Christian colleges were founded in different parts of the country, all of which have done good work. But in the Punjab the demand for higher Christian education was left almost wholly unsupplied. The missionaries felt that something must be done, and at their annual meeting in 1886 decided to revive the Christian College of Lahore, which was started about twenty years ago, but after a most promising career of four years was unfortunately brought to a close through a lack of men and means. It has been deemed best to begin at once, though with few resources at hand, and on a small scale, trusting to the zeal and liberality of friends at home and here. Without doubt the step has been a wise and timely one. Encouragement and substantial help have come from our Board of Foreign Missions, from English friends and from the government of the Punjab. We need gifts of money, and especially an endowment, in order that the institution may be strong and independent, able to attract students and command respect throughout the province. We need such a Christian college to supplement the preaching and purely evangelistic work, and to make all our work complete and thoroughly successful.

May we not look to friends in America for sympathy, encouragement and aid, that this important undertaking may not be allowed to fall to the ground? Any communications may be sent to Rev. C. W. Forman, D.D., principal of the college.

J. H. ORBISON.

SYNOD OF PENNSYLVANIA.

The sustentation scheme of this synod is now fully organized and in successful operation. We have good reason to believe that without any additional synodical action we shall very soon be able to take the whole burden of aiding our weak churches and caring for our mission fields off the Board of Home Missions. It will be evident, though, that in order to do this it will be necessary for us to very greatly increase our contributions for sustentation. We take our offerings for this work in March, and we should have not less than twenty thousand dollars this year. We shall need a much larger amount next year, for we drew last year from the Board of Home Missions some twenty-five thousand dollars, and we hope

to greatly enlarge and advance our work. Applications are coming in to be acted upon in April, and we can hardly make any estimate of what our real needs may be; but we are confident that if all our pastors and sessions see to it that the cause is fairly presented, all will be well. Some members of the sustentation committee think we should have fifty thousand dollars; and if that amount is put into the treasury, it will not be regarded as a suggestion that we should have more expensive machinery, but it would, on the other hand, be convincing proof that the present machinery is good enough. As the work is now organized, the whole responsibility rests with the presbyteries and the churches. J. F. GIBSON.

Rev. A. W. Allen, of Camden, N. Y., sends us what seems to be an ingenious and convenient arrangement for making collections for the various boards of our church. Printed slips are provided for each person, containing the names of the boards with blanks for the amounts pledged. One of these is to be sent to the pastor and the other retained by the subscriber. The latter is attached to a small calendar to be hung on the wall. Inserted among the leaves of the calendar are envelopes to receive the contributions. These are marked with the names of the boards, each one being inserted next to the leaf for the month in which that collection is to be taken.

The million for missions is quite another thing from the million for ministerial relief. This last is for a permanent endowment, the interest of it to be used each year. For foreign missions, so vast and so growing is the work, the General Assembly judges that not less than a million dollars will need to be raised this year and in each following year.

Rev. Prof. George E. Post, M.D., of the Syrian Protestant College, is prosecuting, with characteristic energy and courtesy, the important effort to secure fitting endowment for that admirable institution. For this he is strongly commended to the Christian public by the Presbyterian Board of Foreign Missions, and by eminent pastors and professors in New York city. He can hardly need their commendation or ours among a people to whom his own name and his father's name, and the institution which he represents, are so well and so honorably known. He has our best wishes for his complete success, and for the continued growth and usefulness of the institution which his eminent professional knowledge and skill both strengthen and adorn.

Several cuts were engaged for the Foreign Mission pages of this number, but did not arrive in season. We are endeavoring to provide more of such embellishments for our pages.

GLEANINGS AT HOME AND ABROAD.

Says a writer from San Francisco, California, in a letter published in the *Maritime Presbyterian*, "You will be glad to hear that our Chinese brethren have collected \$267 for missions this year. This is over \$4 per member. Besides this, they are up to their apportionment in the other collections. They have done more than in past years toward pastoral support, and have sent \$230 to help build a church and school in their native yuen. Nearly all our members are poor, most of them being cooks and factory men. One brother, a small storekeeper, gave for himself and family \$40 for missions. Fourteen of our members who had removed to Los Angeles during the year have paid their missionary money twice over, once to the church at Los Angeles, and they have just sent us \$23 that our collection here might not suffer through their removal. These are the men some San Francisco newspapers tell us cannot be converted."

Miss L. C. Flemming, recently sent to the Congo by the Baptists, is said to be the first single colored woman sent from this country to her own people in Africa.—*The Missionary*.

Mr. Arthington, of Leeds, has offered the London, the Baptist and the Free Church of Scotland Missionary Societies the sum of £15,000 to enable them jointly to enter upon a mission to the tribes of the northern part of South America. The money would be at the disposal of a council consisting of representatives of the three societies, £2000 of it to be applied to the provision of a steamer to ply on the Amazon and its affluents, and the interest of the remaining £13,000 to the working expenses of the mission. The offer is under consideration, it is said, though it would require a large addition to this sum before suitable efforts could be made.

The Rev. J. W. Youngson, of the Church of Scotland Mission, Sealkote, Punjab, India, reports 451 baptisms of converted heathen from January 1 to October 24 last year.

In the twenty-one years of Rev. J. E. Clough's labors at Ongole, among the Telugus, the number of church members has increased from none to 25,541, and the original field has been divided into five.—*The Baptist Missionary*.

Reports from Japan indicate that the average rate of baptisms in the Protestant churches of that country is about four hundred a month.—*The Missionary*.

When the missionaries first went to the Fejee Islands they found the people cannibals, addicted to infanticide, polygamy and almost every vice. As a result of fifty years labor they report 51 native missionaries, 1070 native teachers, 1240 churches and 25,000 church members; yet it is said there have never been at any one time more than a dozen white missionaries, but the work has been carried on through the direct labors of converted natives.

In Germany there are about 700 Young Men's Christian Associations, with a membership of 40,000. They are called "Evangelical Young Men's Associations," and recently held their second national assembly at Dessau. In Germany these associations stand in a closer connection with the churches than they do in America, but their general aim and work is about the same.—*Maritime Presbyterian*.

The English Presbyterian Mission at Formosa was begun in 1865, and now reckons 5000 native church members, who last year contributed \$2000 for Christian work. The Canadian Presbyterian Church has a mission in the north of the same island, begun fifteen years ago, and has about 8000 converts.—*Missionary Review*.

CHINA INLAND MISSION.—Hudson Taylor and his noble band of workers have covenanted to pray that God would send one hundred laborers into the field in 1887. Some doubted, and others said "impossible!" But is there anything too hard for the Lord? They asked for two men each week. At October 26, with seven weeks of the year yet left, there were but six men lacking. Oh for more faith in God! Mr. Broomhall, secretary of the mission, writes, "You will be glad to know that 64 out of the 100 have already gone, and that 30 others have been accepted."—*Missionary Review*.

France has within five years built 45,000 school-houses, at a cost of \$80,000,000.

Light for India (London) gives the following testimony to the value and need of Christian literature in India :

The rapid spread of education has created a demand for literature of some kind, but as yet the vernacular language is destitute of a literature pure enough to influence the people morally. This defect is slowly being remedied by our tract and Bible societies, and especially by the Christian Vernacular Education Society. Such agencies, though doing a great deal to supply the felt want, are far from supplying anything like the amount adequate to meet the requirements of the reading public. The enemies of morality in the large cities are not slow to take advantage of this state of matters, but are daily endeavoring, by means of cheap, vile literature, to profit by the widespread taste for reading. The books soon filter into the surrounding towns and villages, and for this reason we deem it of great importance that a good healthy literature should be first in the field.—*D. Morrison, M.D.*

The practice of counting converts by the head, as if they were cattle, is in its very nature absurd ; as absurd as it would be for a farmer to complain in May that the cultivation of land produced nothing but expense. Missionary work is sowing, not reaping, and sowing of a plant slow to bear. . . . What matter if the sowing take centuries, or if converts are numbered on the fingers of the hand? One St. Augustine would be ample repayment for all the labor yet expended ; and St. Augustine may appear, say, in China or Bengal to-morrow. When one talks of mismanagement of missionary funds, expenses of collection and the like, we can listen quietly, as to any other business argument ; but when he talks about " results " as estimated per capita, we must tell him that he is arrogating to himself a knowledge which only God can possess. . . . The plain truth about modern missionary work we believe to be this : it has become a profession, a most noble and very successful profession, and, like every other profession, has drawn to itself men of all kinds, of whom

a large majority are qualified by inner disposition for its duties. At an expense of about a million a year, the Protestant churches send out to most parts of the heathen, and some parts of the Mussulman, world a perpetually-renewed force of men and women to teach, to those who know them not, Christianity and civilization. Those men and women are of all sorts, some unfit, one or two in a thousand hopelessly unfit—bad persons, in short—a few fit to a degree no words of ours will adequately describe, but a majority well qualified in extremely-varied ways for the burdensome duty they have.—*London Spectator.*

August 9, 1888, will be the one hundredth anniversary of the birth of Adoniram Judson. In commemoration of this event, it is proposed to erect a Judson Centennial Memorial Church in Mandalay, the capital of upper Burma, on the new missionary compound in that city, which is within a short distance of the site of Ava, the capital of Burma during Dr. Judson's residence there, and the scene of many of his toils and sufferings, and only two miles from Oung-pen-la, the scene of his dreadful imprisonment. Ten thousand dollars is wanted for this purpose, of which the first \$1200 has been contributed by an aged Burmese woman of the Tavoy church, one of the few persons surviving who were baptized by Dr. Judson.—*Baptist Missionary Magazine.*

The Italian Bible and Sabbath-school mission during the last year has sent 202 ministers, colporteurs, visitors and teachers, living in one hundred and twenty-four cities and towns, 23,403 Bibles, Testaments, Psalms, Proverbs and other books of the Bible. These have been carefully distributed among soldiers and sailors, in hospitals and prisons, in their day, night and Sunday-schools, and among the poor around them.

Through these brethren it has sent into the families 7000 copies of a beautifully-illustrated paper for children and youth, given by the Children's Special Service Mission, London, and 9000 beautifully-illuminated Scripture cards.

In the medical mission department of its work it sent them seven cases of medicines for their sick poor. It has paid the salaries of the chaplain and matron of the Protestant Hospital in Rome, of which Dr. Gason, one of the most

prominent and successful physicians in the city, is director.

It paid the salaries of 35 teachers in the evangelical night-schools in Italy, Sicily and Elba. These schools are chiefly for young men, and are usually taught in the preaching place by the minister or a Christian man under his superintendence. The object is to teach them the Bible and lead them to the Saviour and train them for Christian work.

To assist ministers and teachers in their work, they had the International Sunday-school Lessons translated, adapted to the capacity of the pupils, printed, and sent free to these Christian workers. As these lessons were for the first half of the year in Genesis and for the last half in Matthew, it had 10,000 copies of each book printed and sent to be used with them.

But the work has only begun. In ten weeks fifty-two applications for evangelical schools were made to the society, and applications for the Scriptures are increasing.—*Herald of Missionary News*, January, 1888.

A Zulu girls' sewing society in south Africa was started some eight or nine years ago. One year they paid the wages of a native young woman who was teaching on the station, of which her father was the missionary in charge. At another time they gave the door and windows for a native chapel. At another, a table for their chapel. At another time they bought a bell for their own station, at a cost of \$100.

The Presbytery of Boston is rapidly increasing in strength and importance. We have 30 churches, 49 ministers, 122 elders, 42 deacons and 4129 communicants. The Sabbath-school membership is 3823.—*New England Presbyterian*.

The Rev. E. McKenzie Cobham, of Madras, stated before the Wesleyan Missionary Society,

in England, that, having been constantly hearing that the Indian native Christians were so bad, he went to the chief commissioner of police in Madras for the criminal statistics of the presidency.

This is the government report: in Madras, a city of 400,000 inhabitants, there is one criminal in every 447 Hindus, and one in every 700 Mussulmans, while there is only one criminal in every 2500 nominal Christians. Out of every 100,000 Hindus of the 31,000,000 of the Madras presidency there are 40 criminals, out of every 100,000 Mohammedans there are 62 criminals, while there are only 16 criminals out of every 100,000 nominal Christians.

Could a clearer proof be desired of the value of missionary efforts for the salvation of the Hindus and Mohammedans of India?

A Protestant bell was rung for the first time in the city of Mexico on the 3d of July, 1887.—*Maritime Presbyterian*, Canada.

A member of one of the struggling Protestant churches of Paris said to a friend, "It is a rule in our church that when one brother is converted, he must go and bring another brother; and when a sister is converted, she must go and bring another sister. That is the way 150 of us have been brought from atheism and popery to simple faith in the Lord Jesus Christ."

Is this not just what is needed in the church now to make it the power for good that it ought to be—a loving personal service of each one brought to Christ, to seek out and lead to him the unsaved?

The late Earl of Shaftesbury said, "If London did not have its four hundred city missionaries, it would require forty thousand more police."—*Maritime Presbyterian*.

MINISTERIAL NECROLOGY.

[Information respecting deceased ministers should be sent to the Rev. W. H. Roberts, D.D., 950 Gilbert Ave., Cincinnati, O.]

SWIFT, ELLIOT ELISHA—born, Pittsburgh, Pa., September 8, 1824; graduated, Jefferson College, 1843; Western Theological Seminary, 1846; stated supply, Annapolis, Md., 1847; ordained, Miami Presbytery, June 6, 1848; stated supply and pastor, Xenia, O., 1847-50; pastor, Second Church, Allegheny, Pa., 1850-53; pastor, New Castle, Pa., 1853-61; pastor, First Church, Al-

legheny, Pa., 1861-87; died of pneumonia, Allegheny, Pa., November 30, 1887. Married, first, Miss Mary A. Huston, of Uniontown, Pa., who died July 25, 1850; second, Miss Frances L. Damon, of Springfield, O., August 12, 1887. The widow and three children survive. Received degree of D.D., Washington and Jefferson College, 1870.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities. — *The Assembly of 1887.*

BUT ONE MONTH MORE.

Our fiscal year closes one month from date, or with the 31st of March. What needs to be done for home missions this year must be done this month. This thought will cause a pang in many a missionary's heart who has seen but half his hopes for the year realized. But much may be done in a month.

WHAT CAN A MONTH DO FOR OUR FINANCES?

How much work is to be done? The last General Assembly joined us in a hearty endeavor to secure three things:

1. A contribution from every church. We expect to hear from that aged couple that constitutes the entire church in one of our New York presbyteries, which sends us FIVE DOLLARS every year for home missions. If such a church can make such a contribution annually, what church can ask to be excused?

2. A collection from every Sabbath-school.

THE COMMITTEE OF THIRTEEN.

The Assembly appointed a strong and energetic committee of thirteen elders to aid us. They have been heard from in all parts of the church—for they have been hard at work—they are “stirring up the pure minds” of pastors, stated supplies and elders to present the work to the people and take up a thorough collection. They and

we are trying to reach out to and wake up the vacant and feeble churches, and get from every one of them a collection for the Board. It requires work, systematic and persevering. But it can be done. *But one month more remains.*

THE PRESBYTERIAL COMMITTEES.

They too have usually helped us greatly about this time. About the 1st of February we send them a list of churches in their respective bounds that have not contributed to our Board up to that date; and they have been accustomed to do most efficient work in rousing the delinquents. They are hard at it now. Their labors will tell. *But only a month remains.*

For two years we have not dared push our work for want of funds. The harvest has been ripening—ripening and falling to the ground for the want of reapers, without whom it will perish. This year we have a better outlook. We desire to present such a record to the next General Assembly that they will bid us “go forward” to occupy the waste places and evangelize the land. To give this assurance, *one month more remains.*

AID FROM SABBATH-SCHOOLS.

Hardly a day passes without new contributions from our Sabbath-schools. Many of these are notably large and generous. Often, doubtless, the smaller gifts represent more effort and self-denial than even the larger ones. We cannot over-emphasize our grateful appreciation of these loyal offerings from the youth of the church. No help in the Board's present work can be more warmly welcome; no feature in the Board's prospect for the future can be more grandly encouraging.

Will not every superintendent of a Sabbath-school see to it that his school has a fair opportunity this month to make a contribution to the cause of home missions?

If we could have a gift from every Sabbath-school before the end of this centennial year, the Board's income would gain a splendid increase, and the cause would receive in many ways a noble stimulus and impulse.

The Assembly's committee of thirteen ruling elders, appointed "to inform the church on the subject of home missions, to arouse the eldership and the people to the necessity for greatly-increased effort in behalf of this cause, and the imperative need of larger contributions," has issued a circular to the ruling elders, which compresses into its four pages momentous facts and stirring suggestions.

It dwells on the immense influx of immigrants, mostly irreligious or vicious; the depopulation of eastern country towns, and the consequent weakening of churches and lowering of the former religious tone of communities; the illiteracy and degradation among the eight millions of Negroes and large masses of the white population in the South; the miraculous growth of the great West, and the rapid formation of new settlements out of all sorts of people; the alarming and unmanageable problem of our great cities, with their concentration of poverty and vice and discontent and lawlessness, very largely beyond the range and influence of existing evangelistic agencies, and the danger from all these sources to our institutions and our civilization.

For all these needs and evils the committee has but one help and remedy to suggest—the gospel, which must be preached everywhere in order that it may be practiced everywhere.

It records "the painful conviction that the eldership of our Presbyterian body are not, generally, alive to the gravity of these issues impending."

It commends the Board of Home Missions as the most economical and effective agency for the performance of our church's part of the great work thus demanded.

In conclusion, the committee earnestly entreats ruling elders to ply the people with these facts and arguments; to second the

efforts of pastors to raise for home missions **TWENTY-FIVE PER CENT. MORE** this year than last, and to secure collections in vacant churches and in churches hitherto non-contributing.

If this committee of able and earnest men can succeed in producing a fresh impression of these well-made points on the minds and hearts of their fellow elders throughout the church, results rich and large can hardly fail to follow.

This circular will doubtless reach the hands and meet the eyes of almost every one of the 21,000 ruling elders. If but one elder in each congregation shall be moved to do his best to carry its suggestions into practical effect, the cause of home missions will receive an unprecedented impulse.

The Board respectfully and earnestly seconds the aim of the circular by the following requests:

1. We ask every elder of a contributing church to do his utmost, within the fiscal year now nearly ended, to make its contribution one quarter larger than that of last year.

2. We ask the elders of every vacant and every non-contributing church to have the cause of home missions fairly presented to the people for a collection before the close of March. We firmly believe that there is in every one of these churches some elder who could readily bring this about.

3. We urge on every elder in a Sabbath-school which has not yet contributed to propose to the school an offering to home missions before the close of the fiscal year.

The Assembly's centennial year, in one view, has only just begun. But the Board's fiscal year ends on April 1. The things we ask are entirely reasonable and feasible. Shall they be done? "He gives twice who gives quickly."

In the Presbytery of Los Angeles, Cal., six new churches, fully organized, were received and enrolled at its last session, viz., Ballards, Riverside, Alhambra, Redlands, Lamanda Park and Banning. It was also ordered that Crescenta should be enrolled, on its notice of election and installation of an elder.

THE BOARD'S NEW HOME.

The Board of Home Missions has at last a home of its own, and has taken possession of it. It would be an unworthy omission not to note in these columns with satisfaction and gratitude an event so significant and auspicious. The premises are commodious, ample, elegant—every way worthy of the two great boards of Home and Foreign Missions, whose joint property they are. There is an impressive and pleasant propriety, too, in the purpose to which they are now appropriated. They are inseparably linked with the traditions and memories of the noble and loyal Presbyterian name in which they have stood for almost half a century. The new tenure and use will but make the house all the more a monument of the devoted well-doing and large-hearted generosity of both the dead and the living.

Our hope is that our great church will gain from this acquisition new prestige and power, and that our ministers and members will find here a rallying centre of interest and fellowship through coming generations.

The old homes of the boards at 23 Centre Street and 30 Vesey Street and 280 Broadway served a goodly purpose in years gone by; but the "Presbyterian House"—if that shall be its name—will mark a long stride upward and onward, in view of which we may well "thank God and take courage."

PRESBYTERIAL OR SYNODICAL MISSIONARIES?

There is a great pressure on the Board for presbyterial missionaries. Some seek their appointment where there is a synodical missionary, and some in lieu of a synodical missionary.

A single synod asks for three or four presbyterial missionaries at once. We have never seen anything like it before. It is a good sign. It shows that the presbyteries are waking up to the importance of supplying their feeble churches with the preaching of the gospel. But it is a fair question, which is the wisest and best method of doing

the work—by presbyterial or by synodical missionaries?

If a presbytery is to have a presbyterial missionary, the first question is as to the man. He must be an able and attractive preacher who can "draw," who can carry on a successful protracted meeting or conduct revival services. He must, then, be not a novice or a young man, but a man of experience, of established character and reputation, and skillful to awaken Christians and lead inquiring sinners to Christ.

Such a man, probably, has a family to support, which must have good school advantages, and therefore he must have more than an ordinary home missionary's salary, and reside in some central place where there is a Presbyterian church and pastor, and where his services are not needed.

Then, where there is one presbytery in a synod that calls for such an evangelist or presbyterial missionary, there are likely to be from four to eight or ten others equally needy. If all were to be supplied in this manner, the draft made on our treasury would be so large that the Board and the church would soon see that a very large share of all the income of the Board would be consumed in this way, and mostly on the older presbyteries, and very little, if anything, would be left for the more destitute fields or the "regions beyond."

But the arrangement is apt to be short-lived—

1. Partly and largely because the man so situated soon finds that his work is done. He has held all the protracted meetings that seem likely to promise any special good. The field proves too small for the exercise of his best gifts, and he is out of work—at least, out of congenial work—in a few months.

In fact the better the man the shorter will be his career. We appointed such a man for half his time in one of our western states, in a presbytery of 55 churches, two dozen vacant. In three years he had the vacant churches supplied, and there was no more work for him to do.

2. His pay falls off. All that is promised by the Board is always paid, but there is no

responsible party to call on for what has been promised by the presbytery or its committee. But he is helpless unless the churches who are pledged for a part of his support see fit to furnish the funds—which they are pretty sure to fail of doing—at an early day, and trouble comes to all parties and the arrangement soon breaks up.

3. But the standing policy of the Board is to plant the living preacher in connection with the church and people he serves.

This general, miscellaneous and irregular work is contrary to the policy of our church, which is based on long and wide experience. We have found that if a missionary has two fields, the one he resides in, where he is met by his people day by day, where he can be in reach of them at all times, where he and his family are at weekly prayer-meeting and his children in the Sabbath-school, will usually be more prosperous than the other.

The missionary needs a home, and, what is more, if he has a family he is needed at home. He needs a place to study, and he tires of the wide circuit of his labors, and wisely, as we think, accepts a good call to some church for permanent work.

So we have been accustomed to say to presbyteries that inquire of us what they shall do for their vacant churches as follows: "Take your first available man, give him the best field possible, embracing two, three or four vacant churches, as the case may be, and divide his time between them. Have him reside at one of them, where he will be at home, and he can spend every hour in his work in the study or among the people. The churches, having a standing arrangement for preaching, will adjust themselves to it, and will subscribe for his support a great deal more than they will pay for irregular or hap-hazard appointments, and by so much relieve our Board. Then do the same thing by the next available man till all the vacant pulpits are filled."

But this state of things reached by a presbyterial missionary does not last always. Changes among the feeble churches are frequent and inevitable, and in a little while the work must needs be done over again,

and a new man without experience will almost necessarily be chosen.

Synodical missionaries or assistant missionaries or superintendents, or whatever else they may be called, are much cheaper because there is but one such in a synod; and while he is much from home and away from his family, he is but one; and though he cannot finish all the outside or superabundant work needed by each presbytery as soon as one man would exclusively devoted to that presbytery, yet in time he will overtake it all, and, being acquainted with the whole field, and at the call of any presbyterial committee, if he reaches a point when there is nothing more for him to do in such a field, he can retire. But in most of our synods, old or new, there is likely to be work for one of the best men of this kind for years to come.

The problem before the church is how to keep pace with increase of population and organize churches where they are needed, and how to keep them supplied with the preaching of those that have already been organized—keep them supplied with the preaching of the gospel in the churches in the old states and synods as well as in the new.

Such missionaries are appointed by the Board only at the request of synods who wish their services, and on the representation that their services are urgently needed. Their duties are varied. They usually act with the advice of presbyterial committees. They explore new fields, organize new churches in connection with or under the advice of presbyteries; they help them find supplies for vacant pulpits; they assist pastors in revivals and special efforts.

In the older states there is less of exploration and organization, but more of careful watchfulness over the old and feeble churches. Where the presbyteries can and will do all, the Board declines to aid; but where there is more than they can do, the Board is willing to come to their aid in the man of their choice, as combined in a synod, to do any necessary work which otherwise cannot be done.

GOOD NEWS FROM UTAH.

Our missionary at Logan writes as follows:

Last night was a most joyful occasion with us, when we added twenty-four to our membership, all but one by profession of faith.

Mr. Monroe spent one week with us. Four had made the choice of Christ before he came, and under his able preaching nineteen others made the same choice.

We rejoice greatly in this, and I write you this that you may rejoice with us.

SISSETON AGENCY.

OUR TRAINING-SCHOOL.

We have been accustomed to receive good news from this school, but we have never had anything better than what follows.

The government has just contracted with us for the education of twenty-five additional pupils, thus aiding us on seventy-five, though we have more than one hundred in the school.

Then, the Commissioner kindly says:

It affords me pleasure to state, for your information, that a recent inspector's report calls attention to the good condition of this school. He says the children are well clothed, deportment good, appearance healthy; and that they are making satisfactory progress, both in their school-room exercises and in industrial pursuits.

THE CITIES.

Church work in cities is properly a part of the monthly concert topic for this month, though the rapid growth of those in the West will soon change this. In fact, so great is the tendency of the masses of population to concentrate in cities that this theme is already one of the most important of those presented for monthly prayer.

In order to get some understanding of their marvellous growth, let us look at a few of them only. Others would show equally-rapid increase:

	1870.	1880.	1888.
New York city,	942,292	1,206,299	1,600,000
Philadelphia,	674,022	847,170	1,000,000
Brooklyn,	396,099	566,663	800,000
Chicago,	298,977	503,185	700,000
Minneapolis,	13,066	46,887	160,000
St. Paul,	20,030	41,473	150,000

At the present rate of increase we see that these six cities by the year 1890 will have more than double the amount of people they had twenty years previous, in 1870.

The six largest cities now contain about five millions of people, or about one tenth of the total population of the whole country in 1880. When we consider that in the cities are concentrated the business activities, the wealth, and the prominent and leading men, we will appreciate their mighty power—a power, too, which grows year by year with increasing ratio.

It is also our duty to call attention to the growth of evil in these large cities. Here congregate in masses the poorest and most discontented of the immigrants, and during the winter months especially the vast army of tramps. These peoples, with their socialistic, nihilistic and other dangerous notions, keep the public mind constantly agitated and alarmed; and since the outbreak of the anarchists in Chicago this, to us, new form of danger has spread a sort of terror in many minds. Then again, here, in power almost unlimited, is the saloon, with its horde of devotees, exerting an insidious influence over vast numbers of people, reaching into the very best ranks of society and even into the sacred precincts of the Christian home.

To any thoughtful, patriotic Christian these dangers cause alarm, and it becomes our duty to sound the alarm to those who have not thought upon these things. If these dangers are not met promptly by the Christian church and their evil influences overcome, they will surely overcome it.

Let us look at the work of our church since 1871, and see how it has kept pace with this rapid growth in the cities above named:

	1871.		1887.	
	Churches.	Mem.	Churches.	Mem.
New York,	40	14,869	45	21,195
Philadelphia,	57	17,068	70	27,473
Brooklyn (Pres.),	23	7,916	26	15,525
Chicago (Pres.),	36	4,700	61	12,109
St. Paul and Minn.,	5	864	16	3,724

It will be seen that in the three cities of the East the number of churches is but slightly larger than in 1871, while the mem-

bership has almost doubled, and that the growth has been much larger, both in the number of churches and in membership, in the three cities in the West; and just there lies a great danger to the cities of the East, namely, a tendency of the strong churches to become, as it were, great monopolies, concentrating everything in one great centre rather than developing new enterprises, and thus more widely and wisely extending the kingdom of our Lord.

It is gratifying to know that Presbyterians in these great cities are at last aroused to the importance of immediate action. The western cities were the first to agitate and begin work. New York, Philadelphia, and even Brooklyn, are awake to the necessity. Organized effort has been put in operation in the two former, and Brooklyn is discussing methods. Social unions and Presbyterian clubs have been organized with the declared purpose of advancing the cause of Christ. Large sums of money have been given, and hope begins to cheer us with a prospect of a great onward movement during the next decade. We trust that this movement will be in the line of *organized churches* rather than mission chapels. One church wisely planted and firmly rooted will bring forth much fruit, and in time, with the blessing of God, be the centre from which helpful influences shall radiate and reach to the uttermost parts of the earth.

Holyoke, Mass., is perhaps the most remarkable of the smaller cities of New England. Mt. Holyoke has stood there from of old, and the "Great Rapids" of the Connecticut have swept and swirled about its base no one can tell how long; but the city is but forty years of age. The monster dam which holds and harnesses the mighty river was first attempted in 1847. Capitalists from Boston bought the adjacent land, and managed, after more than one failure, to build a dam that would stay—no slight undertaking where a river, draining 8000 square miles, falls 60 feet, flows at the rate of 6000 cubic feet per second, and furnishes 30,000 horse power. The power is greater

than that of Lowell and Lawrence combined, and the dam is the grandest structure of the kind in the world. Holyoke has now a population of 32,000. It is the most important paper-making city in the world. It has an air of both thrift and elegance. It is growing both rapidly and substantially, and bids fair to be some day one of the large cities of the land. It has handsome churches, fine public buildings, water works, mammoth cotton, thread, worsted and silk mills, and twenty-four paper mills, one being the largest in the world. It has a large and well-patronized public library, attractively housed in the handsome City Hall, and a thorough system of carefully-graded and generously-maintained public schools.

Among the later additions to the community are 1500 or more Scotch and Canadians, largely Presbyterian in training and preference. Services among them were commenced in May, 1886, and a church was soon organized, which now has 140 communicants, and an attendance too large for the largest available hall. A neat stone edifice to hold 600 persons and cost \$15,000 was therefore attempted, and its erection was begun last autumn, in spite of scanty means. So far from regarding the enterprise as an impertinence or intrusion, some of the generous people of the Second Congregational Church, whose pastor is the Rev. E. A. Reed, D.D., formerly of Madison Avenue Reformed Church, New York, and whose noble stone edifice is one of the finest features of the city, have offered to help our Presbyterian brethren to the amount of four or five thousand dollars, provided their subscriptions shall be matched by equal aid from outside Presbyterian sources. If this very kind and liberal offer can be promptly met and realized, another season will doubtless see the congregation in the full career of prosperous growth, under the care of its indefatigable pastor, the Rev. James M. Craig. It is to be earnestly hoped that some warm hearts and ready hands among Presbyterians will soon be moved to render sympathy and help, under such favoring conditions, to this infant and deserving enterprise.

SAYINGS OF THE SYNODS.

MINNESOTA.

Beginnings of Home Mission Work.

Thirty-eight years ago the fourth day of October a young man and his young wife landed in this town, now city, of Stillwater, as missionaries to the St. Croix valley, the then territory of Minnesota, which territory included both north and south Dakota as well as the present state of Minnesota; and this First Church of Stillwater was the first church organized in this vast stretch of country with a full bench of elders. The first organization was in St. Paul; but at the time of this church organization, on the 8th of December, 1849, the First Church of St. Paul had not elected elders. This was the beginning of home mission work in the now state of Minnesota. And to-day what do we see? A Synod of Minnesota, with a hundred and fifty churches, with a hundred and twenty ministers and twelve candidates for the ministry, beside all the ministers and churches in the length and breadth of Dakota; and all this in a little over one-third of a century. Now take all the forces of our church work, and what a mighty power for good! When all these are fully put at work, what prophet could have foreseen the possibilities that then opened before the young man and his young wife in accomplishing the beginnings of the foundations of the mighty structure that we now see before us in this Synod of Minnesota? The Lord hath done it, and praised be his name. But great as the

work done in the past looks, there is much land to possess lying before us. The past shows that we have gathered into these 160 churches 8573 members, and during the past year there have been added on profession 774 and by letter 835, making a total of 1609; and our contributions to home mission work \$13,752, or \$4509 more than the year 1886.

IOWA.

A Wholesome Showing—New Work Needed and More Men.

The year just closed has been one of progress. More churches have been organized and fewer disbanded than during the preceding year. The number of vacancies is less. A reduced list of ministers without stated work is reported, being not greater than an average of one for each presbytery. Additions to the churches on confession of faith are more. Six new churches have been organized, 11 church buildings and 10 parsonages have been built, 79 vacancies are reported as against 93 of last year. Thirty-six additional ministers are needed to supply our suffering vacancies. We need for the ensuing year \$20,000 from the Board. This does not mean leaning more heavily on the Board by churches already receiving proper aid. It means in some instances new work; in other and not less important instances, the giving of stated services to needy and hopeful old fields, hitherto neglected for want of assured support as a basis on which to invite ministers.

SPECIAL CONTRIBUTIONS.

NORTH CAROLINA.

TRAINING-SCHOOL.

In a recent visit to Asheville, with a companion, we were favored with letters of introduction to the Rev. L. M. Pease, who, nearly twenty years ago, after accomplishing the work of reformation at the "Five Points" in the city of New York, determined to undertake the difficult task of educating and elevating to a higher social plane that large class of population scattered along the western portion of our southern seaboard states who had for generations neglected their own welfare, and had fallen to so low a level as to be indifferent

regarding the education and training of their children. From one generation to another they stood aloof from any chance for elevation of thought, refinement of manners, or reform of life, so that no man cared for them, and in their remote and ill-kept homes religious teaching seldom found an opportunity to bring its softening and wholesome influence to bear upon them.

To the active and optimistic mind of Mr. Pease there seemed to be an effectual means of bringing home to these people not only the truths of the gospel, but a higher sense of the comforts and decencies of life, and that not by

transient visits of some colporteur, who could only drop a few seeds of truth on the sterile soil of ignorance and error, but by opening a way for the education of the girls of such families, not alone in the rudimentary branches of learning as taught in the schools, but in the industries and comforts of domestic life, with the confident expectation of their return to the homes from which they had been withdrawn, carrying with them ideas and aspirations that in time would operate as leaven, raising them as a mass to higher and more expanded views of duty to God and man.

With this object in view Mr. Pease became the possessor of a beautiful plot of ground in the suburbs of Asheville, containing about forty acres, erected buildings adapted to his purpose, and entered upon his work, finding soon occupation for all his energies, and witnessing in a few years the realization of his hopes, in the fact that children who had come under his care and influence, ignorant, abandoned and depraved, became intelligent, industrious and respectable. Of these it was our pleasure to see many bright examples on this visit.

As the institution flourished more room was needed, and the main building was enlarged to meet the exigency, until a spacious home and outbuildings occupied different portions of the grounds. The projector of this beneficent enterprise was now, however, far advanced in life, and looked forward to the time when his eye should be dim and his force abated, with none to enter in and carry forward the work to which he had devoted so many years of his life. Some of his plans for placing the institution in the care of those who might be expected to foster and support it on the foundation it had received failed to accept the trust, until it was offered to the Presbyterian Board of Home Missions, when its possibilities for extensive and lasting good were at once appreciated, and prompt and energetic measures were adopted for forwarding and enlarging facilities in the direction indicated in its establishment.

Asheville is a rapidly-growing city, and is resorted to for its healthy climate by people from both the North and the South. It contains several churches, and among the oldest

and most flourishing is the Presbyterian, which has lately erected a new edifice, and has for a pastor the Rev. W. S. P. Bryan, a grandson of the Rev. Dr. Plumer, who was so well and widely known not only at the South but in the North amongst the Presbyterian churches of a former day. Mr. Bryan is young, active and full of intelligent zeal in his pastoral duties. The church is about one and a half miles from the mission house,—an easy walk for young people,—and the pastor, doubtless, will co-operate in any measures within his power for advancing the pupils in religious instruction.

W. C. M.

CROSS VILLAGE, MICH. AN INTERESTING STATEMENT.

THE OLD AND THE NEW.

On a high bluff commanding a broad view of Lake Michigan, about twenty miles from the Straits of Mackinaw, is the quaint old town of Cross Village. A large wooden cross, about forty feet high, stands on the brow of the bluff at the rear of an old Catholic church, and gives name to the village. Tradition says that Pere Marquette planted the cross there, and that for the more than two centuries since his death the wooden cross that he raised has not been without its successor.

The point has long been prominent as the station of a Catholic mission to the Indians. About three hundred to four hundred of the Chippewa tribe still have their homes there and in the vicinity, and, under the tutelage of the Romish Church, live in an unprogressive semi-civilization.

About thirty years ago a German priest established there a convent of the Order of St. Francis. This is a unique institution of its kind, having about thirty inmates of both sexes, but, as is claimed, rigidly separated, so that men and women never see each other. The convent farm, of about seventy-five acres, is probably the most productive farm of its size in the state of Michigan, and shows what the soil of northern Michigan will do under good tillage.

Until about twelve years ago an Indian reservation covered the region around. Now the woods are well occupied with settlers, who are

mostly homesteaders and very poor, but some of them intelligent and thrifty.

About one hundred white people are now doing the business of the village, and among these are some families of Presbyterian antecedents. The churches of Leroy, New York, and of Kalamazoo, Michigan, are represented there by members. Methodist services have been held on alternate Sabbaths for eight years, but have failed to establish a church.

The people have wanted a Presbyterian church, and after long waiting their wishes are fulfilled. The writer has visited them on several occasions, and held the first Presbyterian service ever held there about six years ago, but the difficulty in securing suitable men for such fields has hitherto prevented a permanent work.

On Sunday, November 20, after several days of work among the people and services each evening, a church was organized with eight members. Nearly all of the white people of the village, and others from the country, are warmly interested in this church. Two of those who became members had been Catholics, but desired and received baptism on their profession of a more vital faith in Christ.

There were many tender hearts and moist eyes as this first Protestant church was constituted where the cross has so long stood and given its name to the place.

This infant church, with so unusual surroundings, has a special mission in the planting and maintenance of the true faith in him who bore the cross and was borne upon it for the redemption of his people.

EDITORIAL CORRESPONDENCE.

NORTHERN MICHIGAN.

BY REV. T. D. MARSH, SUPERINTENDENT.

The northern peninsula of Michigan has been known for many years as a far-away region, covered with forests and swamps and rocky hills, having too severe a climate for pleasant homes and a large population, and with limited resources to attract men of business and enterprise. The changes of a few years, and mainly those of the past year, have shown the incorrectness of this general impression. It is doubtful whether advance and development have been more rapid in any part of the country than in this part of Michigan.

The consolidation and extension of railroads into what is now the Duluth South Shore and Atlantic, and the completion of another great line, the Minneapolis, Sault Ste. Marie and Atlantic, has brought the peninsula into prominence as part of a great continental highway.

A great bridge has already been completed across the Sault river, and the Canadian Pacific Railroad has made a junction at Sault Ste. Marie with the roads from the west. Dakota

wheat and Minneapolis flour are already going by this short line to New York, Boston and Europe. "The Soo," as Sault Ste. Marie is commonly called, has suddenly sprung into importance among the cities of the country. Within three or four years the mails have been taken there in winter time by dog team. Now three great railroads make it a focus of travel and commerce.

The iron and copper mines of the Lake Superior district have been well known for years, and yet the growth of the mining interests of the peninsula has far surpassed the popular conception of it. Within five years the Gogebic range has been proven to be one of the richest mineral districts of the country. The first shipments of ore from this district were in 1885, and amounted to about 112,000 tons. In 1887 the shipments amounted to over 1,200,000 tons. This sudden and marvellous production of wealth has created large industries and built up important towns. Bessemer, Ironwood, Wakefield and Hurley and other names are growing familiar, as the names of

Leadville and Virginia City have been in other years; and meanwhile the well-known mineral regions around Marquette and Houghton have largely increased their production.

But there are other attractions and resources than mines and railroads that give value to this peninsula. Its forests have added largely to the wealth of some of the lumber millionaires, and yet they cover the bulk of its area. The soil and climate are not like those of more southern lands; but the one is fairly productive, and the other is fairly characterized by the name of its magnificent lake—Superior. Health and vigor are native products of the region. A certified statement of the products of a farm near St. Ignace, given me by its superintendent, shows the value of the produce of one hundred and ten acres of land in one season to have been over \$2500.

The Presbytery of Lake Superior covers the peninsula and a small portion of northern Wisconsin. It reported to the last General Assembly twenty-four churches, of which two, Bessemer and Ironwood, had been organized but a few months. Three others, organized since last spring, make an addition of five new churches within the year. Two of the later ones, Manistique and Gladstone, are at prominent and important points. The emphatic statement is made by the stated clerk of the presbytery, "We want immediately six men for churches already organized, all of them in important and promising fields."

The church at "The Soo" well illustrates the success of home mission work. For many years it has been maintained only by home mission aid. During the past year it has not only become self-supporting, but has declined to receive \$200 that had been granted it by the Board, has put into its church an organ costing \$1200, and has built a parsonage at a cost of \$3200. The church of Marquette, the mother church of the presbytery, by its large influence and beneficence extends its cordial assistance to all of the weaker churches of the region. Its honored pastor, Rev. J. B. Bonar, is the chairman of the home mission committee of the presbytery, and unites a sympathetic care of the churches with his abundant pastoral work.

The home mission work of this great peninsula is but just begun. A large population will be gathered in time within it. Forests yet unbroken will give place to fields and villages and cities. The expanding industries and commerce will at once demand and gather the people. Let it be supplied with churches, and it will become a base of supplies for the regions beyond.

SYNOD OF IOWA.

REV. T. S. BAILEY, SUPERINTENDENT.

God by his Spirit has visited many of our missionary churches with special showers of blessing. One missionary gathers 78 into his churches on examination, another 68, another 40 and another 30, and so on. The whole number gathered into the missionary churches is 1035, more than any previous year of our half century of missionary work in the state. They gathered in addition 515 by letter, making a total of 1550.

CHURCHES SUPPLIED.

This year has been one of unusual changes. We have lost men and we have gained men. But we are nearer a complete supply than we were twelve months ago, and all our presbyteries are showing an increasing interest in seeking supplies for our weak and vacant churches. During the year 104 different men have been commissioned by the Board to labor within our synod; 69 of them are now on their fields. Of the whole number, eight were students in the junior or middle year of their seminary course.

CAPITAL WORK BY STUDENTS.

These eight men supplied twenty churches and stations from two to five months each. They gathered into the churches by examination 58 persons, and by letter 46 persons; in all, 104. They cost the Board, all told, \$375. All did excellent work. The labor of one resulted in the organization of a church of 19 members, now raising \$500 a year for pastor's salary and about erecting a house of worship on the prairies of Woodbury county. Another revived an old church so that they are ready to call a pastor. The Lord has signally owned the efforts of these young men. We have good

reason to hope that some of them will return to us when they are ready for the full work of the ministry. By our missionaries we have supplied 152 churches, and in addition 105 stations, with somewhat regular preaching.

CITY EVANGELIZATION.

A new interest seems to be arising on the subject of city evangelization. Several of our city churches have under their care Sabbath-schools and preaching stations in needy parts of their own cities. This work has been blessed, and in several cases foundations for new church organizations are already laid. The Board has during the year commissioned H. C. Herring to supply two points in Sioux City with a view to early organization. The work starts out with much encouragement. Such work has been well begun in Burlington, Dubuque, Des Moines, Keokuk and Ottumwa. At Cedar Rapids a new church has recently been organized from such a mission, called the "Third Presbyterian Church of Cedar Rapids." It starts with 97 members, a good house of worship, with the finest Sunday-school room in the state. It is self-supporting from the beginning and has cost the boards of the church nothing, and yet it is home missionary work. The importance of this city evangelization cannot be overestimated. I think the churches undertaking such work should be greatly encouraged.

A SYNOPSIS OF WORK IN NEBRASKA.

REV. THOMAS L. SEXTON, SUPERINTENDENT.

GROWTH.

Ten years ago the Synod of Nebraska was composed of 8 presbyteries, 39 enrolled ministers and 88 organized churches, with 2369 communicants. These churches gave to the boards \$765, and to other objects, including congregational expenses, \$19,992. At the present time we have 5 presbyteries, 145 ministers, 205 organized churches, with not less than 8500 communicants. During the year which ended April 1, 1887, the boards received from these churches \$9786, and for other objects the contributions amounted to the very respectable sum of \$99,942. Since the 1st of April last not less than one thousand miles of railroad have been built by the different companies now pushing

their lines across our extensive and fertile prairies. These new roads start up the towns where there is demand for the church and gospel influences to counteract the evils which seek to control public sentiment. To meet in part these demands, seventeen churches have been organized since the beginning of the present fiscal year.

MEN RECEIVED.

We have been encouraged by the accession of some new men, who promise to be efficient workers in this western field. More of these are needed to enable us to meet the present demands. What we want is ministers full of energy, who are more anxious to render faithful service than to occupy some easy place where a large compensation is assured. If such men will come over to our help, there is ample room for them to make their mark in laying the foundations which must endure throughout many generations.

PRAIRIE FIRE.

The fire broke out about the time we were ready to start to the church services, and as both life and property were endangered, we all felt it our duty to exert every energy to prevent such a calamity. After contending with this enemy of the homesteader for nearly four hours, until it was under control, we returned to the house of the elder with our companions, who were nearly all Presbyterians, and closed the day's work by organizing the church of Grand Lake.

This church is in charge of the Rev. H. J. Brown, who on the same day was compelled to drive his horse and buggy into a small lake in order to escape the prairie fire, which spread over a large extent of country.

NEW CHURCHES.

The work of enlargement goes forward, in spite of our prudential and cautionary measures. During the last quarter six new churches have been organized in different parts of the state, viz., Grand Lake, in Box Butte county; Warnerville, in Madison county; Blue Ridge, in Polk county; Lake Street, in Omaha; Wallace, in Lincoln county, and Valentine, in Cherry county. These six churches have an aggregate of eighty members, with the promise

of early and permanent growth. Other points in the state, having equal claims upon us, remain unoccupied, because we have not the men at our command to enter and occupy these open fields.

DEDICATION.

Last Sabbath I preached the sermon for the dedication of a new church building at La Platte, a station five miles from Bellevue. At this place two years ago there was no preaching of any kind, when the Rev. Dr. W. W. Harsha, the president of Bellevue College, began to hold services regularly. The house was dedicated free from debt, and a collection of \$17 was taken to be divided equally between the Boards of Home Missions and Church Erection.

INSTALLATIONS.

Since the September meetings five pastors have been installed: at Blue Hill, Seward, Wayne, Atkinson and Falls City.

CITY EVANGELIZATION.

In city mission work we are making substantial progress. We have now ten churches in Omaha, four of which are self-supporting. The new building in South Omaha will soon be completed. The Westminster church edifice is enclosed, and if the weather will permit, the chapel apartment will soon be ready for occupancy. In Hastings services are now held regularly in the southern part of the city, with

the expectation of forming a church in the near future. Lincoln also needs a second church, and the question of its formation is beginning to assume definite shape. In these centres of population and business, as well as in the new towns and villages, a very wide field is open for earnest Christian effort, and with the timely help of the Board we hope to do our part in possessing the land for Christ and his kingdom.

SYNOD OF TEXAS.

HARD WORK AND GOOD CHEER.

REV. H. S. LITTLE, SUPERINTENDENT.

We now have several self-sustaining churches. Austin used to be the only one; now there are Denison, Dallas, Brownwood and Albany. This has been a year of hard and cheerful work. Not one man grumbles; not one is disheartened. Almost all have a better outlook than at any previous time. We expect more than ever. There is now a prospect of supplying Valley Creek and Leonard, Gainesville, Wichita Falls, Mason and a series of new fields on the Fort Worth and Denver Railroad. You will hear great things from this great state within two years. We have a fine set of men in our work, and we are united. There are no divisions. You could have well spent all that you have for the sake of the self-sustaining churches above mentioned.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

January.—The evangelization of the great West.
February.—The Indians of the United States.
March.—Home Missions in the older States.
April.—Woman's work.
May.—The Mormons.
June.—The South.
July.—The Roman Catholics in our land.
August.—Our immigrant population.
September.—The Mexicans.
October.—The treasury of the board.
November.—Our missionaries and missionary teachers.
December.—The spiritual condition of the whole country.

OLD AND FEEBLE CHURCHES.

There is a growing interest in the welfare of the old and feeble churches. It is a most healthy and hopeful sign. There have been times when with the most earnest effort for the extension of the church into the new country at the West, it was almost impossible to awaken any interest in the feeble churches at the East ("my own vineyard have I not kept"). It is not so now. The synodical sustentation schemes adopted in New York, New Jersey and Pennsylvania have done much to work this desirable

change; but a constant reiteration of facts and constant appeals to the presbyteries have brought the churches to see how great and important a work it is to care for the older portions of the country and the church.

A church self-supporting once is not necessarily self-supporting now. The Sandwich Islands, in which God wrought so wonderfully years ago, and that were dismissed from the Board of Foreign Missions long since with great rejoicing as substantially evangelized and entirely able to be self-supporting, have within the last year come back on the American Board of Commissioners for Foreign Missions for renewed help.

In all the eastern states a great tide of emigration has been rolling outward and westward for many years. The young and vigorous, the enterprising and the brave, have gone out from their old homes and limited environment into the large, free and open West, or to the great and growing cities of the East, to seek their fortunes. The old have been left behind, and they have died rapidly; and often when the emigrants return after a few years they are shocked to find the great congregation of their earlier years dwindled down to a handful, the Sabbath-school almost abandoned, and the sad evidences of increasing weakness and decay abounding on every hand.

Railroads, that have done so much to facilitate the removal of those who desired it, have other methods of producing this result. In many instances they turn away business and travel from what were flourishing towns, and perhaps build up some manufacturing city not far away, and thus deplete the places where once were flourishing churches and communities. The outflow of our own people has made room for foreigners to flow in, and in many a place where forty years ago scarcely one such could be found, now the Roman Catholics have the largest congregations in town. The American Home Missionary Society has an increasing number of missionary churches in New England every year.

Our own field has suffered to nearly the same extent. According to the last Minutes, there are 518 vacant churches in the large and vigorous synods of New York,

Pennsylvania, Ohio, Indiana and Michigan; not all vacant from their own feebleness, but presumably largely from that cause.

To look at it in another light, we find there are 354 churches in these synods that have less than 30 members each. Yet what a small number 30 is to constitute a self-sustaining church! It is fair to presume that many of the churches considered as feeble and decaying have more than that number credited to them on the Minutes. But, taking either estimate, 518 vacant churches in five synods, or on an average over 100 to each synod, or 354 having less than 30 members each, or over 70 to each synod, the showing is such as sharply to arrest the attention of any synod. It is useless to try to belittle the picture by saying that New York Synod has 804 churches, while it is confronted with 99 vacant churches or 75 with less than 30 members each; or that Pennsylvania has 1059 churches, with 180 vacant and 89 that have less than 30 members each. These facts challenge attention, and synods and presbyteries are bound by presbyterial vows to look them in the face.

WHAT THEN SHALL BE DONE WITH THE FEEBLE CHURCHES?

Some say, hastily, *disband them*. Others say, help a new church five years and if it does not reach self-support in that time drop it.

Undoubtedly some feeble churches ought to be disbanded. The Minutes of the last Assembly show that during the year 78 churches were dissolved. It is impossible to say that all these should not have been dissolved; but every one who has studied the subject with care cannot but have observed that many churches have gone down to the point of dissolution for want of the minister of the gospel and the care of the presbytery; and it is equally observable that very often, when the presbytery turns to such a feeble church to nurse and nourish and not destroy it, signs of life and hope and vigor are manifest, and that which was ready to die springs up with new growth. It is hard to kill a Presbyterian church. Its tenacity of life is the best possible evi-

dence that it has in God hidden resources. Hence it gives us the greatest possible satisfaction to see the presbyteries and synods turning their attention to the feeble churches in their bounds, and the numerous instances in which they have begun to grow and prosper.

The apostle Paul says, "The gospel of Christ is the power of God unto salvation to every one that believeth." No wonder, then, that churches grow feeble and decay where the gospel is not preached. They have been deprived of suitable nutriment. Hence it is very pleasant to see that both presbyteries and synods are turning to *the preaching of the gospel* as the only suitable remedy in the case of a feeble or decaying church. Scarcely anywhere is the remedy applied that we do not find encouraging signs of new life.

As to disbanding a church after it has had help five years, no such rule can safely be adopted. Some churches have had aid twenty years, and ought not yet to be disbanded or abandoned. They are, indeed, weak, but they send out a goodly number every year to help form new churches at the West; they have revivals from time to time and more or less of their sons are found in the ministry. A wise judgment in such a case is, "destroy it not, for a blessing is in it;" and of so much worth are such churches that no one can take a survey of them in a presbytery or synod without saying, *we cannot afford* to abandon them. The preaching of the gospel is essential to their salvation and success. We are all reaching that conclusion; how shall it be secured?

The issue of the pending experiments in synodical sustentation will of course be looked for with a great deal of interest and expectation. New Jersey, New York and Pennsylvania have undertaken to support their own feeble and vacant churches, and thus so far relieve the Board, while not withholding or diminishing the gifts of these synods to the Board's work outside of their bounds. Their success in this plan would no doubt lead other synods to follow their example.

The Synod of Pennsylvania is hardly yet ready for the work, and its dependent churches still look to the Board for aid.

The plan of the Synod of New Jersey is peculiar in that it cuts loose from the Board altogether, has its own treasury, its own machinery, and keeps the whole operation in its own hands. At the fall meeting of synod over \$9000 had been raised for the fund, and since that time we understand that that sum had been considerably increased; so that there seemed no reason to doubt that the full amount of \$13,000 needed for the purpose would be reached and success assured. Moreover, up to January 1, 1888, the churches of the synod had contributed to home missions proper \$52.89 more than for the same period one year ago. This is equivalent to a genuine increase of the Board's income by the sum of \$13,000.

The Synod of New York does the work through the Board, and payments are made through the Board's treasurer. Since May 1, 1887, all appropriations to home missionaries in the state have been charged to the Synodical Aid Fund. On January 1 the Board had paid out on account of the fund \$8248, and had received \$5268, the fund being thus overdrawn \$2980. On the other hand, contributions from the churches of the state to home missions proper, for outside work, were on January 1 \$6253 more than one year ago—\$81,353 against \$75,100; so that on the whole the synod is over \$3000 in advance of its last year's record. For the complete success of the experiment in New York, the Board should receive by April 1 the balance of \$22,000, or nearly \$17,000 for the Synodical Aid Fund, and \$73,000 for home missions outside, or enough to make the amount received from the churches of the synod equal to that received last year.

It will be remembered that the plan in all these three synods involved the substitution of the Synodical Aid Fund for the Sustentation Fund. The month of March is the time for the regular collection for the Sustentation Fund. In all the other synods this collection is still to be taken for the same object; but in the three synods just men-

tioned this collection is to be taken for and its proceeds applied to the Synodical Aid Fund. It is to be hoped that the churches in these three states will give special attention to the collection for sustentation in March, and do their best for the new object to which they are to devote this contribution.

SYNODICAL SUSTENTATION.

A SPECIMEN.

One of the superintendents of the Synod of New York heard of a weak church that was vacant. He wrote to the Committee on Home Missions and obtained the name of one of the elders. The church had been without pulpit supply for several years. The matter of the dissolution of that church had been freely discussed, but no measures taken to accomplish it. The superintendent wrote to the elder whose name had been obtained, and received the following reply :

DEAR SIR :—Yours of 30th ult. is before me. In answer will say that our church is vacant, and likely to remain so, and can offer no inducements to you or any one to occupy the pulpit, and it will probably never be occupied again.
Yours truly.

The superintendent replied courteously and encouragingly, proposing to pay the church a visit. This elicited the following reply :

DEAR SIR :—Yours of the 5th ult. is before me. Our church is now out of repair, and it will be useless to visit us for some time to come under any circumstances.
Yours truly.

To this the superintendent replied in person, and found the good but discouraged elder, and received a kind greeting. He then called upon others, spending the night, and on the next day visited the Committee of Home Missions of that presbytery. The committee manifested an encouraging interest. The superintendent sent an appointment to occupy that pulpit on a certain day. In view of that Sabbath men and women, the latter especially, rallied, cleaned out the church, put things in shape, and welcomed the preacher most cordially. After the morning sermon a conference was held.

A letter was dispatched by the morning mail inviting a minister to come and see them. This was the result, as shown by the following from the minister invited :

MY DEAR BROTHER :—Thank God I am working on comfortably and hopefully. An elder and I visited thirteen families pastorally yesterday, and we expect within a week or two to see all who are of us and with us, and such as have no pastor we lovingly press them to become a part of us. Last Sabbath we had communion services. I cannot, nor need I, enter into particulars. We hope for pleasant and profitable times. Pray for conversions among us.
Yours most truly.

ANOTHER INSTANCE.

The church in Belmont, N. Y., a few months ago was regarded as dead. A quarrel divided the membership, the attendance at service decreased, and finally all attempt to hold meetings was abandoned. Synodical Superintendent Lucas visited the field, and found the church property in a deplorable state. He had the building cleaned, and with his own hands the organ was cleansed and put in tune. He preached and visited and succeeded in rallying and reuniting the former members. Then he found a very efficient supply for the people in Mr. Niles, a son of Rev. W. S. Niles, D.D., of Hornellsville, and a student in the theological seminary, who has brought the church to where it is prepared to engage a pastor.

NEW NEW ENGLAND.

REV. J. W. SANDERSON, SUPERINTENDENT.

What about the new churches of our faith in New England? Much in every good way! They all give good warrant for the action taken in the premises, and justify the choice of the ministry they have secured. All are in fair way of becoming self-sustaining.

The energy they are manifesting to secure what is needed is equalled only by the esteem they have won in each several community. The confidence and respect of their neighbors has come about through the worth of the work done by these young and thrifty churches.

It is safe to aver that no sturdier enterprises

are anywhere found within the bounds of our Assembly. Within the precincts of each parish, and alike unto the church at large, they prove their right to be, and the reason for their existence.

The New England mission is no longer an experiment. Circumstances have hindered much new work of late. But one new organization has been effected in the past year, the Scotch or Gaelic church in Boston, which has a large constituency. Other places are inviting fields; so that new foundations may be laid possibly before the end of May. Surely what has been done so continuously, so marked with good results, may justify further movement with as fair expectancy.

Exodus and immigration are going on at present in New England more than ever before. Whatever then our Presbyterian Church can do, or ought to do, in view of these radical changes, must be done now, and thoroughly done. But this needs a true ministry and friendly practical gifts of means.

Within a year four of our young churches, Fall River, Lansdale, Quincy and Somerville, have entered into new places of worship, erected at no little cost of devoted sacrifice. A new church paid for means self-support in every case, no matter how new the enterprise.

Two are building tasteful churches—Taunton and Holyoke—to be occupied before summer.

Three have purchased eligible sites, and are considering plans for the sanctuary—Manchester, Portland and Woonsocket.

The Gaelic church in Boston is proposing to buy an edifice. The St. Andrew's has secured a convenient building in exchange for the old rented property on Springfield Street. The others, like that at Worcester, are quietly heaping up a building fund, awaiting some more convenient season. And with all this effort and sacrifice they are contributing to the gospel at home and abroad.

Quietly, therefore, but with great insistence, this new New England work asks that it be believed in; that the peculiarity of the field, the fruitage already ripened, the importunity and the opportunity of the case be received and accepted.

It is pleasant to testify to the courtesies and fellowship, warm and satisfying, expressed and continued toward these young Presbyterian churches by the ministry and people of the neighboring parishes. They have come to realize that this movement and church extension is no foreign antagonism or incursion, but a reinforcement to the Christian sentiment of each place, and a real support to the religious prestige of old New England.

The hand of God has been in it all; and that for the dear old region's sake. Will others believe this?

NEWS FROM THE FIELD.

DOWNSVILLE, DELAWARE CO., N. Y.

A GREAT INGATHERING.

REV. WALTER FRY.

On the 12th of November, 1887, we began extra prayer-meetings in this village. Our session-room soon became too small. We then opened our audience-room, which will seat five hundred. This was soon crowded to excess.

On Sunday, December 25, there was such a breaking down among sinners as was never before witnessed in this town. In many instances whole families were brought to confess Christ.

On Sunday, January 1, fifty-one were received into the church on profession of their faith in Christ, and one by letter, many being heads of families. Last Sabbath eighteen more were received on profession. All sorts and classes have been reached. For two nights in succession all the hotels and stores were closed, and many of the proprietors were brought under the influence of the gospel.

The work is still in progress. Your missionary has conducted six services already this week, and will have four more before Sunday next. May we still have "showers of blessings."

SALEM CENTRE, N. Y.
THE MOTHER OF CHURCHES.

REV. E. S. SCHENCK.

I began serving this church on the first Sabbath in May. The parsonage had been shut up for two years, and the services in the church were irregular and occasional for considerably longer than that. The congregation scattered to other churches—a little faithful devoted band remaining. Yet this is an ancient and important church, founded in 1764, and the mother of churches. Numerous ruling elders and members now in surrounding places come back occasionally, delighted to renew their first love in the home place. Thus this church is the mother church grown weak for the good of others.

We have a high-toned historic episcopate on the one side of us, and at about an equal distance (one mile) on the other a Universalist and a Methodist. This last is about as weak as we. The wealth of the community in bulk is nominally Episcopal or Universalist; whilst the Methodist church and ours are weak.

Our congregations have increased and are steadily full, as congregations usually are in this region. My session tells me that our house is now usually as full as any of the others. Persons come from other and distant places, frequently and regularly, to hear, and are interested. We are on good terms with our neighbors, and hope to do them good. The interest in church services continues unabated.

PATTERSON, O.

REV. T. J. CELLAR.

The period embraced in this report has been one of great discouragement. The heat has been intense, and the drought unprecedented. Going over the country, I find many without water who never wanted until now, some drilling to obtain a supply—some of them succeeding, more failing—and all of these driving stock at least a mile for water; many not able to attend church with anything like regularity, because they are obliged in some way to obtain water for their stock. And the drought continues; yet the services of the sanctuary have been regular, and when the circumstances are considered, have been well attended. People who came to church seemed even more than ordinarily anxious for the word. Our

prayer-meetings have been continued and regular, and we have not had one dry one, although the weather has been so dry. Our younger people are feeling a greater responsibility for the conduct of the prayer-meetings and Sabbath-schools than ever before, and in this fact I can see a reason why we have no dry prayer-meetings. Our Sabbath-school has been affected very much as our church services, but its affairs seem to be brightening again, and an increased interest in the study of the word is manifested.

BARTON, WIS.

REV. H. H. BENSON.

I was granted a little vacation. The congregation are deeply grateful to the Board of Home Missions for the aid granted, for without it they could not have maintained public worship, and their house of worship must have remained closed.

This field has its peculiar encouragements as well as discouragements. Among the first is their interest shown in attending public worship. In a ministry of forty years in Wisconsin I have never seen anything like it. One family comes over twelve miles, making a journey of twenty-five miles going and returning from church. Other families and officers of the church live six and seven miles distant, making a journey of fourteen miles to church and back. Yet they are regularly present. Hardly any of the congregation can attend church without a journey of five or six miles, as few live nearer than two or three miles.

One of our chief discouragements is that our people are so widely scattered. The population of the whole region about Barton is largely German and mostly Catholics. In the village itself there are only six or seven American families. My congregation is scattered among these people through five townships; through a region of about ten miles from north to south, and about fifteen miles from east to west. Hence it takes a long time to visit them, and I can hardly reach more than one family a day. When I visit I usually spend the night with them. My people are scattered like sheep upon the mountains; yet they attend church as families, parents and their children together. They need the gospel not only for themselves and their children, but for the sake of the foreigners among whom they dwell, and where a few years since all were Americans.

ST. LOUIS, MO.

REVIEW OF THE YEAR—REAL PROGRESS.

REV. A. N. THOMPSON.

In making this, my fourth quarterly report, I can only say that God's blessings have still been continued. Since our last report twenty-five members have been received into the church, making in all ninety-seven during the year. There has not been as much progress in the year as the pastor had hoped, and yet great changes have occurred. Our debt, which was \$4200, is reduced to such an extent that within a very few weeks we hope to place it at \$2000. We shall probably let it remain at that for a year or two, until we become self-supporting.

DWIGHT, KANSAS.

REV. W. KENDRICK.

I preach there on Sabbath morning, in the afternoon ten miles away at Toquerville, then return and preach again at night at Morris church. The next week I preach on a new field ten miles south of Manhattan, during part of the week at night, and visit from house to house in the day. Saturday night and Sabbath morning I preach at Davis county Second church. While I preach my horse eats his dinner in the buggy. After preaching I hitch up my horse, and while he travels I eat my lunch. I have to do this every other Sabbath to meet my appointments at Dwight. I travelled in my work last quarter 10,500 miles.

Last Sabbath afternoon it began to rain, and it has rained every day since, so that very few could get out. Last night it rained so hard that we had no meeting. We very much need the rain, but it seems to me we much more need an outpouring of the Holy Ghost.

The general failure of crops in all this region has brought with it discouragement, and consequently there is a want of an active religious faith and life.

It seems to me money is as scarce as it was in the grasshopper year in 1874 and 1875.

GRAINFIELD, KANSAS.

HARD WORK AND LONG JOURNEYS.

REV. A. T. ALLER.

We have many discouragements. Remember that we are clear out on the frontier in what was hitherto known as the "American Desert." We

have a sparse population, nearly all of whom are in limited circumstances or worse. The severe drought of last summer hindered our new church building, leaving us to winter in a very uncomfortable building. In the wake of the drought followed financial depression. Already merchants and other business men have discharged clerks, and in our village of two hundred or more people we have now seven houses vacant. My people pledged \$300 to my support, but thus far have only paid about \$30, and at this writing it seems as though the half of the pledge will not be met. A poor building in which to worship, together with a perceptible thinning of the population, leaves me small audiences. It looks discouraging, but we hope for the best. It is pleasant to make nice reports, giving account of large accessions, increased church attendance, great liberality to the Board, but I thought you would prefer an unvarnished report. No reflection on my brother missionaries. It simply does not fall to me this time to write favorably. Probably I might add this item to show how our people and the churches are scattered. I travelled two hundred and ninety-five miles to meet my presbytery in October. The synod met immediately after presbytery. I travelled then from where presbytery met two hundred and fifty-three miles farther to attend synod. When I got home again I had travelled eight hundred and twenty-five miles.

WILLMAR, MINN.

CHANGEABLE POPULATION—SALOON AND FREE-THINKERS CLUB GONE.

REV. C. T. BURNLEY.

The visible results of my quarter's work are two additions to the church, one by letter and one on profession of faith. The latter is a cultured young lady reared in a hot-bed of skepticism, but now an earnest Christian and the second teacher in rank in our high school.

The Sabbath morning service is always well attended, the audience comfortably filling our little church; and no minister ever enjoyed the privilege of speaking to a more attentive and intelligent people. The Sabbath evening services are attended largely by young men, who frequently overcrowd the church. They are mostly railroad employes, commercial travellers and students from the Norwegian seminary.

My field at times impresses me as being full of

little else than disadvantages. I can sow the seed plentifully and, as it would seem, on good soil, but the harvest is most scant. My hearers come and go. They are here a few weeks or months, and then they are off again. Only last quarter a young, intelligent woman, wife of a railroad man, was truly converted. She wanted her husband to be present when she was baptized and received into fellowship with us. So did I; for it is this churchless class that I want to reach. We therefore very cheerfully arranged that the reception service should take place any Sabbath when he was at home. It came in about two weeks. She publicly professed her faith, was baptized and duly received into the church. Her husband was visibly affected. I was glad that he was present. "These two," I thought in my heart, "will have influence. They will strengthen my hold upon others." But before our next communion his work was changed, and now they are more than a hundred miles away. So it has been, so it continues, and so it will go on for some years yet in this place.

I must say, however, that only a few of this ever-shifting class see or yield to their whole duty as completely as did this woman. A number have confessed to serious conviction, some to conversion, but only a few will profess and unite with the church; because, as they say, they do not know how long they can stay in the place. The railroad demoralizes. It is a necessary evil. It does both harm and good. It wrongs me by taking away those I win; it helps me by bringing strangers in their stead whom I can always hope to win.

The place itself is not what it was. Up to a year ago the saloon dominated completely. Now the temperance people rule. A synagogue of Satan, a free-thinkers' club, used to hold meetings here, have speakers from abroad, and openly and industriously circulate their literature. I said nothing about these people themselves or their organization, but preached the stern old doctrines of the word tenderly, plainly, positively. What they talked against, I proclaimed in its most rugged and practical form. The free-thinkers' meetings are gone. Their organization is either dead or exists a dead secret. Several former skeptics are members of the church. One fine young fellow, with the making of a noble man in him, boasted of his infidelity not more than six months ago, but is now a member of my Bible-class. It is no longer the fashion to carp at Christian faith; the disposition now is rather to honor it.

BELLEVUE, NEB.

REV. W. W. HARSHA, D.D.

We have witnessed a growing interest, both at Bellevue and La Platte, in our services. Our Sabbath-schools, maintained the year round in both places, are gathering in the children and youth from godless families and bringing them under the power of the truth. Through the children, too, we are reaching the parents. In Bellevue we have the pleasure of seeing parents in church who never attended before the children began to attend the Sabbath-school. In both Bellevue and La Platte—both river towns, the one on the Missouri, the other on the Platte—there are to be found some of the most abandoned of our population. Our work is among these; and now their children are found in our Sunday-schools, and the parents themselves, especially the mothers, are being reached. When I commenced preaching in La Platte two years ago, it was called one of the hardest places in the state. Methodists, Episcopalians and Congregationalists had all tried the field, and had all, in turn, abandoned it. There was no house of worship, and a gospel sermon had not been preached in the place for years. Within the last year two comfortable church edifices have been erected—the Methodist and the Presbyterian. The last named is a most beautiful and comfortable house of worship, capable of seating two hundred, dedicated in November last, free of debt, with the aid of \$450 from the Board of Church Erection. The best of all is that since we have been in our place of worship our congregations have been large, attentive and solemn, and when we dispense the communion of the Lord's Supper on the third Sabbath of this month, we shall expect an encouraging addition to the membership.

Our Bellevue church has made her offering to the Board of Home Missions, which is more than double that of last year.

SIoux FALLS, DAK.

SOMETHING DOING AND SOMETHING DONE.

REV. W. F. CRAIG.

We have repaired our building to a certain extent. New people are coming into the audience. Our subscription has surpassed our expectations. A Young People's Society of Christian Endeavor has been started; also a Children's Missionary Society.

INSTALLATIONS.

I and two others of the youngest men in this presbytery lately installed a pastor at Dell Rapids. We have three installed pastors now and four installations appointed for the near future. And this is Dakota, a presbytery where up to last April there never had been a pastor actually installed over any of the churches.

A Ventura county school teacher taught seven months of school in one district and six in another, all between July 1 and June 30. Then Friday afternoons after school he would walk twenty miles to his farm, work all day Saturday, and walk back Sunday. As there are but twenty-six working days in a month, and fifty-two Saturdays in a year, and $2 \times 26 = 52$, his thirteen months of school teaching were supplemented by two months of work on his farm; and if a twenty-miles walk is a fair day's work, since there are two months of Fridays and two months of Sundays in a year (the same as of Saturdays), he walked four months, which with the fifteen already mentioned make nineteen months work in a year; and he taught music and wrote for the school journal the rest of the time.

Many destitute places and weak and struggling churches in the West are crying out for help in proclaiming the gospel and building up new branches of Christ's kingdom. Our own land must not in any case be neglected. The heathen hosts outside of the Church of Christ in this country are multiplying rapidly. Now is the time to plant home mission churches among the immigrants that are flooding the Northwest. One dollar spent to-day will go farther than ten spent a generation from now. Fields are white with the harvest. It behooves the church to send forth its laborers to reap and gather in that the Master's granary may be filled.—*Extract*.

HOME MISSION APPOINTMENTS FOR JANUARY, 1888.

Rev. W. N. Cleveland, Forestport and Alder Creek,
 Rev. W. W. Warner, Lenox,
 Rev. S. Dodd, Stephentown,
 Rev. S. N. Robinson, Conewango,
 Rev. S. C. Lunn, Boston, Scotch,
 Rev. E. W. Long, Glen Riddle,
 Rev. W. H. Schuyler, Everett, Saxton and Yellow Creek,

N. Y.
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Rev. J. Best, Brooklyn, 1st, Pa.
 Rev. W. J. Arney, Kane, "
 Rev. J. B. Woodward, Mansfield, "
 Rev. J. L. Lyons, Waldo and Hawthorne, Fla.
 Rev. C. E. Jones, Kissimmee and vicinity, "
 Rev. J. H. Burlison, Louisville, 4th, "
 Rev. L. L. Overman, South Pittsburgh, Tenn.
 Rev. S. D. Taylor, Orwell, Ohio.
 Rev. M. H. Bradley, Lima Main Street, "
 Rev. N. S. Dickey, Indianapolis, Olive Street, Ind.
 Rev. F. M. Baldwin, Jonesboro', Elwood and Shiloh, "
 Rev. W. L. Johnston, East St. Louis, Ill.
 Rev. J. Van Hooke, Chicago, Holland, "
 Rev. F. W. Schwabe, Rock Island, German, "
 Rev. E. F. Hooke, Lake View, 1st, "
 Rev. C. S. Marvin, Greenview, "
 Rev. W. M. Robinson, Nugent, Zion, Ia.
 Rev. D. Russell, Oelwein and Hazelton, "
 Rev. J. F. Charlton, Ida Grove, "
 Rev. C. M. Howe, Dysart, "
 Rev. A. C. Kay, Tawas, Mich.
 Rev. H. M. Tyndall, Iron Mountain, "
 Rev. J. V. N. Hartness, Cass City, Bethel and Brookfield, "
 Rev. J. R. Crum, Euclid, Angus and Keystone, Minn.
 Rev. A. Armstrong, Hallock, Northcoote and The Ridge, "
 Rev. George Johnson, Red Lake Falls, "
 Rev. I. P. Withington, St. Croix Falls, Taylors Falls, Wia.
 Rev. T. R. Paden, Buffalo and Rockford, Minn.
 Rev. N. McLeod, Minn. House of Faith, "
 Rev. D. P. Grosscup, Austin, Oakland and Woodbury, "
 Rev. Beert Via, Goodwin, 1st Holland, Dak.
 Rev. W. T. Doggett, Volga and White, "
 Rev. T. Dougan, Hillsboro' and Kelso, "
 Rev. W. C. Whisnand, Ayr and Pickert, "
 Rev. E. W. Day, Lisbon, "
 Rev. J. K. Harris, Scotia, Neb.
 Rev. M. J. Milford, Tamora and Staplehurst, "
 Rev. S. B. Neilson, Falls City, "
 Rev. J. R. Brown, South Sioux City and Pender, "
 Rev. M. N. Wagner, Osceola, "
 Rev. J. Creath, Florence and station, "
 Rev. W. S. Lowry, Eureka Springs, 1st, Ark.
 Rev. James Lafferty, Laclede and Bethel, Mo.
 Rev. H. M. Shookley, Chillicothe, "
 Rev. J. F. Watkins, De Soto, "
 Rev. A. N. Thompson, St. Louis, Glasgow Avenue, "
 Rev. J. W. Hanna, Cottonwood Falls, Kan.
 Rev. W. S. H. Keyes, Erie and Walnut, "
 Rev. C. P. Graham, Mayfield, Argonia, Slate Valley and Silver Creek, "
 Rev. S. Ward, Cedar Point, Clements and Walton, "
 Rev. J. H. Byers, Arundel Avenue and Westminster, "
 Rev. D. Kingery, Arlington, "
 Rev. T. Hunter, Gainesville, Tex.
 Rev. J. Wilson, Brighton, Col.
 Rev. R. Dodd, Elmore and Engle, "
 Rev. F. M. Gilchrist, Antonito, "
 Rev. H. K. White, Saquache and stations, "
 Rev. C. M. Shepherd, Durango, "
 Rev. G. Edwards, White Sulphur Springs, 1st, and Judith Valley, Mont.
 Rev. A. A. Dinmore, Alhambra and Lamanda Park, Cal.
 Rev. J. Carrington, Lebanon and station, "
 Rev. D. T. McClelland, Gilroy, "
 Rev. J. M. Smith, Pleasanton, "
 Rev. H. C. Gillingham, Oakdale and station, "
 Rev. A. Robinson, Octorara, Pleasant Grove and Marion, Ore.
 Rev. E. T. Ingle, Sellwood and station, "
 Rev. H. F. White, Montesano, Wash.

COLLEGES AND ACADEMIES.

AN EXAMPLE.

THEN.

The first annual report of this Board, 1884, recited the notable circumstances connected with the recent opening of our College of Montana, at Deer Lodge. By means, in part, of the discouragement that had overtaken an attempt to conduct an anti-Christian school, in part, of the very generous offer of Mr. Trask, of the Reformed Church, in Brooklyn, N. Y., to pay off the debt on the property, and in part, of the providential erection of this Board at the right moment for aiding the current work of the proposed Presbyterian college, the transfer of property had been arranged and made; and in September, 1883, the college had been opened. Forty-seven students had been enrolled. There were prosperous Romanist schools not far away; but no institution of its own sort was within six hundred miles of it. It was, and is as yet, our westernmost Presbyterian college. Its location is beautiful. In its first year its property was estimated at about \$20,000.

NOW.

The present property can be judged of, in a good degree, from the view of the buildings herewith given. The larger building, Dormitory Hall, is new. It contains accommodations for sixty-four students. Last fall's returns set the total of property, above all indebtedness, at \$57,346. The condition of the college in other regards appears from a letter of President McMillan, dated January 10, 1888. No part of it was written for publication, and some of its hopeful contents ought not to be printed; but the tone of it may properly be heard:

I desire to tell you briefly of our condition and prospects. Our enrollment has reached 112; and still they come. Our prospect of increase in patronage is all that could be desired. But, alas! our boarding accommodations are filled to the utmost. Our subscriptions have reached about \$13,000, and we confidently ex-

pect to make them \$25,000 within a month. But we shall be compelled to erect another dormitory hall this year. . . . Every member of our faculty (God bless them all) is bending to the work with energy and devotion, which insure continued and increasing growth. Our aim is high. We refuse to yield to the demand that is made for short courses of study and early graduation. . . . Our constituency uphold us in our aim to equal the best colleges of the East. . . . We may confidently expect to receive abundant endowment ultimately, but . . . men do not here, any more than in the East, take money out of profitable business to give away; and yet . . . [We will not spoil his plans by proclaiming them.—SEC.] We must enlarge or burst. . . . Stand by us a little longer, and we will fully justify you, and pass on to others the blessings with which you bless us.

A later letter, received after this article was written, states:

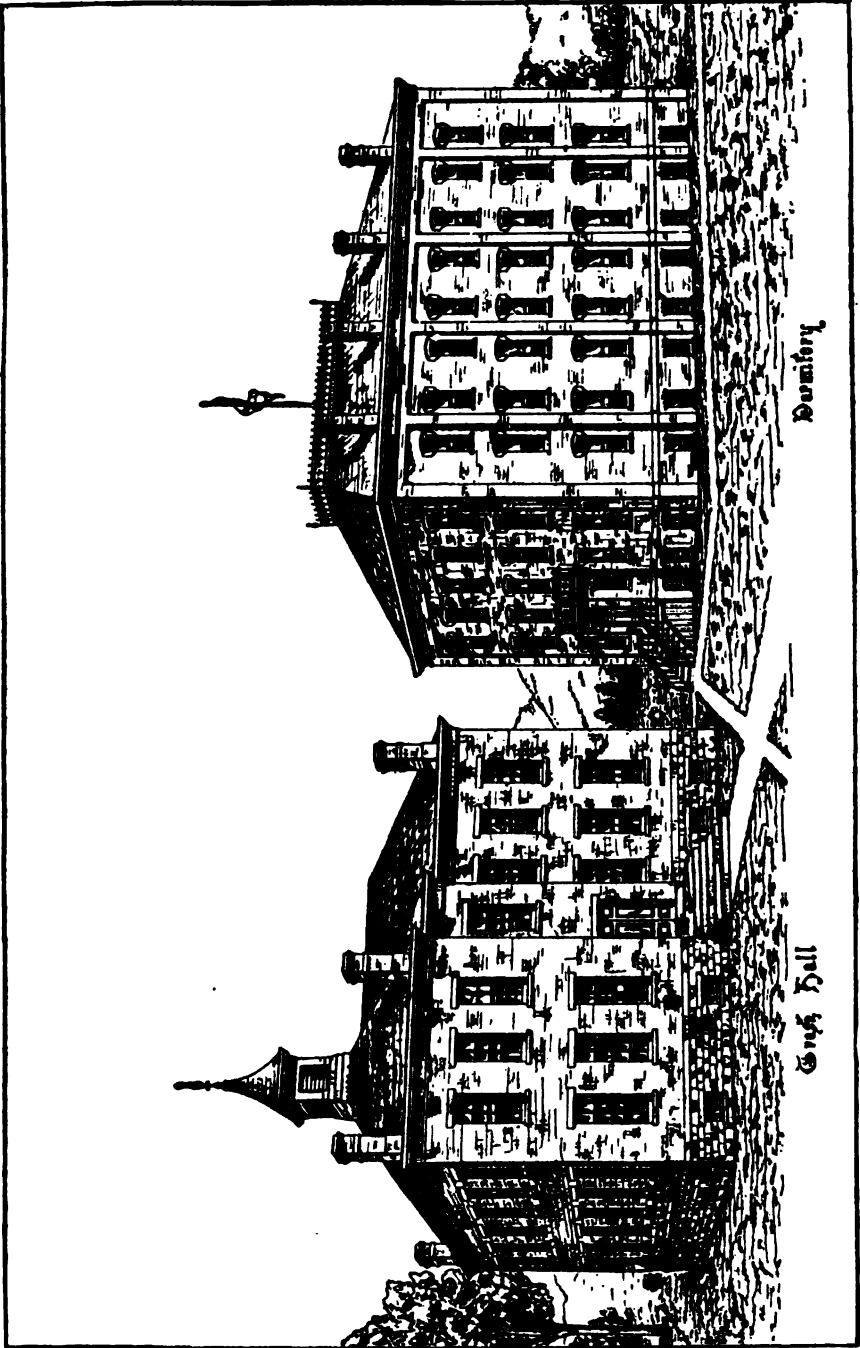
Our enrollment has reached 116. I am now turning away applicants for want of room to board them.

The writer of these letters has not always written in such a tone. He has not come to this outlook without hard climbing. Now that he is there, how shall his helpers regard the past history? Our Board, for example, has kept up its current aid, though diminishing its amount. Will any man tell where \$9500 of Presbyterian money could have been laid out with larger promise of returns? When Williams College was five years old among the eastern mountains, had it any securer pledge of Christian usefulness than Deer Lodge now has among the western?

But the Board, by itself, would never have brought Montana College to its present position. No young college grows vigorously unless it get fostering either from the state or from persons.

THE PIVOT.

The printed reports of this Board show that Mr. Alanson Trask, whose timely and liberal help made it possible for our church



COLLEGE OF MONTANA, AT DEER LODGE.

to seize this spot, has maintained his liberality through the succeeding years. This help has encouraged other help. Now the young tree, having been watered so liberally from a distance, is getting its tap-root down to the moisture of its own soil; and those near supplies shall give it its ultimate growth. Yet when shall it cease to be true that the foresight and liberality of Mr. Trask were, under God, the indispensable means to the whole result? And *five years* of such help rallies the little host of helpers, who by and by will dispense with it. A few years of a good man's backing, and experiment is over; the corner is turned. In coming times, when the descendants of this benefactor shall see their spiritual kindred streaming from the doors of the *alma mater* that will always call him "father," which of them will not rejoice in the kinship?

This short history has some marked features of

A MESSAGE SENT OF GOD

to our Presbyterian people. Mr. Trask is a Presbyterian, indeed, but not of this denomination; and the means with which he has exercised this wise husbandry were entrusted to him by his dying friend, Mr. Frederick Marquand, a Congregationalist. So this demonstration of needful methods and rapid success is, in great measure, made for our church and brought to it. Oh that open eyes would meet it! and open hearts and hands! If there are in the world to-day any more promising objects of personal Christian interest and help than some of the well-placed, well-started, but needy institutions which this Board is caring for, where are they? Of many other good things we can be sure that chances to establish them will keep coming. But our church's home colleges will be comparatively few. Under the policy which she now has fixed, they will be planted where needed; planted to live and grow. At first they require help. A *child* accepts adoption. If he gets it at competent hands, by and by any other help becomes a mere incident in an established career. The man that bridges that precarious interval for one of the future colleges of

our church will have had a rare history if any other one thing that he shall have done shall prove so signal in the annals of our century.

"AT A VENTURE."

There are certainly a thousand Presbyterian men and women who, fully able to yield this help, are pressed as they were not formerly with the responsibility of doing their best with the means as yet in their keeping. If the short story of Montana College were read and pondered by them with Christian and patriotic breadth and earnestness, they would need no solicitation from our other schools; their opportunity would thrill them.

CONFIRMATION.

While the last of the foregoing lines were fresh, the mail brought in the following:

January 28.

DEAR SIR:—When I received my CHURCH AT HOME AND ABROAD this morning, my first thought was, "I will look to see if there is anything about *Poynette*," for I had been much interested in what I read about it in a previous number. This made me quite ready to respond to the appeal I find, especially as it had been my intention to give part of my centennial contribution to your Board.

The writer's name is not to be given. The note enclosed a check for five hundred dollars. Now Dr. Green must write his promised "song." We will forward it for him. But we judge that his chief singing will be in his heart, and after Mendelssohn's pattern of "songs without words."

ANOTHER HELPER INVITES HELP.

Last month we spoke again of the need of \$3000 at Scotland Academy, Dakota. There is headway made since then. In this case, too, the giver's name is not to be printed; but the gift is to be credited to "Tithe of Inheritance." It is a thousand dollars. The letter proceeds:

We desire also that it may be used as a lever to raise the remaining \$2000 of indebtedness, before it is paid over to the academy. . . . The giver is ready to send it to the Board whenever you desire it.

This is no old debt, be it remembered. A bright, new, solid building, to which pupils are coming in increasing numbers, is not quite paid for. A less costly building for boarders is needed; and the people, willing to do their best, cannot manage both. It is the very case for help. Scripture commends a "threefold cord." We look with hope for the other two strands; for the plea of the young schools and the young souls which they are forming is finding good readers. Perhaps some other inheritance will bear tithing. No fear that the great inheritance will be lessened thereby.

SEVENTY-FIVE DOLLARS.

The General Assembly has expressly instructed this Board to assist colleges for young women. The Board has two such colleges on its list—one at Terre Haute, Ind.; the other at Oswego, Kan. The latter sends a statement and appeal that deserve a response. Oswego is a pretty village in southeastern Kansas, on the Neosho river. The bold banks of the stream and the diversified face of the country save the fertile region from all appearance of tameness. The institution has been begun and advanced with unusual local liberality; and the signs of able and earnest management, scholastic and spiritual, are manifest.

The communication notices the "excellent buildings" of the college and its "thorough corps of teachers;" and describes its position "within fifteen miles of Indian Territory and thirty from the border of Arkansas." The region is one of home missionaries, and the appeal is sent in behalf of their daughters, for whom the college makes special offers.

As the second term opens, applications have come from missionary homes in behalf of those who greatly need these opportunities for study, but have no means. Several girls have been received who are working, out of school hours, to earn their board and tuition. But we can make no further provision. May we not appeal to the readers of *THE CHURCH*? We

might ask for a large endowment, the interest of which would make a permanent provision for the education of a certain number of home missionaries' daughters; but our request is modest. Seventy-five dollars will give the board, tuition, books and incidental expenses of one young girl until June 15. Will not some lady who knows the priceless value of a Christian education render this offering unto the Lord?

Solomon says that the merchandise of knowledge "is better than the merchandise of silver, and the gain thereof than fine gold." Job tells us that it "cannot be valued with the gold of Ophir, with the precious onyx or sapphire." Endow one happy girl with this treasure, and try to calculate the compound interest of your investment to all eternity.

Personal gifts for this excellent purpose will be gladly forwarded by the treasurer of this Board; and the donors will be credited as co-operating in our work.

American Christians of all denominations know of the very useful life of Dr. C. L. Goodell, late of St. Louis. His memoir, by Dr. Currier, of Oberlin, traces his conversion to the agency that has been so fruitful in such results—the observance in his college of the day of prayer for colleges. On that day a pious classmate sought him in his room, read the Bible with him, and persuaded him to pray. Hence grew his conversion, his labor for other students' salvation, and his subsequent life in the ministry.

Many such changes, beyond doubt, have been taking place within the past few weeks. They will be told of in the future memoirs of signal lives.

Prof. Riddle at his inauguration at Allegheny argued warmly for the endowment of academies, in order not only to the adequate compensation of teachers, but to the elevation of the grade of study:

The money that rich men have sent to New England schools for tuition is more than the interest on a capital that would give us better preparation here. If we need higher learning in our ministers, there is the place to begin.

PUBLICATION AND SABBATH-SCHOOL WORK.

DECLINE IN CONTRIBUTIONS.

Up to the close of December it was our privilege from month to month to mention that there had been a gratifying increase in the amount of contributions to this Board. It now becomes our sad duty to announce that during the month of January there was a decline. The whole amount received in January, 1887, was \$3763.15; in the same month, 1888, it amounted to only \$3045.31—a falling off of \$717.84.

SABBATH-SCHOOL MISSIONARIES.

In an exceedingly interesting editorial in the January number of the *Presbyterian Review* the following significant remarks appear:

It is a marked feature of American Presbyterianism that it has never been able to supply a sufficient number of educated ministers. All through the eighteenth century repeated appeals were made to the Presbyterian churches of Great Britain for ministers; and although a considerable supply was received from these sources, it was altogether inadequate. . . . The fields belonging by historic right and by the class of immigrants to the Presbyterian and Congregational churches, but which they could not supply with an educated ministry and refused to supply with an uneducated ministry, were at once occupied by the Methodists and Baptists, and these denominations reaped the fruits of their wise policy and self-sacrificing zeal.

I would be the last one to advocate an uneducated ministry, or to lower in any degree the requirements of our standards and of our customs for ministerial education. . . . But I am convinced that it is of the first importance that the simple gospel of Christ should be preached to the people, and that this must be accomplished in the best way that is practicable. If we cannot find a sufficient number of educated ministers, we should not hesitate to use pious men who are less equipped for their work. It is evident that if the Presbyterian Church had adhered to the policy of the Tennessees, it would have maintained its mastery over this country. When the reunited church [of

1758] departed from that policy, it forfeited its great empire, and gave it into the hands of the Methodists and the Baptists.

These are words of truth and soberness, and the church cannot do better than to ponder them. It was that in measure the lack indicated therein might be supplied, that the special committee on the Board of Publication recommended to the last Assembly the employment of a corps of Sabbath-school missionaries, who should go forth into the spiritually-destitute portions of our land as the pioneers of the educated home missionary.

It is unquestionable that there is in our church an immense amount of talent that might and should be utilized in various directions for Christ. There are amongst our pious young men many who have not been privileged to receive collegiate and theological education, but who are eminently fitted to perform pioneer work. The sole questions are: Can the church lay her hands upon them? and if so, Will she employ and sustain them?

The following letter from the synodical missionary of Dakota is directly in point:

HURON, DAK., January 3, 1888.

DEAR DR. WORDEN:—Have you found three first-class missionaries for the Synod of Dakota yet? The Black Hills region is the most needy for two reasons—1. The scarcity of ministers in that rapidly-developing and marvellous country; 2. Because the Big Sioux reservation is almost sure to be opened this session of Congress, and as soon as that is done the population will flow eastward on to the government lands. If we are to gain much of a footing in the hills, we must push our work *now*; and if we do much on that great reservation, we must follow the tide of population both east and west, as it will come in from both directions. This makes it all the more important that we should do quickly what we can. I expect to send into the hills five or six young men from the seminaries, but would like to have a Sabbath-school missionary precede them two or three months. The railroad now runs through

Rapid City and Sturgis to Whitewood, only ten miles from Deadwood, the great mining centre. The objection heretofore made by the Board of Publication and Home Missions, that the Black Hills region was inaccessible, is not in force now. As soon as the reservation is opened, several lines of railroad will push across and enter the hills. The Chicago and Northwestern has the advantage, as it can build west from Pierre and east from Rapid, and so reap the first great harvest. We would like to have the Presbyterian Church do a like work, viz., enter the reservation from both sides. If other missionaries can be sent, we can have them prepared to go in with the railroad as it goes westward. I consider this the most critical time we have ever faced in our short history. We have a field where earnest men can do much to lay the foundations. As we have had very little work done by the Board of Publication here in the last year, we are anxious that some earnest work be undertaken as soon as possible, and any assistance that I can render your missionaries I will hold myself in readiness to do.

Yours fraternally,
JOHN B. POMEROY.

The Board is endeavoring to the best of its ability to supply the need here indicated, as appears from the following:

THREE NEW SABBATH-SCHOOL MISSIONARIES.

We take pleasure in announcing that at its last meeting, January 24, 1888, the Board appointed the following Sabbath-school missionaries: C. G. Hembree for Kansas, G. P. Williams for Dakota, and E. H. Stevenson for Kentucky. The sympathies and prayers of all Christians are besought in behalf of these pioneers.

WORK AMONGST THE INDIANS.

The following application for aid from a laborer amongst the North American Indians will be read with interest:

NACOGDOCHES, TEXAS, December 3, 1887.

DEAR DR. WORDEN:—Our mission work among the Alabama tribe of Indians in Polk county, this state, has been greatly blessed of God.

We have an organized church among them of about sixteen members, and a Sabbath-school of some thirty scholars. Cannot your Board render us some assistance in this work?

Dr. Schenck rendered us valuable service during his connection with the Board. We greatly need object lessons that will appeal to the senses. We have the Ten Commandments. We want the Lord's Prayer, Apostles' Creed, Beatitudes, and a supply of attractive reading books about the grade of McGuffy's Third Reader.

These Indians were heathen five years ago. I look upon the work as equal to that of Dr. Sheldon Jackson among the Alaska Indians.

THOS. WARD WHITE,
Evangelist.

A CRY FOR NEEDY FREEDMEN.

DEAR DR. WORDEN:—We have a church and Sabbath-school organized at this point, and, our number being small and in the main poor, we find it impossible to get lesson leaves and papers for the school. Our school is improving as to numbers, and is, I think, making rapid progress in acquiring literary knowledge, considering the scarcity of necessary helps. Will you please supply our school with Teachers' Lesson Leaves and papers for the money we enclose? We do not like to ask this favor, but under existing circumstances we cannot help ourselves. We are striving to build a house of worship and to purchase a lot for it, and you know how hard such work is when the people are poor. We send you \$1.35, for which please fill the order enclosed, and send us some papers and tracts for the promotion of the cause. Our number is from seventy-five to one hundred. I am of the opinion that we can build up a good work here if we can succeed in getting a sufficiency of papers, lesson leaves and tracts to meet the demand. I hope you can comply with my request, that the work may not be hindered. Please let me hear from you immediately, and if possible send the supplies by next Sabbath.

Yours,
F. M. MARTIN,
Superintendent and Elder.

The supplies needed for this Sabbath-school cost over \$10 for one year. A grant for six months has been made.

PUBLICATIONS IN FOREIGN LANGUAGES.

In addition to the calls made upon us to issue publications in German, Spanish and Portuguese, we have the following from missionaries amongst the Indians:

WEALAKA, IND. TER., December 30, 1887.

DEAR BROTHER:—We are in great need of some more "Muskogee (Creek) hymn-books." The edition published for us several years ago is expended, and the Indian churches everywhere are calling for more. The Creeks and Seminoles both use it, as they speak the same language. The Indians buy the book very readily, at twenty-five cents each, which about covers cost. The last edition (i.e., the fourth) contains 192 hymns (220 pages). It is a small book, 5½ by 3½ inches in size. Hitherto the Presbyterian Board of Foreign Missions published it; but now, as we are under the Home Board, we are under the necessity of appealing to our Board of Publication to do it for us. Will you please have another edition printed for our use? All denominations of Christians amongst the tribes mentioned depend upon this book for their church music.

Rev. J. R. Ramsay, of the Seminoles, wrote to me a few days ago for one dozen of the Creek hymn-books, saying that his people were about destitute of them. But they are not to be had.

I have re-revised it, so that it is now very correct, and a large edition should now be published, thus making it cheaper per volume. Please let me hear from you soon,

And much oblige,

R. M. LOUGHRIDGE,
Miss. Pres. Home Board.

A letter has also been recently received from a missionary amongst the Cherokees reminding us of an appropriation of \$150 from our missionary fund, ordered by the last General Assembly, to aid in publishing a book in the language of that people.

We are also in receipt of the following from a blind theological student asking for

A PUBLICATION FOR THE BLIND.

DEAR DR. CRAVEN:—After stating my case I wish to make a request of the Presbyterian Board of Publication. My case is as follows:

Of the 50,000 blind in the United States there are about 1000 of them connected with our church. About fifty per cent. of these are able to read some form of raised type for the blind.

As far as I am able to ascertain our church has not furnished this class of readers with any of its literature in raised type. I find the Roman Catholic Church has its Catechism, the Protestant Episcopal Church has its prayer-

book, and the Swedenborgians have some of their books, all in raised type for the blind.

Therefore I wish to ask the Presbyterian Board of Publication if they could prepare the Westminster Shorter Catechism and proof texts in point type and line letter for the blind of our church. The printing may be done at the American Printing House for the Blind, Louisville, Ky. Plates for point will cost about \$45, and for line letter about \$35. The printing and binding of the books will be about 65 cents per volume. About 300 volumes would be sufficient to meet the present demand.

RECITING THE CATECHISM.

The following is one of the many letters that are constantly coming to us concerning the recitation of the Catechism; up to this date (January 31) 289 certificates of perfect recitation have been received.

To the Superintendent of Sabbath-school and Missionary Work.

REV. AND DEAR SIR:—"I hereby certify that R— W— has recited to me this day, at one recitation, the whole of the Westminster Assembly's Shorter Catechism correctly and without help."

This is the form of certificate you want, but I wish to add that R— filled me with surprise and delight by not missing a single article or preposition, and by not needing a single prompting in answering the whole one hundred and seven questions. She also voluntarily added a recitation of the Apostles' Creed, which is printed just after the Catechism in a little pamphlet containing them. R— is a true Christian girl, a member of our church. Let me tell you, further, that when she came to the questions on Justification, Adoption, Sanctification and the Benefits flowing therefrom (Ans. 32-38), her face flushed and her eyes were moist, and she said, "Isn't that kind of him?" After the recitation was over I asked her, What do you think of God? "Oh," she said, "I feel that he is a real kind, loving, rich person who is always thinking about me and doing for me, and I do love him. I have had more comfort in thinking over the things God has done for us while learning the Catechism than in thinking of the prize."

God is blessing R—. She learned that grand system of doctrine with *her heart*. She *loves* what she has learned; the manner of her recitation plainly showed that.

BOOKS OF THE BOARD IN ENGLAND.

The following is extracted from a recent number of the *Presbyterian Messenger*, of London, a periodical of the Presbyterian Church in England:

A suggestion was made to the Presbyterian Board of Publication, Philadelphia, of which the Rev. Dr. Breed is president, to the effect that they should send copies of all their publications to 14 Paternoster Square. To this a very friendly response has been returned. Mr. John A. Black, Business Superintendent to the Board, has written as follows: "At the meeting of our Business Committee on November 8, I read your letters, and your suggestion and request were responded to very cordially; and the matter was referred to me. I have concluded to send you on sale a sample copy of each book and tract. I hope you will find the arrangement a pleasant as well as a profitable one, and that it may be the means of bringing us all into closer sympathy. Personally I shall be glad to be of any assistance looking to this result." This step is evidently in the direction of drawing closer the bonds that cement the Presbyterian churches in this country and America. Any of our readers who may desire to see what kind of literature is produced by our transatlantic Presbyterian brethren will be easily able to gratify their curiosity by paying a visit to 14 Paternoster Square.

CHILDREN'S DAY, 1888.

June 12, 1887, was the most generally celebrated of our festivals. The fragrance of its flowers, the sweetness of its songs, the heavenly suggestions of its prayers and praises to the Father of Mercies and to the Lord Jesus, its Bible readings on God's law and love, the touching addresses then delivered, will never be forgotten.

Never before was such enthusiasm shown by Presbyterian Sabbath-schools. And those faithful scholars and teachers made the festival a GREAT MISSIONARY DAY. The story is known all over the world. On that day the boys and girls, the young women and men, lifted the Board of Publication and Sabbath-school Work out of debt. At least \$16,000 were given on that occasion for mission Sabbath-school work.

NOW FOR CHILDREN'S DAY, JUNE 10, 1888.

Let each of our six thousand Presbyterian Sabbath-schools join in its celebration.

The pastor and superintendent should begin in March to talk it up and arrange for its observance. Experience has shown us that the preparations cannot be commenced too early.

MISSIONARY LETTER.

The following is one of the letters that have been sent by missionaries to contributing schools:

KELSEYVILLE, CAL., December 20, 1887.

DEAR FRIENDS:—It gives me great pleasure, in compliance with the request of the Rev. Dr. Worden, to send to you an account of the progress of, and interesting incidents in, my work. I am happy to have the opportunity to enlist the sympathies and attract the attention of the scholars to this grand Sabbath-school work.

During the past few months I have been enabled to organize nine new Sabbath-schools. Into each I have gathered from twenty to fifty persons, many of them children who had never before been inside of a Sunday-school, and many of whom had never heard the sweet story of Jesus, or heard sung our beautiful hymns. If you could go with me, from day to day, in my work, and see the direct and powerful influence those efforts are having upon those who know and care neither for religion nor for God, see the transforming power they exert over whole communities, you would say with me, as I gaze on the broad field, "Oh, what a glorious harvest may be here for my Master! Oh, how many precious souls, now in darkness, may have their soul's night pierced by a single ray of truth from God's holy word!" A young man said to me not long since, "What have you with you?" I said, "I have glad tidings of great joy—the words that will lead you to eternal life." These direct words seemed to strike home, for he asked, "Can you tell me how I can become a Christian?" I did my utmost to point him to Christ, and gave him some suitable reading, and told him that I must go on my way. He replied that he "would go with me if he had to walk back. I want to talk with you more about this Jesus." After riding about four miles with me he exclaimed, "I think it is all right now, and I will turn back." As I took his hand he said, "May the Lord bless you in your good and blessed work!"

Yours very truly,

JAMES W. ANNET,

Sabbath-school Missionary.

CHURCH ERECTION.

THE CLOSING MONTHS.

When this number reaches our readers, but little more than a month of the current ecclesiastical year will remain. To that final month we always look anxiously, as upon its fruitfulness depends our closing the year without debt.

For the first nine months of the year the receipts were somewhat in advance of last year; but as must be expected in a church which has any vitality, so also have been the demands.

In order that we may fulfill our pledges we need to receive during the final month more than we received in the corresponding month a year ago. Our regular grants to churches will probably exceed those of any previous year, both in number and in aggregate amount. Will not the churches that postpone contributions guard carefully against postponing them too long?

If any words that we could write would arouse a greater interest in the manse fund, we should feel rejoiced indeed. Our ministers' families, many of them living in the region of those awful January "blizzards" that have startled the whole country, know the value of the work; but alas! they are only the sufferers who long for a home; they are not the wealthy who have money to give.

One of the most experienced and judicious of our synodical superintendents writes to us from Dakota as follows:

What is the prospect for the Wilson Memorial Manse Fund? The more I think about it the more important it seems. In fact, I see no way to get our churches to self-support except by furnishing a neat, comfortable dwelling-place for the minister. I pay \$200 a year rent for a house of five rooms. It could be built for less than \$1000. I know of some of our ministers who were paying from \$12 to \$15 a month rent who could not stand it, and have gone eastward. I wish I could tell some of the wealthy men of the church how much the few manses we have built have done for the perma-

nence of our work. We are determined to push the manse building during 1888 if we can be assured of help by the Board. If Mrs. Stewart could only know how much good that \$25,000 has done, I am sure she would add another \$25,000 to it. Mrs. Astor has just sent \$25,000 to Bishop Hare, of the Episcopal Church, to use in pushing his work in south Dakota. I don't wish any \$25,000 placed in my hands, but I would rejoice to know that there was \$50,000 for manses.

Surely such testimony, given out of the large experience of the writer, ought to have weight. The secretary will be glad to give any further special information that may be desired in regard to the purpose and methods of the manse work.

PROMPT RETURN OF LOANS.

That the Manse Fund is to be a perpetual blessing to the churches, its funds going out and returning again and again, and that the churches are in this respect nobly and promptly making good their promises, and faithfully returning, for the blessing of others, the amounts entrusted to them, the following facts reported by the treasurer abundantly prove. The churches named have outrun their obligations and should be held in double honor.

1. The church at *Pomeroy, Ia.*, has already returned 40 per cent. of its first installment, thus anticipating by over six months the time for the payment.

2. The church at *Petersburg, Ind.*, in remitting their first payment sent with it one-half of the second installment, thus anticipating the time of payment by one year.

3. The church at *St. Ignace, Mich.*, having been more successful than they anticipated, surrendered \$100 of the amount voted to them.

UNNECESSARY DELAYS.

Not infrequently vexatious delays in receiving appropriations are caused by want

of care in executing the necessary papers that must be given by the church. It is well known that the rule of the General Assembly—a rule that is universally approved—requires that all congregations to whom grants have been made shall execute a mortgage to the Board for the full amount received; the mortgage, however, bearing no interest and due only when the building is relinquished as a place of worship. But it is not so generally remembered that if the mortgage is essential, it is equally necessary that it be a perfectly valid mortgage, executed in strict conformity to the laws of the state, and also that the officers of the Board be certified to that effect. But scarcely a week passes that the officers do not have to return a mortgage to be perfected, or to delay a payment until they can write and secure the necessary certificate. We send with every mortgage blank a memorandum of the necessary steps to be taken, and if these are carefully observed, there will seldom be occasion for delay unless the state laws contain some unusual provision. Acting as the Board does under a charter from the General Assembly, and disbursing the money of the church, it has no right to depart from the least of the rules given for its guidance; much less to endanger the interests of the work by going forward while uncertain that the securities entrusted to it are legally valid.

A TRUMPET BLAST.

We publish below a letter from California, which is certainly what the writer calls it, "A Trumpet Blast." It is invigorating to read the letter of a man so greatly stirred up and so thoroughly in earnest, and we are sure that it will interest our readers. Like most men, however, who are full of energy and who are eager for the conflict and the coming victory, he puts the case rather too strongly, and draws a contrast between the celerity of our Methodist brethren and the slow movements of our forces which, we think, the facts would not bear out. The Methodists may be the cavalry of the great army and the Presbyterians the heavy artillery, but in the end it will be

found that both arms of the service have been necessary, and that in the long run they have done equally effective work. It is a great deal easier, when we are all aflame with enthusiasm and impatient with the slow movements of our brethren, to see the infelicities of the system under which we are marshalled, than to mark the weakness and the hindrances that beset the progress of others. Perhaps if our brother were to consult some good Methodist preacher, he would find him bemoaning the fact that he could not employ at times Presbyterian tactics. As a matter of fact, we see no occasion for such delay as our brother pictures. If in any young town there are enough earnest Christians to organize a church, there is no need to await the untying or even the cutting of "red tape" before they can go ahead. If land is offered it can be secured and occupied without waiting for incorporation. The title can just as well be held, pending the incorporation of the society, by a single Presbyterian as by a single Methodist. A *ruling* elder is just as good for such a purpose as a *presiding* elder.

Nor need the church wait for the Board of Church Erection if they think its movements slow. Applications for aid must necessarily await the monthly meeting of the Board, but usually not longer; and if the church has any vitality that promises continued existence, it may count with almost absolute certainty upon the sympathy and support of its sister churches extended through the instrumentality of the Board.

We have prefaced this much because we are strongly moved to publish the stirring letter that follows, and yet to publish it without a comment might be misleading.

DEAR BROTHER:—I send you a trumpet blast this morning from this far-away field, in the hope that it may awaken some corresponding echoes in the mountains and valleys of the East. We are having stirring times here, the like of which is seldom seen. *You are all asleep* about this great state. Take my prediction for what it is worth: When the twentieth century dawns upon us, when our population reaches 120,000,000, 10,000,000 of these will be in California. Did you ever think that California is almost as large as *five* such states

as New York, with soil and climate also in proportion? People are flocking here from Europe, from Canada, from all the northern and eastern states, by hundreds of thousands; by car-loads, by train-loads, by ship-loads, one surging tide of humanity. But what are we, what is the church, doing? Especially what is the Presbyterian Church doing? The inquiry (Esther 4:14) comes to us like a sudden peal of thunder: "*Who can tell if we have come to the kingdom for such a time as this?*"

I give my own field as a sample. This single field covers an area of over 5000 square miles, including four large growing towns; and yet the Home Mission Board says it cannot support, in part, one man in this vast field. It must be grouped with another field. This would give one man *seven* towns and an area of 15,000 square miles.

Now as relates to the work of the Board of Church Erection. One town where I preach twice a month had six months ago about fifty inhabitants; now it has over one thousand. We were preparing to organize and to build.

Everything here is done on red-tape principles. Now look at a picture. About the middle of April presbytery meets. A committee is appointed. Then, say in May, the church is organized. Now we want a building site. One is offered, but before we can get it according to law (a) a board of trustees must be elected; (b) articles of incorporation framed and adopted; (c) these must be sent to the capital to the secretary of state for his approval; (d) a certified copy must be returned to the trustees (this may come in three or six months); (e) this certified copy must be taken to the county-seat and filed by an attorney. Our county-seat is eighty-five miles distant over a high range of mountains, and the cost of the trip, aside from any expenses in the city, is \$17.75. Now we are ready to commence a petition to the Board for a grant for aid, and if we get a grant at the end of twelve months from first commencement, we do well. Now look at other churches. At the town of which I speak I preached twice a month, and the Methodist the other two Sabbaths. There is but one house where we could meet. The district had outgrown its school-house, and is building a large new house, and we occupied the old one.

But I found, when I went last Sabbath, the Methodist minister who preached there occasionally had telephoned the presiding elder. He telegraphed the bishop. In less than two weeks they purchased the house, organized a church, placed a permanent minister, hold the

key, and we are left in the cold. Thus by their incisive practical policy they accomplish in less than two weeks what we with our cumbersome policy could not accomplish in eighteen months; and what is true of this is true of every important field on this coast. The Church is with them the corporate body.

There is not an important point in the state they cannot reach and control, or desirable property they cannot possess, in seventy-two hours; and yet in the East the churches wonder and charge us with inefficiency and want of adaptation to the work. I can only say, When the churches and people wake up in the East, they will open their eyes wide to the fact that the glorious golden harvest has been gathered by others, whilst a few straws are left for us to glean. These are a few of the facts.

I leave it to wiser heads to suggest the proper remedy, only saying the remedy must be speedy and effective or the golden opportunity will pass from us never to return.

PER CONTRA.

The following note may serve as an appropriate pendant to the foregoing. What Presbyterianism has proved itself to be in the past, there is every reason to believe that it will continue to be in the future:

DEAR BROTHER:—The notice of the Board's grant of \$800 in our aid calls forth our heartfelt gratitude to our heavenly Father and our brethren in Christ. I believe we now see the way clear to the dedication of our beautiful little church without debt. A doubling up of a few subscriptions and a little earnest work will do it. We expect to have all complete before Christmas.

Your aid has had this good and immediate effect in this community: increased respect for the Presbyterian denomination. A number have, since the church is an assured fact, expressed to me their increased appreciation of the Christian zeal and permanence of Presbyterianism. "*It is a church that has come to stay.*"

ARRANGEMENT OF PEWS.

Brother Ambrose S. Wight, of Linden, Mich., sends us one of his incisive notes upon church architecture. We gladly publish it, because the suggestions are well worth considering; and yet we feel bound to add that there is something to be said upon both sides of the question that he raises.

We have heard more than one eminent preacher inveigh against middle aisles upon the grounds alleged by Brother Wight, but we have also heard the other side presented with equal force.

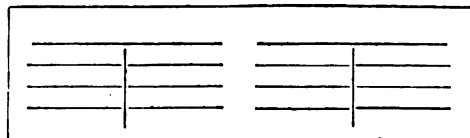
To have no middle aisle usually means that the side pews abut against the side walls; so that looking over the congregation as a whole, they are quite as near to the preacher in the one case as the other. Moreover, seats directly against the side walls are apt to be cold and draughty in winter.

Nor should too much stress be laid upon the fact that a middle aisle leaves a vacant place directly in front of the pulpit, for very few ministers in preaching stand quietly facing the line directly before them. Adding to these reservations the fact that very many would insist that, from an architectural point of view, a central aisle is more pleasing and affords a better view of the pulpit and its surroundings, we think it must be admitted that the account is very evenly balanced, and that no rigid rule has been established. Brother Wight puts his side of the question tersely and strongly:

AISLES.

Some plans of churches, otherwise valuable, have had but scant thought given to the arrangement of the pews. For instance, this is a common arrangement, viz.: two rows of slips,

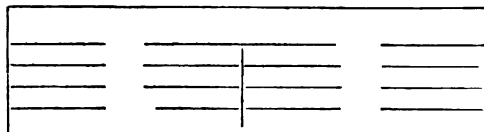
FIG. 1.



with a broad aisle in the centre, directly in front of the pulpit, and two more aisles on the sides next the outer walls. The broad aisle is "beautiful." When the parson stands in his pulpit, his most frequent and encouraging view is that of a broad vacant aisle. It is a wonderful stimulus to his preaching. He gets such a good view of the late comers as they come in to take their seats.

Now, if the church is seated in this manner, the parson has a part of the congregation seated in front of him, and the late comers do not of necessity disturb him, viz.:

FIG. 2.



And the latter method saves space. For instance, in Fig. 1 you have centre aisle, 5 feet—not an uncommon width; two side aisles, 3 feet each—cannot be less, 6 feet—11 feet in all from a church 26 to 35 feet in width. But by the plan of Fig. 2 you have two aisles, each 4 or 4 1/2 feet in width—9 feet in all—an extra sitting in every tier of pews. In the latter plan there are no more pew ends, than in the former; and if wished, the side pews can be put in with a slant, so as to gain the effect in part of sittings in a circle.

GOLDSBORO', N. C., January 20, 1888.

REV. E. N. WHITE, D.D.

DEAR BROTHER:—Please find enclosed receipt for the money sent us. Please accept the heartfelt thanks of the trustees and the entire congregation for thus enabling us to have a suitable house of worship. We held our first service on last Sabbath. We had a vast congregation three times during the day and an excellent Sabbath-school. Three persons joined the church. If I can read the hand of Providence in the matter, the work here will in the near future sustain itself. God is with us, the outlook flattering.

In behalf of the trustees and congregation we return the greatest gratitude to your useful and benevolent Board for what it has done for us as a church.

EMERADO, DAK. TER., December 26, 1887.

TREASURER ADAM CAMPBELL, Esq.

MY DEAR SIR AND BROTHER:—Enclosed please find receipt from trustees of First Presbyterian Church of Mekinok, at Emerado, Dak., for the appropriation of \$550. This aid from your Board was most thankfully received and most duly appreciated. One more glorious house of God established here in Dakota. Our new church starts out with good prospects for the future. A great lot of good has been wrought here by prayer. We have a splendid church organization, blessed good elders to direct us, especially as young members, and a good pastor. Our trust is finally in the Lord.

MINISTERIAL RELIEF.

The energetic efforts of the General Assembly's permanent committee to add \$1,000,000 to the permanent fund of the Board of Relief during the centennial year are being supplemented in many parts of the country by the various synodical and presbyterial committees. At union meetings held in several places under the auspices of these committees, a generous enthusiasm for the success of this great effort has been awakened, meetings in other places have been announced, and from all of these movements the Assembly's committee and the Board are hopeful that this much-needed addition to our income from the annual collections in the churches will be secured by the close of the year.

Among the most notable of these meetings was one held in the Brick Church, New York city (Rev. Dr. Van Dyke, pastor), on the evening of Wednesday, January 11. The *Evangelist* of the week following, in giving a very full and interesting report of the exercises, says:

The grand rally of Presbyterians in the Brick Church on Wednesday evening of last week was a magnificent success. The object of the meeting was to give information in regard to the approaching centennial observance, and to awaken an interest in the contributions for the endowment of the Board of Ministerial Relief. The large church was crowded in every part, many persons standing throughout the service. As urged by the *Evangelist*, the occasion was made to take precedence of other engagements, the prayer-meetings in the various churches having been omitted. The audience was as notable for its quality as for numbers. More than half of those present were men, and they included an unusually-large number of our most distinguished and active members—ministers, elders and laymen.

The following report of the meeting is taken from the New York *Observer* of January 19. The speeches of the eminent pastors and elders are necessarily given in brief, but we are sure they will be read with deep

interest by all the readers of THE CHURCH, and we are glad to make room for them in the "Ministerial Relief" pages of this number:

On Wednesday evening of last week an audience representative of all the Presbyterian churches of this city completely filled the main auditorium of the old Brick Church on the corner of Fifth Avenue and Thirty-seventh Street. An unusual cause had drawn this large congregation together. Interest and enthusiasm were expressed on every face as each watched intently the prominent laymen and ministers on the platform, and listened intently to the speakers as they laid before them the object of the meeting and the reasons of the General Assembly in making a special effort to raise a large sum of money to endow a permanent fund for the Board of Ministerial Relief. After reading of the Scriptures and prayer by Rev. Dr. Henry M. Field, Rev. Dr. Robert Russell Booth, the chairman of the Centennial Committee of the Presbytery of New York, who presided, in a short address reviewed the history and grand work of the Presbyterian Church in this country, and explained the meaning of the use of the word centennial as applied to the Assembly's meeting next May. He said briefly that though the existence of Presbyterian teaching in this country dates back to the early part of the seventeenth century, the first General Presbytery (Philadelphia) was not organized until 1705 or 1706. In 1717 the first General Synod met, and in 1788 this synod adopted the present Constitution of the Presbyterian Church in the United States of America, and appointed the first General Assembly to meet on the third Thursday of May, 1789, in the Second Presbyterian Church in Philadelphia, so the meeting of the General Assembly in Philadelphia, May 24 next, will be the one hundredth meeting of that body. In recognition of the goodness of God to the Presbyterian Church during the last one hundred years, the Assembly at its meeting in Cincinnati in 1885 resolved that the centennial year should be one of special thanksgiving. At its meeting in Minneapolis in 1886, it was determined to raise during the year of celebration as a special thank-offering not less than \$1,000,000 as an addition to the permanent fund of the

Board of Ministerial Relief. The Presbytery of New York, in accordance with this action of the Assembly, had appointed a Centennial Committee to take charge of this special matter, and this committee had on resolution of the presbytery called this meeting, the object of which was to give information in regard to the centennial meeting of the Assembly, and this year of celebration, and especially to awaken interest and stir up the minds and hearts of all those who love the church in the raising of this special \$1,000,000 thank-offering to be used as a permanent fund in relieving and taking care of the disabled, aged and infirm ministers and their widows and orphans.

Rev. Dr. Howard Crosby followed Dr. Booth and said, "We come together to stir up one another with reference to a special cause that is dear to the heart of the church." A singular division of the people of Christ's kingdom is made by Isaiah. He calls them "Churls" and "Liberals." The churl looks after his own spiritual interests and neglects those of his neighbor; the liberal is one whose soul is so full of love that he cannot help but go out and give and minister to others. The liberal givers in the church are always the few. Notwithstanding the fact that a Presbyterian minister had to spend years in hard study and preparation for his work, the average salary of the Presbyterian ministers in this country was less than \$700. In this city, where the ministers are better paid than in the country, there would seem to be no use for a provision for old age, but it was for the ministers in the vast territory outside of the cities this help was needed. Even in this city there are ministers who, notwithstanding their eminent qualifications, only receive \$1200 per year, with no chance to lay up a competence for years of declining health and age. Dr. Crosby related an instance of finding in a poor, filthy lodging-house in Chatham Street a broken-down minister, who was compelled to live in such a place because he could get his room for twenty-five cents per day. This minister had during thirty years, in all weather, and most of the time on foot for lack of means to keep other conveyance, gone up and down in the wilds of Nebraska and Dakota doing the Master's work, and had planted over thirty churches. On one of his trips he suffered a sunstroke, and when seventy years old found himself a helpless occupant of a twenty-five-cent lodging-house. He who had done so much for our church and our common Lord; he our brother and fellow laborer. Dr. Crosby stated that through the

kind secretary of the Board of Relief, Rev. Dr. W. C. Cattell, he had gotten him a comfortable resting-place in the Bruen Home at Perth Amboy, where a few months ago he died. The mother of this old minister, aged ninety-three years and a recipient of charity in Vermont, wrote to Dr. Crosby pouring out her earnest thankfulness for his kindness to her "boy." This "boy" of seventy years is not an exceptional case. The records and letters in the hands of Dr. Cattell tell many even more pitiable stories.

Mr. William E. Dodge, who followed Dr. Crosby, said the Presbyterian Church has purely a republican form of government. It is in accord with the genius of our institutions. There is a complete separation of church and state, and no desire was shown by the church which had existed in this country so long to derive any benefit from the state further than that given to it by the constitution. The minister was eminently one who trusted in God. He left his future in God's hands; and it had been urged by some that trusting in God none would suffer. But God works through means in the hands of his people. He has given us money, and we must use it as his stewards. It is not an act of benevolence solely to give; no, it is a "matter of our family life, our religious life." "What right have we to enjoy luxury in churches in the city when in the country there are those laboring in our Master's cause, our brothers, who are being stricken down in want?" Mr. Dodge said he regretted that more of the best young men of the country are not going into the ministry. He wished the best men in the churches would go into the work, feeling the rest would love them and give them proper support in their time of need and old age. This country gives its worn-out soldiers and veterans a pension. Why should not the church take care of those who have worn themselves out in her service? Especially should it do so as a debt owed to them, and not as an act of charity or benevolence.

After prayer, offered by Rev. Dr. Crosby, another short address was given by Rev. Dr. John Hall, who said, in part, it was especially appropriate that this meeting should be held in this old historic Brick Church, and that the voice of the laymen of the churches should be raised in this great cause. But why should the Presbyterian Church raise so large a sum for its own use? Was it not drawing tighter the denominational lines, and interfering with Christian unity and the growing catholicity of

spirit? "Not at all. God made of one blood all men, but does that prevent me giving thanks that I am an American citizen, that I am a Presbyterian, and that we as a church have been so signally blessed?" Besides all this, it must be remembered that Presbyterians as individuals are always in the van of public charities and benevolences. Take the record of the great works of this country and this city, and notice who are the leaders in promoting such good causes. Certainly, after such a view, the charge of close denominationalism as against catholicity would be proved false. It is a recognized fact that many good men draw back from entering the ministry because the salaries paid would be inadequate to allow of their laying by a provision for the future. Such an objection might be overcome if better salaries were paid in the beginning, so that they might not be left poor in old age. At any rate, after a man has devoted the best years of his life to his work and been a faithful servant, he should not be left to suffer when broken down. Dr. Hall closed his address with an eloquent appeal to the church to stand by those in old age who had stood the brunt of battle and fallen on the field. He urged that a large and free offering be given to the cause, and predicted that the liberality of the people would carry this fund far over the million-dollar line.

Rev. Dr. John B. Paxton followed Dr. Hall. He referred to the poor salaries, comparatively, that ministers as a class received, and said that even those who received large salaries found it impossible to save much if any money, owing to the numerous and heart-wrinking calls for help made upon them, and for other reasons. In the city and neighborhood of one of the college centres of Pennsylvania were a large number of ministers' widows, many of whom were keeping boarders, taking in sewing or in other ways eking out a poor living that they might train in college a son, perhaps an only one, for the service of God in the ministry. These women had been accustomed to good society, were highly educated and fitted for better work than service as menials. The best hours of their lives had been given to aiding their husbands in the church's work; should they be allowed to toil on thus laboriously? Dr. Paxton closed by telling of a personal appeal which had lately been made to him for aid by a former schoolmate, a minister who had a wife and four children, and had just been stricken with paralysis and been compelled to resign his pastorate, and yet having nothing laid up with

which to care for himself and family. Surely the church owes something to such men.

Mr. Warner Van Norden, of the General Assembly's Permanent Committee of Arrangements for the one-hundredth General Assembly, of which committee Mr. William E. Dodge is also a member, made the closing address of the evening. He said the city of New York supports through its Board of Charities and Correction, and not including criminals, sixteen thousand persons. These persons are unfortunate or lazy and shiftless, or have brought themselves to beds of sickness very often by their own acts. Seventy per cent. of them are foreigners, and yet the city regards it as a duty to take care of them. It costs the city about two hundred dollars per year to support each one of these unfortunates. The Presbyterian Church is supporting either wholly or in part 532 persons, of whom 220 are fathers (ministers) and 312 mothers and orphans. It costs the church for each one of these persons less than two hundred dollars per year. In the first instance New York city's dependents have done nothing for the city, nothing for the good of its people; on the contrary, in many cases they have led debased lives and injured others. In the instance of these good men of the church's care, they have worked long and hard, and striven in many ways to build up the church and do good to men. In their strenuous efforts for us and ours they have fallen. These men are educated and accustomed to all that is highest and best for man's use in this world; and yet they uncomplainingly live on this pittance, less than New York gives her paupers, and will do so unless the church gives the Board more money to use in the good cause of relief. And who are these ministers and their families? They are our fathers, brothers and members of our own families; and it is not for charity we give to this cause: it is for love of our own families. We have loved them all our lives, in their service, and will do so in their old age. It is for such a cause this permanent fund is to be raised. The secretary of the committee writes that the churches in the Presbytery of New York ought to give \$100,000; but, as one of the speakers of the evening has suggested, it should be \$300,000 or even more.

No notice of a collection to be taken had been given, so when the boxes were passed around it was announced that this collection was not to take the place of the regular collection in the churches, but only a thank offering from the congregation.

EDUCATION.

OBJECTIONS TO THE POLICY OF THE BOARD CONSIDERED.

Within the last month we have received two communications, one an application for arguments in preparation for a pending discussion on the wisdom of aiding in the education of candidates for the ministry, as it was said that several of the leading brethren were questioning it on certain scores mentioned, and the other a statement of reasons why people were reluctant to contribute to this cause. It had been a fond supposition with us that the day for such discussion was past; that the experience of a century and more, and the authority of the General Assembly, and the concurrence of all Christian denominations, and the results attained, had settled the question beyond further dispute. But it seems that the old objections, which we thought had been permanently allayed, keep rising from the dust with new life every once in a few years, and need to be fought over again.

This persistency of opposition suggests the inquiry whether the adverse reasons alleged may not have a special motive back of them to revivify and enforce them. An earnest and intelligent ministry is God's appointed agency for the dissemination of the gospel. Can it be, therefore, that the natural hostility of the human heart to the gospel is covertly operating to limit the means of its spread? It is a suspicion that sometimes crosses the mind. But without avowing it, and with a desire to treat the objections candidly, we propose to look at some of them briefly to see what force there is in them.

First, we are told that people do not understand why there is any more necessity for helping recruits into the ministry than there is for helping them into the professions of law or of medicine. "Hundreds of poor young men," they say, "enter the two latter professions by their own resources, and why can they not in like manner enter the former? Does not the requirement of aid

in a candidate for the ministry indicate in him a lack of energy and a mendicant dependency?" The objection stated seems plausible. Its fallacy lies in putting the three professions (if we may term the ministry a profession, which it properly is not) on a par, both as to the qualifications for admission into them and as to their methods of practice. Any graduate from one of our public high schools can be fitted to become a recognized lawyer or physician by attending lectures for two or three winters, or by spending the same time in the office of a practitioner, paying his way, at least in part, by rendering service, and meanwhile lodging and boarding at home. Not more than one half of our lawyers or one third of our physicians are college graduates. They need not be if their means do not allow of it. Nor is any particular moral or spiritual qualification required of them. But not so is it with a worthy candidate for the ministry. He must, first of all, be a religious person; and not only so, but he must also feel in himself an earnest desire to preach the gospel and show gifts qualifying him for the service. In other words, he must have indications of a divine call to preach, and in proof of this evince a willingness to serve, not himself but his divine Lord, in the discharge of his duty. These are qualifications not found in all. They are special and peculiar, and too valuable to be lost. They are found in all ranks of society; but the person who has them needs a training to enable him to do his work well. What this training shall be, the church, to whose service he proposes to give himself, decides, whether it be much or little. Some enjoin more, some less. In the Presbyterian Church the standard is high. To reach it requires a nine-years course of study through academy, college and seminary, usually away from home, at a cost of \$2500 or \$3000, even when practicing the closest economy. Exceptions of course there are, but these

are rare. The rule is that the candidate for licensure shall be prepared to undergo a creditable examination in Greek and Hebrew,—the original languages of the sacred Scriptures,—in Latin, in mental and moral philosophy, in logic and rhetoric, and the natural sciences; also in theology and church history and Scripture exposition. Such attainments the church has deemed a needful equipment for a minister if he would successfully sustain himself in his high office. The intelligence of the people seems to demand it.

Since such is the case, it will be seen that the candidate for the ministry in our church is greatly at a disadvantage for means and opportunities to fit himself for his calling, in comparison with the candidate for all secular professions. If not endowed with some degree of wealth, he has the burden of self-support in addition to that of study, duplicating the demand upon his time and strength. In attempting it there is danger lest the student break down under it, or else sacrifice valuable attainments. Hence the policy of aid. It is but a just one. If the church will have none but highly-educated men, she must be willing to pay for them when it is necessary. If not this, then there remains the following alternative: either the church must limit its ministry to such as have the means for liberally educating themselves, or it must lower its standard of qualifications until it can be reached by men of slender resources. Accepting the former member of this alternative, the church must be content to fall to the rear as an evangelizing power, and give up much of the ground it already occupies. The well-to-do classes will never furnish us with ministers sufficient for the work to be done. Even with the aid given, the supply of ministers is altogether inadequate to the demand. The Minutes of our General Assembly for 1887 report 1211 churches vacant and 130 ministers deceased, while, in order to fill the gaps, we ordained 188 men and took from other denominations 88 more, leaving still a large vacancy. As Dr. Briggs says in the January number of the *Presbyterian Review*, "Our seminaries do little more than supply the places of the dead. There ought to be at least 150 more

students in our theological seminaries at the present time to supply the needs of the church, even if it do not grow." In these circumstances it is not astonishing that many thoughtful men are urging the adoption of the other member of the alternative, i. e., lowering our standard of ministerial qualifications. It is this or contract our dimensions and curtail aggressive movements. Will the church consent to this?

In proof of the tendency of thought in the last direction, we add an extract from an eloquent sermon delivered before the Alumni Association of Lane Seminary last May by the Rev. D. E. Platter, of Canton, Ohio:

The Presbyterian Church has been governed by a cast-iron tradition about scholarship in the ministry, inherited from a past age and another country, and conditions utterly different from those existing in America, which has handicapped her in the race for the possession of America. She has rigidly stood for the tradition of scholarship in the pulpit, without any regard to the law of relativity between the learning in the pulpit and that in the pew. She has rigidly stood for this traditional scholarship when the circumstances were calling with ten thousand voices for preachers of the word, and the consequences are that she has seen a large portion of her rightful inheritance taken by others. I do not fault her for standing for scholarship—we can justly be proud of her record in that respect to-day—but I do fault her for rigidly adhering to a tradition in such a way as has prevented her from adapting herself more fully to the situation, and taking a larger possession of America.

And still the question stares her in the face, Shall she now yield her tradition sufficiently to adapt herself to the situation? Drawing already a large proportion of her recruits for the ministry from those educated in other churches, many of them indifferently educated and indoctrinated from a Presbyterian view-point, not having Presbyterianism born and bred in them, with more than half a thousand, or one tenth, of her existing congregations without pastors, and many of them dying because of the lack, with demoralized and irreligious masses of people accumulating in all parts of the country, and calls innumerable coming for men who can preach the gospel and press home upon the heart and conscience its claims, shall she still adhere to her "tradition received from the

fathers," that the gospel minister must be a scholar before he can be a preacher? Shall the great Presbyterian Church go on demonstrating that she is incapable of adapting herself to existing circumstances, and responding to the calls of God's providence which are ringing in her ears, because of a tradition about a learned ministry, which she feels bound to maintain whether America is evangelized or not? Is she to make her ministry an end or only a means to an end? These are questions which are quivering with life in every fibre at this very hour.

(To be continued.)

AN APPEAL.

In view of the fact that the Board had already on its lists 42 more students than it had a year ago, and was obliged to borrow all the money for making its January payments, the Board early in January voted it not advisable to incur any more obligations, and has declined all further applications. This action has embarrassed several worthy candidates. The following appeal from the pastor of one of them the Board directed to be published in *THE CHURCH*, as worthy of special consideration:

Appreciating the embarrassment of the Board of Education with an empty treasury and at the same time with urgent requests for assistance, I hesitate to add anything in regard to this case, and would not do so were it not for the fact that the circumstances attending it are somewhat peculiar, and to my mind specially urgent. Mr. —'s circumstances are such that he will be unable to pursue his theological course further unless he receives aid from some quarter. His father is a clerk in a dry-goods house here, and his salary is barely sufficient to meet the necessities of his family. By great self-sacrifice he has managed to pay the travelling expenses of his son to —. Some months ago, when it became necessary for Mr. — to be taken under care of — Presbytery in order that he might receive their endorsement as an applicant for aid from the Board of Education, he was obliged to borrow money to pay his fare between — and —, confidently anticipating assistance from the Board. His record thus far has been exceptionally good. Dr. — writes in terms of hearty commendation both as to his native ability and studious application to work. It is now a critical period in

his life. If he can be aided to complete his junior year there is fair prospect that during the summer he may be able to earn enough to help him materially in the year to come. I am sorry to trouble you with this matter, but, my dear brother, does it not seem to you that the circumstances warrant a strong appeal for encouragement and help?

Now is there any one who has the heart and the means for lifting this young man out of his straits? If so, we would be happy to know it. The aid would not be so much a charity to him as it would be a service to the church. Set him free from his sense of obligation and desire to preach the gospel, and he would be dependent on no one. He could easily take care of himself. The problem to be solved by him and all in like circumstances is to be able to study to advantage and labor for self-support too. This duplicates the burden.

CORRESPONDENCE.

Here is a letter which we would commend to the consideration of many of our home churches which have so many blanks in the statistical reports of contributions to the boards. It comes from Soochow, China.

DEAR BROTHER:—Please find enclosed three dollars, the contribution of the church of Soochow, Presbytery of Shanghai. We are trying to train our little church up to give as the Lord prospers them. Our members number only about twenty, and are mostly very poor, so we cannot expect very much from them. It is, however, good for them to learn to contribute to the boards of our church, and thus to show, though in a feeble way, their gratitude for the gospel which has been freely preached to them.

Hoping God will bless you in your good work of helping train young men for the ministry, and gratefully remembering the helpfulness of the Board toward me twenty years ago, I remain,

Yours very faithfully,
D. N. LYON.

A small church of heathen converts numbering only twenty members sending us three dollars, and—well, we won't say it less the heathen get wind thereof!

WHY THE BOARD IS NOT MORE GENEROUSLY SUPPORTED.

Some time ago we wrote to one of our most faithful presbyterial committees for information on the above topic, and received the following reply, which we take the liberty of publishing anonymously for the sake of a comment or two:

You ask me why it is easier to raise money for many of the other boards than for the Board of Education. There are various reasons. It does not seem to appeal to sympathy as much as the cause of ministerial relief, nor to sentiment as much as the cause of missions, nor to self-preservation as much as the work among the freedmen; and then any good church which is vacant for a time will have all its zeal for ministerial education swept away by the overwhelming number of applications which it will have for its vacant pulpit. Also many of the ministry are spending more time in place-hunting than in building up the churches where they now are. Many ministers will not present the cause to their people, feeling there are now more ministers than there are good places. The little weak fields are crying for ministers, while the better places are fairly besieged by men who lower themselves and their calling by their eagerness for the place. After a minister has hunted months and years for a good place and found every door closed against him, when he does get a place he will never take another collection for the Board of Education, saying, "My experience is there are more ministers than the church will decently support." Still further, the bad habits of some beneficiaries also check the contributions of benevolent churches and people. With the many things that militate against the working of your Board, I am thankful that you are doing so well.

Our first comment on the above is that the appearance of our having too many ministers, so contrary to the facts of the case, arises from our want of any systematic way of providing churches with ministers and ministers with churches. There are more churches hunting for ministers than there are ministers hunting for churches.

There is, we regret to say, no provision in our church for bringing the two together in some creditable manner. Our presbyteries seem to have given up their proper episcopate; and if a minister is disturbed by malcontents in his church, or is straitened by the scantiness of his support, or happens to be without charge, he has no course to pursue but to apply for a vacant pulpit, even to the violation of every feeling of delicacy, and that too with an urgency forced upon him by the pressure of his circumstances. The misery arising from this unregulated relationship between ministers and churches is greatly retarding the development of the ministry and obstructing the growth of the church. There is no subject which calls for more immediate and careful consideration by our church judicatories than this.

As to the bad habits of some beneficiaries there is this to be said: perfection of administration amid such widely-extended operations and by fallible men in respect to personal character ought not to be expected. Even the apostle Paul was deceived in his estimate of some whom he trusted. So our presbyterial committees are deceived. But are mistakes committed in this department of church work alone? Are there none made in helping churches that are strong enough to support their own pastor? none in relieving those who need no aid? none in sending out incapable missionaries? Are not Bibles and tracts sometimes destroyed by the ungrateful recipients? Our Lord in his parable of the sower teaches us to expect just such waste; and yet he bids us work on, in the assurance that the gain will far more than overbalance the loss. And all our statistics show that the gain to the ministry by the system of aid vastly exceeds the waste on the worthless. It is unreasonable to refuse support to so fundamental a cause as that of raising up ministers because of some failures.

FREEDMEN.

RACE PRIDE.

REV. H. N. PAYNE, FIELD SECRETARY.

The last place in which most men would expect to find a development of race pride would be among the colored people of America. So long have they been not only oppressed, but despised, so long have they been thought not only a weak but an inferior race, that it will surprise many to be told that there is among this remarkable people a growing feeling of satisfaction and pride in the things that distinguish them from others, so that the blacker a man's skin is, the more he is entitled to the confidence and honor of his race. Yet such is the fact. The feeling is so weak in some places as scarcely to be discernible; it is so young in others as not yet to have had recognition; but its existence is beyond question and it is rapidly increasing in strength. It must hereafter be regarded as one of the factors in that interesting and intricate problem, the relation of the American Negro to the church, the country and the world.

EVIDENCE OF ITS EXISTENCE.

1. The general withdrawal of the Negroes from the white churches in which they had worshipped as slaves.

They were made as welcome in these churches after as before the war. White ministers of all denominations would have been glad to preach to them. It would have saved a heavy tax upon their very slender resources had they remained where they were neither asked nor expected to contribute to the support of the church. But neither the force of habit, the appeals of friends nor the arguments of selfishness availed to keep them in their old places. With inconsiderable exceptions, they all withdrew and formed congregations by themselves. Those denominations only have retained a hold upon them that worked in harmony with this race movement.

The great impelling motive in this movement was the desire for religious independence.

a determination to make as wide and apparent as possible the difference between their present and former conditions. To remain in the white churches would be to continue in a condition of inferiority and dependence, which their new-born pride as freemen could not endure. Hence the separation, fraught with such immense and far-reaching consequences.

2. The growing restiveness among their leaders under white control or supervision.

It is just as well that the northern church should know of the existence of this feeling. It sometimes makes the work of the Freedmen's Board exceedingly delicate and difficult. It is the real explanation of a large part of the criticism from the field to which that Board has been and is subject. These colored men sometimes draw the color-line to their own serious injury and that of the work. Apparently not realizing the necessities of the case, and the utter unselfishness of the work the white men and women among them are doing, they chafe under their presence, especially in any positions of authority, as though it were a proclamation of their own inferiority, instead of being, as it is, an indication of special fitness for a noble and holy work, and of consecration to it.

A conference was recently held in South Carolina to consider the desirability of enlarging our work and establishing a school at an important central point. There was perfect unanimity of sentiment as to the importance, even necessity, of the movement, and the initiatory steps were taken. There was present a white minister, for some years in the service of the Board, a man of singular simplicity and earnestness of character, who has been very successful in his work. It was known that he was willing to undertake this new enterprise. His name was not mentioned to the conference. Instead, the name of another brother, perhaps equally consecrated, successful and worthy, and in addition a man of color, was proposed to take charge of the work. In subsequent conversation with the intelligent elder who

proposed the name, he said he thought they ought to have a colored leader because the colored churches of the other denominations had them, and a colored man could do better than a white man in competing with them. The kindest feeling prevailed during and since the conference, for all present had the same object uppermost in their minds, namely, the glory of God through the promotion of this work. The incident illustrates the point now under discussion.

3. I will speak of but one other evidence of race pride among the colored people: the disposition to bring their own men and women to the front as leaders and teachers.

There are a number of prosperous colored grocers and tradesmen in Atlanta, who are supported largely, though not entirely, by people of their own race. The same is true elsewhere. This certainly indicates progress in the right direction. A successful business man must possess intelligence, enterprise, patience, pluck and perseverance. Some of the colored people are manifesting these qualities in a high degree.

There are many colored churches in Atlanta. I know of but two that have white ministers.

There are several excellent colored graded schools in this city. With one exception they have all had colored teachers. By request of its patrons the Common Council last summer appointed colored teachers for that school also.

These are straws, but they mark the current. They show a decided and commendable purpose to advance themselves, and to occupy every position of honor, trust and emolument for which they are fitted.

Upon what is this race pride among the colored people based? Upon a consciousness of self-hood. Freedom, education and religion are uniting to deepen their feeling that every man, of whatever race or color, is separated by the whole diameter of being from the lower animals, and is allied by nature to God and all lofty intelligences. This is the most ennobling thought that can possess a human soul. The consciousness of direct personal relations to God, making real communion with him possible, and opening the way to the divine favor and approval, is the true basis of self-respect,

which, in turn, is the foundation of character. He who possesses this consciousness, whatever his position in life, knows that his likeness to the best and most exalted of those around him is in *essentials*, while his unlikeness to them is in non-essentials, or accidentals: as he takes his place among his fellow men he can proudly say, "I stand among my peers."

At the same time that the Negro feels himself possessed of all the potentialities of the noblest manhood, he knows of certain things that differentiate him from the white man. Not only does he differ from him in history and present condition, but in mental and physical structure. His is a distinct race, and no amount of education or of contact can make the two races one. I once heard a colored man say in a public assembly, "No white man ever did or ever can understand a Negro." I do not share this opinion, but it shows the consciousness on the part of intelligent Negroes, of real differences between themselves and their white friends. This consciousness tends to draw them together; tends to the development of race feeling; and, with their advance in power, tends to the development of race pride.

ITS EFFECTS.

Upon some the effect of this newborn race pride is to make them supercilious in manner, extravagant in dress, presuming and offensive; they repudiate the claims of morality and decency, and spurn with contempt the restraints of law, both human and divine. But these are only surface effects, and he is a very superficial observer who sees nothing else. These are but the scum that floats upon the river as it pursues its majestic course.

The deeper, more abiding effect of this race pride upon the Negro has been to awaken within him a lofty ambition to prove his fitness for his new relations and responsibilities; to show himself able to do a worthy portion of that grand world work that has for its end the glory of God and the regeneration of mankind. This noble purpose is moulding the lives and directing the energies of many of the men and women of this race. It is my privilege to know some such, and to appreciate their labors. I bid them Godspeed in their work.

ITS TREATMENT.

The question arises, How shall this nascent but growing feeling be treated by the church? I should say, unhesitatingly, encourage it in all wise ways. They have been weak and dependent; only in this way can they be made strong and self-reliant. The energy and force of character that result in achievement can exist only where there is self-reliance and the consciousness of power. *It is only when they believe they can do that they will begin to do.* It is only when they have learned that they can walk by themselves that they will cease to lean upon others. If, in the pursuance of this policy, difficulties arise in individual instances, as they certainly will, they must be settled with such wisdom as God shall give. While this people are learning self-assertion, they will also learn self-restraint.

The elder in one of our churches in North Carolina, who is one of our most earnest teachers and Sabbath-school workers, writes:

Dear brother, do what you can for me. The children have nothing to do now, and the people will do all they can. The school is rapidly increasing, and if I can go on three months longer, I will doubtless enroll over one hundred and fifty names. They crowd to this school from all parts. Many families have moved here in order to get their children to that school "where they give them learning and clothing too." You see the colored people around here are too poor to provide their children with proper clothing and books. This is where the Presbyterian Church will win the day here.

The Board expected to continue this very successful parochial school for six months. Its financial condition obliges it to cut it down to three months. It can make no response to these one hundred and fifty poor children thirsting for knowledge, who ask for instruction, and who can be gathered through the day-school into the Sabbath-school and church. If we would make useful Christians of these people we must make them intelligent. This we will do if the church will give us the means to sustain the schools.

If some Sabbath-school or friend will give us \$75 this school will be extended to six months.

CHRISTMAS AND NEW-YEAR GREETINGS.

We have received the following greetings, which have greatly impressed and touched us. The first is from Rev. E. C. Ray, the new pastor at Topeka, Kansas, whom we pray God to bless in his important field:

DEAR BROTHER:—Greetings of the Christmas time to you who are trying to make the echo of the angels' cradle-song of Christ heard in darkened hearts and homes. The Master bless you in your work, sustain your courage, guide your counsels, cheer your heart, inflame your soul and fill your treasury.

The second is from a dear Christian woman in the South, once a slaveholder, and now, with her husband, an honored elder in the southern church, deeply interested in the elevation and evangelization of the freedmen:

I must wish you with my own hand, dear Dr. Allen, a new year full of happiness, and many, many years given to the work of which you are the soul and centre. May you have the reward you most long for—abundant success crowning your labors.

MRS. M. GODON PRIOR RICE.

The following is from Miss Katie McNeil, a graduate of Scotia Seminary, a colored girl, now teaching in Amelia county, Va.:

We have organized a missionary society in connection with the church. I have not the necessary papers to carry it on, and write to ask if you can furnish me with them or inform me where I can get them. Rev. Mr. Shepperson helped me to organize and we have had two meetings. We are getting along nicely in the work. We had a Christmas tree on Saturday night, also a literary exercise which was very good considering circumstances. Many of the children had never seen such a thing before, and most of them were very small. My larger pupils are coming in pretty fast now. I have forty pupils enrolled, and most of them attend regularly. The Sabbath-school is about the same. When the weather will admit it is quite full. I have sixty-nine pupils enrolled. A good many of my boys and girls began with me on the first day of the new year to read the Bible through. All my day pupils are committing to memory the Shorter Catechism, all of which is very encouraging to me. Though

it may take years of patient toiling, there are bright prospects for the upbuilding of the kingdom of Christ among the Negroes of the South.

WHAT THE SYNODS SAY.

SYNOD OF IOWA.

What are we doing in the Synod of Iowa? The churches of our synod gave to this work \$2053 last year, \$527 more than the year before, a goodly increase. While we rejoice that more has been given, there are some of our ministers and churches that can have no part in this rejoicing. This \$2053 came from 154 of our churches, 196 giving nothing to this great work. Of these non-giving churches 20 are strong, having each a membership of over 100; 67 others have a membership each of 50 or over.

Your committee would earnestly press the claims of this work. It is a most promising as well as a most needy field for Christian effort. Six millions of ignorant freedmen may be reached. They welcome our coming. They are pleading for help. The field is at our door. Nay, verily it is within our own home. These are our own people. They speak the same language as ourselves. They follow the same flag. They are fellow citizens. They are our brethren. Their weal and destiny are bound up with our own. They have the highest and holiest claims upon us. We are indebted to them on account of the centuries of wrong and injustice that they have suffered at the hands of the white man, and the Sovereign Ruler will enforce this claim, for God is on the side of the freedmen. If the church is to do her whole duty in this needy and promising work, the cause must be laid upon the minds and hearts of our pastors. So important are pastors in the administration of the affairs of our church that its benevolence becomes a failure without their hearty co-operation.

Any want of interest and co-operation on the part of any of our brethren in the ministry can come only from lack of knowledge of the magnitude, needs and promise of this work. Judge Tourgee has said, "It is the grandest mission ever yet laid on the heart and brain of a Christian nation."

Our divine and risen Lord, by his word and by his providence, is saying to his church, "Go ye and teach all nations,—beginning at Jerusalem." To disobey is disloyalty; to falter is sin.

Your committee would recommend—

1. That all our people be urged to give to this Board.

2. That all our people be urged to give liberally to this Board.

3. That all our people be urged to give liberally every year to this Board.

SYNOD OF PENNSYLVANIA.

For the Board of Freedmen, 692 of the churches of the synod have contributed during the past year and 265 of the churches have, so far as appears, done absolutely nothing in this direction. To this failure of these churches to do anything for this cause, and to the failure of the presbyteries to send up reports to synod of their work, your committee would call attention. There is no work in which our church is engaged more worthy of our earnest support than her work among the freedmen. This work is emphatically our work, and from it we may not turn away. It appeals to our humanity, our patriotism and our Christianity.

The committee recommend the adoption of the following resolutions:

1. That synod urge on all the churches under its care the duty of taking collections for the Board, and that the presbytery be requested to call special attention to the subject.

2. That the presbyteries derelict in the duty of sending up reports to synod be earnestly reminded of this neglected duty.

3. That the churches be urged to increased liberality in caring for the freedmen, and that collections be secured so far as possible from all our churches.

4. That synod commend the members of the Board and its secretary for their faithfulness in carrying on the work committed to them.

SYNOD OF ILLINOIS.

There has been a gain of \$208 in the synod, but of our 408 churches only 186 contributed anything to freedmen; 294 contributed nothing.

This ought not to be. There are no unimportant boards in our church.

We recognize with gratitude the prompt and very liberal response of the woman's board to the call made.

We reproduce the resolutions of the committee last year:

1. That we go before our churches and plead for this cause, which, from every position of observation, appeals to us for help.

2. That we hail with gladness the successes of the women's work in this department in reaching the homes and turning them to righteousness.

3. That we appeal to presbyterial committees, pastors, elders and churches to redeem the church from its failure to meet the full recommendations of the General Assembly.

SYNOD OF INDIANA.

Self-preservation demands the Christian education of the freedmen. There is, we believe, no field of Christian effort which appeals to us so strongly, or that promises larger results.

There has been an advance of fourteen in the number of contributing churches, and an advance of \$2444 in the amount contributed. But 172 of our churches—more than half—gave nothing to this cause last year, and the amount contributed is still so far below the ability of the churches and the needs of the work that the above statement is a trumpet call for more and larger contributions. Your committee would therefore urge the adoption of the following recommendations:

1st. That all our ministers present this cause to their several churches before December or at such time as may be most convenient to them, and ask a generous response to the appeals of this Board in behalf of these destitute millions.

2d. That the woman's missionary societies and the Sabbath-schools of the synod are requested to make special contributions to this sacred cause.

SYNOD OF WISCONSIN.

The record of contributions to this Board, in the minutes of the Assembly and the annual report of the Board, differ in some cases quite materially. Yet none of us will be made proud in looking over either report.

The minutes give us credit for \$925. The report of the Board shows the non-contributing churches to far outreach the contributing. Chippewa Presbytery—five churches gave, fourteen did not. La Crosse Presbytery—four churches gave, nine did not. Lake Superior Presbytery—eleven churches gave, twelve did not. Madison Presbytery—twelve churches gave, thirty did not. Milwaukee Presbytery—thirteen churches gave, thirteen did not. Winnebago Presbytery—eight churches gave, twenty-four did not. Many of these churches not contributing, we know, are very small, but not all; some of our largest have not contributed. They have a habit of omitting this Board in their contributions to benevolence. It should not be so, brethren. Will you not, dear brother, see to it that your church is in the contributing list?

SYNOD OF THE PACIFIC.

No other work of our church shows such marked success in schools, higher education,

theological seminary, students for the ministry, and the general work of evangelizing the people. In proportion to the men and means employed no work pays so large an interest on the investment. Capitalists are looking for places where there is the minimum of risk and the maximum of profit. Here it is in the Freedmen's Board, if a man is looking for a place where his services or his money will do the greatest good to the largest number. Socially it is uninviting work; but the Lord has greatly honored both teachers and preachers, schools and churches. There has been an average of eighteen conversions to every minister employed, while the average of the whole church is only eight.

This cause appeals to our disinterested love for Christ, and for the poor who are struggling to come up into manliness and the power of salvation. Every pastor and session should feel in conscience bound to bring this cause before the churches annually, and we commend those churches which have been forward in this cause, and the women of our churches who have within the past two years taken an active co-operative hand in the school work in the South. During the year this synod gave for freedmen \$1599, of which *one man* gave \$1188, leaving \$411 given by the rest of all the church members. One hundred and twelve churches gave nothing. Of the forty-six that contributed it is evident that in many of them the cause was not presented, but money from some other source was put in to fill the blank. If the churches give, let it be for their good, and the cause and object fully presented. We owe the colored people a debt we can never pay, except with the gospel and the Christian school.

SYNOD OF MISSOURI.

While about the same number of churches have failed to contribute in 1887 as in 1886, the number of giving churches has increased in 1887 materially, and the amount given from all the contributing churches in 1887 is almost double the total amount of 1886. Thus there has been, during the past year, an advance in interest in the freedmen's cause through the bounds of synod. Our impressionable colored brethren need that form of church government which will regulate them into sober and effective Christians; and we shall do them an inestimable service, and so the state, by establishing and maintaining colored Presbyterian churches within our bounds.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

It will be very unpleasant in the last months of the present fiscal year to raise the cry of debt, yet what means has the Board of Foreign Missions from preventing such a result except by reiterating its timely appeal for funds? The Board is not a producing capitalist. It can assume no obligations of its own. It is only a board of trust for the receipt and disbursement of whatever the churches may give for their great work of foreign missions. But it is so circumstanced, as has often been shown before, that its grants must be made or pledged in advance. Immediately after the discussions which were carried on in the religious papers toward the close of last year the General Assembly met, and, instead of ordering a halt, it called for more than \$200,000 advance. Meanwhile individual offers of funds have been received, based upon the condition "that the work shall go forward" and not remain at a stand-still. Nothing is more evident than that the churches, or at least those who cherish the deepest interest in missions, are favoring the policy of a gradual and healthy advance. The actual pledges made by the Board in June last were far short of the amount which the Assembly named, and yet even at that lower figure there will be a heavy debt unless a more adequate supply of funds shall soon appear. Individuals here and there, and individual churches, have come up to the full measure of the Assembly's demand, and were their efforts seconded generally the full million dollars would be received.

The Society for the Propagation of the Gospel has begun the new year 1888 with an enlarged and improved issue of its magazine, and the leading article is devoted to magazine literature. For fifty years the society has published an organ in one form or another. Since 1856 it has been the *Mission Field*. In speaking of its thirty-two complete volumes, the editor says, "These

form a wonderful missionary library of themselves." They give a transcript and a history of the mission work of that organization for a whole generation. Speaking of missionary literature in general, he says, "Innumerable magazines issue each month from the press, and each may seem to be necessarily a rival candidate for popular favor with the others. For amusement, sensation, literary brilliancy, learned inquiry or graphic description, there may be a competition. Into such the *Mission Field* cannot enter. Its standpoint is a separate one, and it can look to win the interest but of those for whom its subject has charms." This "subject," judging from the opening of the article referred to, is "the extension of the Anglican Church abroad." We have no criticism to make, but we prefer the broader ground of the *Church Missionary Intelligencer*, also published in the interest of the Anglican Church, but broadly in the interest of the universal kingdom of Christ. The *Intelligencer* does not discard "literary brilliancy, learned inquiry or graphic description." On the other hand, it seems to us to stand at the head of all missionary magazines of the world. Why should not missionary literature aspire to "literary brilliancy," if it is employed in the interest of the Master? Why should it not, especially in this age of intellectual activity, aspire to "learned inquiry" into the great questions which underlie the mission work? Constant thrusts are made by learned skepticism of every kind, and there is the same demand for ability in missionary literature as there is in the pulpit, in the theological lecture-room, in the current issues of the press, and in those more carefully-prepared treatises with which the defenders of Christian theism grapple with the multiplied and ever-aggressive hosts of disbelief.

The recent so-called concessions made by the Commissioner of Indian Affairs in rela-

tion to the use of the vernacular in the Indian schools among the Dakotas are unsatisfactory in that they are so stinted and meagre. Schools under native teachers, which had been actually closed by the former orders, may be opened in remote districts where no English is known, but with the understanding that this will be permitted only until English schools shall approach the same locality. Under these circumstances, no missionary board would venture to make appropriations for buildings with the prospect of having those buildings closed possibly within six months, and with the moral certainty that, in many cases, Roman Catholics would use this very limitation as a means of displacing them. The Catholic priest who cares nothing for the privilege of teaching the word of God in the vernacular, since his reliance is upon forms and sacraments, would have nothing to do but to move up a little closer to his Protestant neighbor, and immediately the Protestant would have to go, though probably at the expense of those very ends—instruction and civilization—which it is the aim of the government to reach.

The concession which grants the privilege of training up youth who shall be preachers and teachers to the Indians who know nothing of the English is also put under severe limitations. "To a limited extent" is the wording of the new order. Why not give an encouraging and generous permission to the Christian churches of this land to train up men of Indian blood who shall accomplish this work which nobody else can accomplish? The provisions of the Dawes bill are already taking effect more rapidly than anybody had expected. The reservations are being disintegrated. The Indians are being thrown into contact with white men with great rapidity, prepared or unprepared; and just when the churches should use their influence to the utmost in carrying forward the work of preparation for the new order of things, and when the government should give to them every possible encouragement, the doors are being closed. The new provisions seem to us so meagre and unsatisfactory as to virtually preclude all advances

along the line of missionary effort among the Dakotas.

But the most important point urged by the committees who visited Washington, namely the privilege of teaching the Indian children, in connection with their English studies, also to read the Dakota Bible in order that they may be able to read to their parents the story of the cross in the only language which they can understand, is not granted at all. Mr. Williamson, in a recent letter of great interest, says expressly that "more adult Indians have been converted through their children than by any other means." In other words, these children, taught by Christian missionaries to read the word of God in connection with their other studies, are the most hopeful missionaries that can be employed in reaching the thousands of adults who can be reached by no other means whatever.

A recent letter from Canton states that the whole policy of the Chinese government with respect to foreigners seems to have been changed. The question of practical alienation of the sovereignty of any part of Chinese soil to foreigners is receiving close attention, and probably the Chinese officials will not allow any more land to go into permanent possession of foreigners if they can prevent it. Considering the aggressions and arrogance of Europeans in the past, this is not to be wondered at. Probably there will be no more English, French and American "concessions" granted in the chief cities, and no more islands, like Hong Kong, lying in the open gates of the great river courses, will be disposed of.

Rev. Jacob W. Chamberlain, D.D., secured \$50,000 for an institution for higher education in the Arcot mission, before his recent return to his field.

The persecution in Uganda by King Mwanga still continues with great violence. It is almost too much for the sympathizing missionary, Mr. Mackay, to endure, and he is prostrated by the strain.

All the leading missionary magazines are recognizing the fact that the church is now brought face to face with the practical question whether native ministers and teachers on the mission fields shall be brought to this country for education or be trained up at home in close sympathy with their people. The criticism is sometimes made that our civilization and our missionary agencies are too far above the level of the people whom we attempt to win.

There is a certain measure of truth in this, and it is a general truth relating to all inferior races and all mission fields. The simple fact is that the Christian church delayed too long its foreign missionary work. When Paul and Silas went into the Roman empire to preach redemption, the grade of civilization in which they found the people did not differ greatly from their own; and when the Irish and Ionian monks of the early centuries passed into England and on to the continent with the light of evangelical truth, they were not widely separated in their social grade from the people among whom they dwelt. But our western Christianity has waited until its advanced civilization has placed us far above Mongolians and Africans, or even the peoples of the Turkish empire. And this difference is a real barrier. Americans, though positively unable to endure the exposure, the scanty fare, the filth and vermin of such houses as natives often occupy, nevertheless feel the disadvantages of the situation.

The true remedy would seem to lie in the training up of a native ministry who would be free from these embarrassments; men who would live in the same plane with their own people, and maintain the closest sympathy with them; men on whom no denationalizing influence should be allowed to fall.

But if this be the open way of hope, why close it up by a mistaken policy? If natives on a level with the people, why lift them out of sympathy with their countrymen, and make foreigners of them, with all the disadvantages of foreigners? Nay, why adopt a plan which embarrasses their influence even more than that of foreigners, which excites against them a worse jealousy than is felt

toward an American, which leaves them neither a good foreigner nor a real native?

So many are the objects which call for the benevolence of Christians that there is a little danger sometimes of becoming discouraged. Constantly the organized and permanent benevolences of the church are brought into competition with new objects, all of which are useful. One is reminded of the old Baptist woman who when asked "whether Zion was prospering in her community" replied, "Not very much; there are so many churches to contend with." It is doubtless well that there are so many churches and beneficences, if the strife is only a healthy emulation; for all organizations that are in strict harmony with the great ends of the gospel and the humanity and compassion of Christ are so many forces working along one line or another for the accomplishment of a common good. *He that is not against us is for us.*

Nevertheless there is such a thing as division of labor required in the work of publishing the gospel. When a great denomination through its churches undertakes to carry on a given number of enterprises all requiring great care and constant support, it may be necessary to realize that such work has a claim which other causes cannot have; that *what has been undertaken must be carried on to success.* Fitfulness and caprice, frequent changes of plan, weariness in well-doing along given lines, are all elements of weakness, and in the end are obstacles to success.

Letters recently received report the arrival of our missionaries who set out from San Francisco in the autumn for North China. Rev. Mr. and Mrs. Chalfant are heard from at Wei Hien, Miss Lulu H. Boyd at Chenanfoo, Miss Emma Anderson at Wei Hien, Miss A. A. Seward at Tungchow, and Miss Grace Newton at Peking.

Mr. Stanley B. Smith reports over 200 baptisms in the Shansi province of China.

The Chinese government, according to a recent communication of Rev. Hunter Corbett, D.D., has introduced mathematics into the competitive examinations for civil service. History, international law, and civil and military engineering are also to have a recognized place. This seems wonderful to those who have visited the cattle-pens (for such they seem) in which competitive examinations have been carried on for a thousand years, and in which the aphorisms of Confucianism, mainly ethical, have constituted the only recognized learning. This change must banish the mists of *fung shuay* and the mildew of old superstitions, as the fogs are scattered by the pure breezes and the glow of the morning sun.

From the same source we learn that a new building for the Anglo-Chinese college at Tientsin has been erected at a cost of \$50,000. Printing, chemistry, drawing, photography, etc., are to have an important place. It is believed that this institution will be regarded as a model for reproduction in other provinces. It is a most favorable indication that Rev. Charles T. Tenney, formerly missionary of the American Board, has been appointed as president of this institution. He has for some time sustained the relation of private tutor to the sons and grandsons of Li Hung Chang. "Faithful and efficient work in this position," says our correspondent, "has doubtless secured this appointment in the new college."

Dr. Corbett also writes that a former governor of Formosa, now admiral in the Chinese navy, has been sent to Europe to superintend the education of thirty-six students under the support of the Chinese government. Sixteen of these are in the Naval Academy at Greenwich, England.

It is perhaps a measure of peace and a bright auspice for Christian civilization that five war vessels of the most superior type have been built in England for the Chinese navy. The officers are chosen men of the nation, and who have had the most thorough training, and the crews have been drilled in accordance with modern tactics. We deem it favorable to the advancement and even to the peace of the human race that China

should be placed in a condition to resent and resist the browbeating and tyranny of European powers.

The first instance of personal violence against our missionaries in China for some time past is recently reported from Chenanfoo. Rev. Gilbert Reid, having secured premises outside the walled city and taken possession, was one night dragged violently from his house and covered with bruises. These wounds were not of so serious a nature as to confine him to his house for more than a day or two, but the *principle* involved is one which demands immediate attention. We are glad to know, therefore, that our minister, Colonel Denby, has telegraphed Mr. Reid to go to Peking in order that the case may be brought before the Chinese government.

Rev. R. H. Walker, M.A., in a recent address on missions said, "A selfish policy of isolation results in poverty and loss. The ancient churches of Africa, once so full of religious life, have ceased to be because they were selfish and ceased to be missionary. The church that is barren will soon die. The Christian who ceases to be a missionary will soon cease to be a Christian at all. The apostles did not remain at Jerusalem though there were still Jews to be converted, but they went forth into the world, preached the gospel, turned the world upside down. And that is what we would do now. We do not want to cramp our energies because there are heathen to be found at home. There will always be tares mingled with the wheat, good men and evil growing side by side, God's servants and Satan's slaves in the very same street and house. We might as reasonably wait until our own hearts were perfected before we offered him our undivided worship. Truly, then the gospel would have to wait long. No apostle would ever have taught, no missionary would ever have reached our shores; the religion of Christ would be now known only to the historian and antiquarian."

The Korean legation at Washington is finally established on an independent basis, and is so recognized by the government. The Chinese minister at the capital might possibly have preferred that Korea should be recognized as under the protectorate of China.

Dr. H. N. Allen, formerly our medical missionary in Korea, is acting temporarily as interpreter to this legation, at the special request of the Korean king.

This is no doubt the "home of the brave and the land of the free;" nevertheless, when recently our Chinese mission in California sent to Canton for a native preacher and helper, the amount of red tape and official botheration which was thrown in the way of his landing upon our shores was enough to raise the question, What country is this and in what land do we dwell? or, in the old Latin phrase, *Ubi gentium sumus?* Had it been an Irish or an Italian Roman Catholic, with a possible vote in his hand; nay, had it been ten thousand of these, with whatever mixtures of ignorance, and superstition, and communism, and misguided arrogance, troublesomeness and dirt, they would have been received courteously and with hat in hand; they would have been welcomed as an element of political power at the ballot-box. But this Christian man—coming not on his own impulse but by special invitation, veracious, frugal, peaceable and intelligent; coming for the purpose of doing good, of laying the foundations of moral purity, loyalty to the government, better citizenship—this man, so unwelcome to the hoodlums and therefore to the political managers, is challenged by the government of the United States. It is made a serious question whether the country is large enough to admit him.

It is assumed many times, in all sorts of public articles and speeches, that God looks with special favor upon this country. This is the leading and central postulate of our American vanity. Is it not in some respects a questionable assumption? In the balancings of eternal justice may there not some day appear a handwriting like that upon the walls of Belshazzar's palace?

Here is another specimen of injustice, which, though not pleasant to the contemplation, it may be well for American citizens to understand. Rev. A. W. Loomis, D.D., of San Francisco, writes that a fire was started not long since in San José, "which swept Chinatown from the city map, and virtually drove the Chinese population far out beyond the frequented portions of the city." Very naturally, therefore, our assistant, Nam Art, who for several weeks attempted mission work there, was not well received by the mass of the Chinese. They were too much exasperated by the injustice which they have suffered. They feel that "nearly the entire body of white people are against them, hate them, and are ready to oppose and wrong them whenever they can get an opportunity. They have no doubt as to who burned them out, or as to who danced about with glee while their dwellings and their shops were being devoured by the flames. They saw the fire-engines standing around playing laggard and weakly streams of water anywhere but upon their homes, and so they have no special desire just now to study the religious system of the white man."

Notwithstanding the difficulties and persecution which are thrown in the way of our Chinese work on the Pacific coast, there are many indications of prosperity. Good men and women here and there are extending a helping hand to the Chinamen, and are instructing them in the words of eternal life. Nowhere in all our mission fields is more of gratitude and appreciation shown than by these men. In Oakland, San Francisco and Alameda, the pupils, as a matter of surprise or by previous arrangements, have been lavish in presents, refreshments, and other tokens of their love for their teachers. Examinations in reading, singing and reciting Scriptures have been held in the various schools, with every indication of encouragement.

Meanwhile, the Japanese work on that coast is becoming an important factor. We recently published very cheering accounts of the work of Dr. and Mrs. E. A. Sturge in

San Francisco. On Friday evening, December 23, a festival was given by the Japanese school at Alameda, in "the beautiful and commodious Sabbath-school and lecture-room of the Presbyterian church." Between fifteen and twenty intelligent young Japanese were present. These are taught largely by young ladies who have given themselves nobly to this work. It is safe to say that most of the Japanese in California are bright and superior young men. Fortunately they do not encounter the opposition which is visited upon the Chinese.

One of the most hopeful indications of the Chinese work in California is the fact that in the Chinese church of San Francisco there is an infant class in the Sabbath-school of over forty children. They had "a lovely Christmas festival," with magic-lantern and other amusements, which brightened up the little people and made their young almond eyes gleam with delight. Possibly by the time they have grown to be men and women there will be a more humane sentiment cherished toward their race.

By order of the Board of Foreign Missions and at the request of the missionaries, the Shantung and Peking mission in North China has been divided. There will be the Shantung mission, covering the Shantung province, and the Peking mission, in the province of Chili.

The Sabbath-school barrels continue to be popular wherever they have been tried. We receive constant proofs of this in letters and remittances. But the difficulty is that there are so many schools which have not yet given them a trial. There are schools enough, there are dimes and nickels enough, to accomplish a great work if only the effort of young, willing hearts can be organized. Children are tractable. They always respond gladly if they get a chance, and if they do not become interested in Foreign Missions, it will be because either they have not been instructed in regard to them, or that their attention has been turned too exclusively to other objects of benevolence.

The most encouraging facts that are coming to us just as we write are that individuals here and there in the church have been moved upon by the Spirit of God to give large contributions for the work of missions, and among these are a goodly proportion of ladies, one giving \$3000, others \$1000. Liberal men, also, are offering to send proxies to the mission field, assuming their support.

A gold mine has at last been successfully operated in the Shantung province, with machinery of the most improved kind transported from San Francisco. Six skillful Americans are in charge. A coal mine, also in the north, with foreign engineers and machinery, has reduced the price of coal at Tientsin from \$10 to \$4 per ton. Evidently *fung shuay* must go. The poor of North China will soon be relieved from the hard necessity of raking up the roots of dead grass for fuel, as we have ourselves seen them doing.

Dr. Corbett further adds that a number of select young men, trained in the viceroy's hospital and medical school at Tientsin, under the direction of Dr. J. K. McKenzie, of the London Missionary Society, have passed very satisfactory examinations, and are now filling honorable and influential positions under the government. One of them holds the position of medical adviser of the new military hospital in Tientsin, where he has the oversight of some two hundred students.

One of the best provisions recently made by the Chinese government is that which requires every foreign missionary to hold a passport from his own government, declaring his nationality. French officials have affected to assume a protectorate over all Roman Catholic missionaries of all nationalities and their converts. This has been found to have more of the French flavor than the Chinese taste requires. It is now proposed to deal with men according to nationality and to recognize them under their own proper colors. This is an important step in the right direction.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

MEXICO AND CENTRAL AMERICA.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4: 23, 24.)

RETROSPECT AND PROSPECT.

REV. HUBERT W. BROWN, MEXICO.

A little more than fifteen years ago the Presbyterian Church began mission work in the Aztec capital. In the face of constant difficulties the work has extended until now it covers the Federal District and seven states in the southern part of the republic. At times the advance has been wonderfully rapid, exciting enthusiastic hopes for the speedy evangelization of the whole country.

A word, perhaps, is necessary in explanation of our diminished statistical returns for the past year. It must first, last and always be borne in mind that statistics are not a plant native to Mexico's tropical soil. Patience is necessary. Each church has its local register, of course in native hands. Monthly and annual reports are required, and we on our trips revise the books. They are growing in accuracy.

POVERTY AND PERSECUTION SIFTING THE CHURCHES.

Alas, however, for our best intentions. Our work is mainly among the poor people, and in small towns and rural districts. The Indian is naturally nomadic. He loads his

little all on a donkey, and straps his youngest to his wife's back, and the family vanishes in a night. One of our preachers took me to a large congregation in a new place which had thus grown up by the bodily transfer of an entire ranch community. Here, as everywhere, these changes test the steadfastness of the people. We have as large a floating population as some of our leading metropolitan churches at home.

Add to these factors, always to be taken into the account, the fact that during the past year we have lost from martyrdom and other causes a number of workers, some of them the best we had, for example, Rev. Vincente Hurtado and Rev. Abraham Gomez. We have thus been greatly crippled, at least temporarily, and been obliged to redistribute the remaining workers, with the inevitable results of readjustment.

Persecution has scattered some of our congregations for the time being. This has been especially true in the province of Guerrero. Tuxpan, Platanillo and Ahuacuatitlan have suffered most, but other points also had to be temporarily abandoned. In the province of Tobasco, Jesuit intrigue cost the life of a church member in Comalcalco, and through poison nearly deprived of reason our teacher in Paraiso, Miss Balcazar. Only five leagues from the capital, in San Lorenzo, the local authorities attempted to drive away the Protestants by false imprisonments. For three months only women and children attended the services. The matter was put into the hands of a trusted lawyer, Mr. Alfaro, who in the end secured the release of the imprisoned men. Near Ozumba similar methods were tried and with partial success. Only the other day I received word from Zitacuaro that the owner of the ranch of Colmena told the Indians that they must discontinue their Protestant services or leave the ranch. This widespread and determined persecution is a notable feature of the past year.

A BRIGHTER SIDE.

There is much, however, to encourage. The Catholics are apparently making such violent efforts because they recognize that their

power is slipping from them. The liberal party last summer rallied in a body at the grave of Juarez, after passing through the principal streets in a long procession. Countless wreaths were hung in the Doric temple that encloses the tomb of the great liberator, and among them were two placed there by Protestant mission papers, *El Abogado Cristiano* and *El Faro*. The clergy obtained permission to parade the streets at the time of the coronation of the Virgin of Guadalupe, which was to have occurred last December, but popular indignation was so loudly voiced by the leading newspapers of the capital that the concession was withdrawn, and, in the end, the coronation, on some flimsy excuse, was indefinitely postponed. To cap the climax, the bishop of Tamaulipas issued a pastoral declaring in substance that only those so inclined were obliged to believe in the apparitions of the great Indian virgin. This letter was reprinted on the mission press with a short comment, and several thousand copies scattered over the country in December. The great feast proved very tame. But few went to the Virgin's shrine of Guadalupe on their knees, and several wealthy observers of the day were fined as high as \$200 for violating the laws of reform. Such facts are their own commentary.

Again, Catholics are learning that Protestantism is recognized and is to be protected in its rights by the chief magistrate of the republic. Local officers have imagined that they could persecute our converts with impunity, but the outcome of our last interview with President Diaz in reference to the Ahuacuatitlan massacre conclusively proved the contrary. The offenders are in prison, fear has taken hold on the entire community, and some fifty of the participators in the riot have silently stolen away. The relatives of those on trial came with every mark of respect to our minister, Rev. Felix Gomez, whose father and brother have been assassinated, and besought him to intercede in behalf of the men on trial. He writes that we are feared and respected in all that region, and that work has begun again.

Dr. Greene has brought back like good news from Tabasco. Miss Balcazar has recovered, and reopened her school, supported by the whole population of Paraiso. Mr. Granados is

pushing the building of their new church edifice in Comalcalco, and that pioneer in mission work, Rev. Procopio Diaz, has begun services in Frontera, the port of entry for the whole state of Tabasco. The *Independiente*, of San Juan Bautista, referred in friendly, even cordial terms to Dr. Green's recent visit.

The principal newspaper of Merida has been republishing from *El Faro* a series of articles left us by Rev. Vincente Hurtado; and from time to time other articles of ours have appeared in the various liberal papers. *El Monitor Republicano* published entire our account of the Ahuacuatitlan martyrs, and also the programme for our Protestant celebration of the 16th of September, the great national holiday. There is deep significance in all this.

THE GROWTH OF THE YEAR.

Our work has grown decidedly this year. Services have been opened at Galeras de Coapilla and Boca del Rio in the state of Vera Cruz; at Encarnacion, Hidalgo and Frontera, in the state of Tabasco. The cause of education has received a notable impulse. Schools have been started at Paraiso and San Juan Bautista, in Tabasco, and at Patambaro, Tejocote and Jungapeo, in Michoacan. In most of these places the people pay a half or a third of the teacher's salary. We now have twenty-one local schools, under thirteen male and eight female teachers.

The annual reports received thus far show an addition of 200 to our church rolls, and the baptism of 170 children. At Barrio, in Hidalgo, the people are building at their own expense a neat church edifice. From many places we have received requests to open work, which we have had to refuse for lack of men.

Sabbath-school work is done in all our churches. We translate the Westminster Leaves, and print monthly an edition of 2700. These are studied together with the Shorter and Child's Catechisms.

In the church of Divino Salvador Mr. Morales has organized this year a *Sociedad de Jovenes Cristianos* (Y. M. C. A.), which meets every week, on Monday evening. His church has also continued its monthly contribution of twenty dollars toward his salary.

El Faro has now a growing circulation of about three thousand. Mr. Eaton and his companions in the north, under the American Board, have worked energetically and enthusiastically in its extension. The press also has made rapid strides in the direction of self-support.

AMERICAN RAILROADS, CHURCHES AND SALOONS.

In this rapid review of the year 1887 I at least have found much to encourage. The country is opening up, and is entering into closer relations with the United States, bound to our own land by the iron bands of the railroad; and the people are at last learning what Protestantism really is. They do see, it is true, more American saloons on their principal streets, and find Americans elbowing them in the bull-rings which have grown up like mushrooms along the Paseo since their prohibition in the Federal District has been removed; but they see also four places for English worship, and they hear the sound of our good old hymns, and are learning, as we are too, not to judge a people in mass, but as individuals, sifting away the bad from the good. The small numerical successes of Christ and Paul be our encouragement. They labored with comparatively slight visible results, but in the end they conquered. We are now at work on the foundations for Mexico's brighter future. Men laugh at us. No matter. Our literature and moral thought are permeating the atmosphere and changing it for the better. Mexico is hardly worse than old Galatia, Antioch or Corinth, or more barbarously cruel than the inhabitants of northern Europe in the middle ages. Do not judge us by statistics alone. The centuries to come shall be our vindicators. Judge Christ himself by these modern methods,—the immediate and visible fruits of his labor,—and you can prove the Son of God, who has since regenerated and uplifted millions, the greatest failure of his age. This is the time of seed sowing. The soil is not all stony and full of thorns, and in God's time and way the blade and the full corn in the ear will come forth, and this broad land will wave with the harvest of everlasting truth. God hasten the day.

THE SPANISH LANGUAGE IN RELATION TO THE WORLD'S EVANGELIZATION.

REV. P. F. LEAVENS.

The subjection of languages to the service of the gospel is one of the most interesting features in the study of the diffusion of Christianity. The gospel was spoken by our Saviour in a local dialect. It underwent translation in the minds of the evangelists, and was committed to writing in the language most widely known in that age and most finished in its development. In anything but Greek, Christianity could hardly have made headway from Jerusalem outward in the first centuries. Greek was the literary body that the Lord had prepared for it. The next grand advance was made when Jerome by perfecting the Vulgate, and Tertullian and Augustine by writing in Latin, subdued that language to Christian service. They took Latin in its decadence, and, by infusing Christian thought and feeling, gave it such a new lease of life that it held on further for centuries. It continued as the expression for law, learning, theology and culture until the modern tongues of Europe forced their way into use. The "*De Imitatione Christi*," appearing in the fifteenth century, was good literature as well as remarkable sentiment.

In due time Christianity wanted the modern languages. Martin Luther enlisted German when he translated the Bible in Wartburg Castle. Wicklyffe's tracts were the germs of English prose, and the King James version of the Bible has been its standard. Olivetan and Calvin inoculated French with Christian ideas. It was different in the south of Europe. Spanish never welcomed the new thought, the new intellectual vigor of the Reformation. "In 1539 Charles V. obtained a papal bull authorizing him to procure from the University of Louvain, in Flanders, where the Lutheran controversy would naturally be better understood than in Spain, a list of books dangerous to be printed in his dominions. It was printed in 1546, and was the first '*Index Expurgatorius*' published under Spanish authority, and the second in the world. Subsequently it was submitted by the emperor to the Supreme

Council of the Inquisition, under whose authority additions were made to it; after which it was promulgated anew in 1550, thus consummating the inquisitorial jurisdiction over this great lever of modern progress and civilization." * What a stifling weight this laid upon Spanish language and literature it is easy to imagine. Genius was not wanting. Don Quixote appeared simultaneously with Hamlet. Cervantes died on the same date as Shakespeare, barring the difference between old style and new style in the calendar. Lope de Vega died two years before Ben Jonson. Calderon lies just eight years beyond John Milton in both birth and death—the one "the most perfect representative of the state of feeling induced by unconditional allegiance to the Catholic Church at the critical moment when the scales of faith and knowledge are yet in equilibrium;" the other "not only the highest but the completest type of Puritanism." But with these three couplets the parallels end. In Spain there was no Richard Hooker, no Jeremy Taylor, no genial Sir Thomas Browne. There was Molinos, but he sank out of sight in the prisons of the Inquisition. When English literature was bursting into its immense religious development, Spanish literature was ready to die. "It is impossible to study the Spanish literature of the seventeenth century with care and not feel that we are in the presence of a general decay of the national character. . . . The public interest too in the few writers that remain was gone. At last, as we approach the conclusion of the century, the Inquisition and despotism seem to be everywhere present, and to have cast their blight on everything. All the writers of the time yield to their influence, but none in a manner more painful to witness than Salis and Calderon." When Charles II. died, November, 1700, ending the house of Austria, Spanish literature was in decrepitude; but not so the Spanish language. Philip V., the French Bourbon, who won the throne as the prize of the war of the succession, was ambitious to imitate his magnificent grandfather, Louis XIV. He founded the Spanish Academy on the model

of the French Academy. Its great dictionary in six folio volumes came out 1726 to 1739; the abridgment, 1780; the grammar, 1771; the "Vigor and Beauty of the Spanish Language," 1791. During the century *thought* was stifled. "The system of Copernicus was forbidden to be taught; the philosophy of Bacon was unknown." But for some purpose in the providence of God the *language* was strictly conserved and cherished. So it stood when the Bonaparte era began with the present century. Meanwhile the language had spread as no other European tongue, not even the English. It had entered vast areas of the globe, and, without expelling the aboriginal people, had installed itself as the language of nation after nation. It now prevails, outside of Spain, in Cuba, Mexico, Central America, all of South America save Brazil and Guiana, the Philippine Islands, and perhaps parts of north Africa. Behind the master language are apt to lie subject dialects. Behind English even in Great Britain lie Welsh, Gaelic, Manx and Irish, still spoken and written. Behind French in France, the Breton, the Provençal and the Basque are living speech. Behind English in America lie the Dakota, the Nez Perce, the Choctaw and a great number of other Indian tongues. But no other master language has behind it a greater number of rude and fragmentary dialects than Spanish. If there are one hundred and twenty in Mexico—although it must be said that but ten or twelve are widely used—how many must there be in the unknown tribes of Central and South America? What is there on the Philippine Islands? Whether these obscure mediums of communication, often no doubt little better than gibberish, are to go the way of those once heard on the Atlantic slope of North America or are to be Christianized, those who employ them are to be reached through the avenue of the master language. Probably the aboriginal tribes of Spanish America slide into the use of Spanish with much more facility than the clans of English America acquire the language of their conquerors. Between the English and the Indians there were few half breeds. The "mestizos," or mixed bloods, are half the population of Mexico.

* Ticknor's History of Spanish Literature.

Mr. Ticknor closes his history of Spanish literature with a dubious query whether it has a future. It may have. The ground has lain fallow two centuries. But that is not unlike the condition in which Latin lay after classic literature ceased, and before Jerome and Tertullian seeded it anew. The author thinks that God may have a purpose with respect to Spain. "But, whether a great advancement may soon be hoped for or not, one thing is certain. The law of progress is upon Spain for good or for evil, as it is on the other nations of the earth, and her destiny, like theirs, is in the hand of God, and will be fulfilled." We apply the sentence to the Spanish language. And has not the time come to detect its destiny? Were this language once infused and permeated with evangelical thought and sentiment, what other on the globe is in position to do such service? Fifty millions of people wait on it for the tidings of salvation. Is it not the instrument that God has prepared for their good?

How shall the Spanish language obtain this new staple? It must be either by waiting until the evangelical, or missionary, churches produce scholars and authors, or there must be a transfusion of blood from other sources. The thought and sentiment exist. Either English, French or German can supply it in purity and abundance. Is it a mere matter of translation? Suppose fifty handy volumes of the choicest and best literature in the line of commentary, biblical theology, Christian biography, church history, ethics, devotion, etc., were to be at once translated into Spanish, by a preconcerted plan, and were to be put within reach of preachers, theological students, intelligent church members, not only in Spain, but in Mexico, Peru, Chili, if possible in Cuba—in short, in all Spanish-speaking lands—can any one think of an expenditure that would promise quicker and better results? Would it not be as an arsenal to these propagators of the true faith? Would not the language absorb the fresh thought as dry soil drinks the rain? Would not evangelical religion flow rapidly in it, instead of waiting to force a channel, as it must in an uncouth and resisting tongue like Chinese?

It ought not to seem a formidable under-

taking. There are Anglo-Spanish scholars competent to the work. There are experienced missionaries able to say what is most demanded. There are publishing boards or societies equipped to manufacture the books. There are schools, young churches and classes of readers in Spanish lands to take them up. With such an impetus the gospel might go on wings; without it the progress must be by creeping.

GUATEMALA AS A MISSION FIELD.

REV. EDWARD M. HAYMAKER, GUATEMALA.

The name "Central America," like "West Indies," is territorial, not political. Within its limits there are a number of small so-called republics, as independent of each other at the present time as are the United States and England. Most northern of these and joining Mexico is Guatemala. It is the object of this paper to present the aspects favorable and otherwise to missionary effort in this republic, for they are peculiar and interesting; and now that the church has put her hand to the plow in this field, it is but right that she should give the work her most serious attention.

PHYSICAL FEATURES OF THE COUNTRY.

Every one interested in missions who has ever travelled in the country must notice how the physical conditions favor our enterprise. In a territory not quite as large as Pennsylvania, or a little less than one fourth of California, there are open to missionary effort hundreds of cities and towns, the largest of seventy thousand inhabitants, at all altitudes between sea level and eleven thousand feet above, and of varied climates, including the finest in the world. In the greater part of the country there is a bracing, vigorous atmosphere, which helps to supply the partial absence of the marked change between winter and summer, and serves the double purpose of furnishing a healthful place to work and of producing stronger, freer characters among whom to work than could otherwise be expected in a tropical climate. The trade in coffee, fine woods, cochineal, hides, indigo, etc., furnishes plenty of work to keep idle hands busy. The best of

corn and wheat grow almost without cultivation in this loose, black soil, as rich as Egypt, making a condensed population and plenty of towns and villages possible in many parts. The great advantages that a closely-settled country offers for the rapid propagation of the gospel must be evident to every one who gives the subject a thought.

RACE CHARACTERISTICS.

The race characteristics of the people are in some ways favorable and in others not. The aborigines were Indians of some fair degree of civilization and industry, who were conquered by the covetous and adventurous Spaniards under Pedro de Alvarado, and by them subjected to a political servitude perhaps as harsh as any that has ever existed in the world. At the same time, by preaching and force combined, they were conquered to the Roman Catholic faith, and brought into absolute subjection to a priesthood who, as we are informed by some of their own number, as well as by unprejudiced historians, were not always free from ambition, covetousness and even the lowest vices. Following the conquest came a mixing of races, and in the course of time there was developed the mixed or "Ladino" race, always distinguished from both Indians and Spaniards, though along with the brilliancy, politeness, treachery and laziness of the latter they united the hardiness and stolidity and occasional touches of the industry of the former. These Ladinos, coming into more constant contact with their Spanish fathers than did the pure Indians, and in some cases becoming their heirs, came gradually to play an important part in the public affairs, and at length to unite with those of their kind in Central America and Mexico in 1821 in cutting off a large part of Spain's fairest colonial possessions, and at length in driving out the Spaniards. Of these two races, the Ladinos and the Indians, the latter are hard to reach; yet experience with a few of their kind in Mexico has shown that when reached and educated they are the firmest, the most intelligent and most reliable of all. The Ladinos, on the other hand, though much more easily gained, are as a rule when gained over not quite so

reliable as their Indian brothers. But in the providential preparation of this field for the gospel we may rest assured that they have their use, part of which at least can be clearly seen and has already been experienced. Being easily gained, they serve to swell the numbers and give the movement momentum; being of the wealthier and more intelligent classes, they give it prestige; and being the ruling class, they give it protection. If the Indian were in power and the Ladino the subject race, humanly speaking, our work would be very much more difficult.

THE PRESENT STATE OF RELIGION.

The present state of religion should be considered in taking in the situation. The mass of the people are very ignorant. Mariolatry reigns to an extent seldom reached in our own enlightened land. Image worship is universal among those who pretend to retain their connection with the Romish Church, even though they be among the intelligent classes. They of course defend idolatry, just as it is done in India or in Africa or anywhere else, by saying, "We do not worship the images, but the beings represented by the images." But notwithstanding this plausible evasion, there are here and there over the country images, often hideously carved and painted, and least calculated to "aid devotion," that have wide fame as being "very miraculous," and the poor devotees will pass dozens of images of the same person on their way to reach the "miraculous" one, proving thus in a practical and conclusive way that it is not the person represented, but the image, that is possessor of the power and the object of veneration. It is idolatry of the type condemned in the second commandment and ridiculed by Isaiah (chap. 44). The papacy knows this, and for that reason, among others, has always suppressed the Bible where it could be done. Father Ripalda's Catechism is adopted by the Romish Church, and is used wherever the Spanish language is spoken. In that Catechism, where the Ten Commandments are given, the second is omitted altogether, and the tenth made into two to fill up the number. After such a confession as this that the papacy and God are of different opinions in regard to

the use of images, there need be no further discussion.

The Romish hierarchy, with all its machinery for keeping down in ignorance that part of the Christian Church which they can control, is in force here, though its hold of late years has materially weakened. With so many forms that the more intelligent can easily see to be devices of mere priestcraft, with a priesthood too many of whose members are dissolute, it is but natural that numbers of the more intelligent should lose faith in their old religion, and either look for something better or discard all religion. We have therefore the following variety of creeds: a few intelligent men and many women who are devout and look forward to the day when the Protestant Church will be converted to Romanism; a few ignorant people who, though faithful Romanists, are yet liberal; a good number of intelligent men who say to us, "For me all creeds are good," meaning of course that they are all good for nothing; many others of the more intelligent classes who tell us, "We go to mass, not because we believe in it, but because [with a shrug of the shoulder] it is better to go;" there are here and there some artisans who, though not well educated, have begun to read and think, and who feel that they would like to have something better in which to believe; and, last and most numerous of all, the degraded masses who know nothing, think nothing, feel nothing, eat nothing, drink nothing, do nothing, save what the "holy father" tells them. These last as a rule are fanatical in the extreme.

CONDITION OF THE ROMISH CLERGY.

We have at present an advantage in the condition of the Romish clergy. The archbishop, who in many respects is a man of good character, is more haughty than he should be, and has lately quarrelled with the government and been expelled the country. This same haughtiness has been exercised over his ecclesiastical subjects, and besides he has been severe with the more flagrantly immoral clergy. He early became unpopular as archbishop, and now that he is expelled, some are in favor of his restoration and some are not. Having committed no crime worthy in the world's and in

the pope's judgment of deposition, he continues to be archbishop, and will be so till his death, though he may never be allowed to enter the country. Any one can see the difference between this state of affairs and what it would be with the archbishop on the field and the clergy united with him in opposing our work.

THE GOVERNMENT FAVORABLE.

The government is favorable. The Liberal party is composed of all those who believe in no religion, of all those who attend mass out of mere formality, of all those who with more wisdom believe still in Christianity, but hate the tyranny and abuse of the papacy, and of those who have left the Romish Church altogether, and are trying privately or with us to follow Christianity as it came from the lips and life of our Saviour. The party opposed to them is made up of the great mass of the people and a few of the more intelligent, in union with the clergy, and their object is to establish the old order of things, the absolute power of the Romish Church. This latter is the Conservative party. It is the Liberal party that is now in power, although threatened revolutions from the other side are frequently heard. Manuel Barillos, the present president, has treated us kindly, promised us all protection, given us the privilege of bringing in a certain amount of supplies for the school without duties, and has shown favors wherever it could be expected.

WHAT HAS BEEN DONE?

The mission was founded in the fall of 1882, by Rev. J. C. Hill, under the favoring government of President Barrios. In the beginning of 1884, the force was increased by the addition of Misses Hammond and Ottoway, who immediately began work, teaching a girls' school, "El Colegio Americano," in English. This school continues to do satisfactory work. There were twenty-seven pupils last term.

From the first there has been quite a congregation of those who speak English, who, meeting together every Sunday morning, have very forcibly given the lie to the constant priestly declaration that our religion was a degrading, indecent, detestable thing. The natives have

seen clean, decent, well-dressed people assembling in clear daylight in our chapel, and animated by a desire to see more, and know for themselves whether such decent-looking people are capable of "eating children" and committing equally likely crimes, have peeped within the door and found them engaged in a decorous, reasonable worship of God. This happens at every service. And they go away with a favorable opinion toward us and with a shaken confidence in the "holy father" who deceived them.

From February until September of this year there was no ordained missionary on the field. During this period the English service was read in the morning to the English congregation by Colonel James R. Hosmer, American consul to Guatemala, a most hearty Christian brother, and the Spanish worship was continued privately and under great disadvantages by the young ladies who have charge of the school, who thus "held the fort" until regular public services could be again established. At the reopening of the Spanish public service there were but five natives. Our personal attendance is from fifty to sixty and is growing. On Christmas evening several, we were told, went away unable to get in. We counted a hundred and twenty-five inside.

WHAT IS NOW NEEDED.

The mission has two needs, great and pressing, that should be mentioned. One is a chapel to accommodate greater numbers than can enter the little one we have now. It will be almost impossible to get another that will suit our purposes, except by buying a lot and erecting a building. This move is heartily recommended by several intelligent business and Christian men who attend our services, who have shown by their past liberality that they will do their full share in putting up the new building. An excellent property has been offered us for an annual payment for three years of just twice what we are now paying for mission rent. It is a fine large lot, without any building, but large enough for the erection of chapel, mission-house and school, sufficiently roomy to accommodate all departments of our work. We appeal to the business men of our

church—is not 50 per cent. too much interest to pay for the use of the Lord's money, where the needs are so great and the field so promising as this?

The other need is another ordained missionary, who may take turns in caring for the work in the capital, which should not yet be left alone, and in superintending the work outside. As the mission is still young, we have no native helpers to whom these matters can be entrusted, though one, a promising young man, is in training. For many reasons Christ's rule of "two and two" is the best. Already in the last month there have come two Macedonian calls from towns outside the city, which in present circumstances we cannot answer. These are our two needs which we want to place before the church. Where is the man, or the company of men, or the church, or the presbytery, that wishes to be *godfather to the Guatemala mission* by responding to the appeal?

If we, American Protestants, neglect the precious opportunity to give the pure gospel to these near American neighbors, from whom, in all the world, shall they receive it? Can we consent to leave this privilege to others?

Shall we, whose souls are lighted
By wisdom from on high,—
Shall we to men benighted
The lamp of life deny?

BULL-FIGHTS IN MEXICO.

A REVIVAL OF BARBARISM.

One of the most hopeful pieces of Mexican legislation was the law of 1867 prohibiting bull-fights within the Federal District. An act of Congress could go no further, since the constitution left to the states the regulation of such matters within their own limits. This law was hopeful because it put the seal of national condemnation upon a brutal and demoralizing sport. And its effects were excellent. Though there were still occasional exhibitions of the inherited Spanish game of cruelty and blood, in various parts of the country, they were coming to be more and more frowned upon and regarded as

disreputable and degrading. It was therefore a disappointment to the believers in the progressive civilization of Mexico to learn that this wholesome law was repealed a year ago last fall. The most surprising thing about the repeal was that it had the countenance of the national administration. Without that it could not have been carried. The only explanation of this seems to be the settled policy of the government to imitate the weak rulers of Rome in supplying amusements to the populace, and by that means to secure a temporary political quiet, as also to draw revenue from every source possible. It was a significant clause in the bill that fifteen per cent. of the gross receipts of all bull-fights in the Federal District should be turned over to the government.

In the year since this great mistake was made, its disastrous results have been conspicuous. A perfect mania for bull-fighting has swept down upon the capital. No less than six plazas for the disgraceful amusement have been erected, at an estimated cost of at least a half million of dollars, and all classes of society have been infected with a sort of madness to witness the coarse spectacles of butchery dignified with the name of chivalrous combat. So great has been the demoralization that the city council has had to pass a law forbidding bull-fights except on Sundays and feast days. Employers were finding it impossible to keep their men at work unless some such measures were adopted. It was, of course, bitterly resented by the bull-fighters, and denounced as an infringement on the inalienable rights of man. But it is enforced.

One of the incidents of this revival of barbarism is the establishment of a great number of newspapers devoted to this "interest." They report all the noted "combats" occurring in all parts of the country, and even in Spain, give full accounts of all that goes on in their line in the capital, present to their readers flaming illustrations of the most celebrated fights, accidents and triumphs, and certainly do their part to inflame an excitable populace. One of our missionaries has sent us copies of several of these publications, and we have been much struck by

their grotesque coarseness and cynical immorality.

So far as we know, the authorities of the Catholic Church have had nothing to say against all this. As a rule, certainly, if they do not approve of it, they are silent before it. Not so with the Protestants. They have publicly lifted up their voices against the evil. One of the native ministry of our own mission has published a series of vigorous articles on the subject in the widely-read mission paper. A paper in reference to the dangers of the corrupting passion for such brutal exhibitions was read at the general conference of missionaries in Mexico.

LOTTERIES.

We may allude briefly, in this connection, to a kindred evil of Mexican customs, in like manner sanctioned by the government, and in this case openly patronized by the Catholic Church. We refer to the lotteries. They are almost countless in number, and thoroughly destructive in their effects. One who never saw Mexican society from the inside can have no idea of the almost universal passion for gaming. This is fostered in a high degree by the system of public lotteries. The government allows them, in fact manages them, for the simple reason that there is a revenue to be derived from them. In the report of the Secretary of the Treasury for the year ending in July, 1886, it appears that there were sold in that time, under the direct control of the government, lottery tickets to the value of \$1,123,665, and that the clear profit to the treasury on the transaction was \$273,074.

We can perhaps best express the attitude of the Catholic Church toward this public evil by translating a few lines from the leading and official Catholic paper of Mexico, *La Voz*. It said in regard to the grand prize of \$50,000:

We have been informed that a farmer was favored by fortune with that respectable sum. He was not a simple farmer, but a well-to-do person who at one time was the owner of a hacienda. But the laws of reform worked his ruin, and he had lived for some time maintaining his family by his personal toil; for he was

so devoted to the church that he would not exercise his legal rights to redeem the property upon which the church had a claim. One day he happened to be moved, he knew not how, to buy a lottery ticket, something he was not accustomed to do, investing nearly his all, ten dollars, in the purchase. We know the result. Surely Providence rewarded his honesty. How true is that saying of the gospel, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you"!

THE QUINTESSENCE OF ROMANISM.

REV. J. MILTON GREENE, D.D., MEXICO.

I have just returned from a seven-weeks tour of our churches in Vera Cruz, Tabasco and Yucatan. My mind and heart are full of most important facts and considerations bearing upon the actual situation and spiritual necessities of this victimized people. Oh that my pen were sufficiently facile and eloquent, and that I could command the time and strength necessary to justly set forth the evils under which our poor Mexicans groan and perish!

THE FACTS ABOUT ROMANISM IN MEXICO.

The admixture of truth which is found among the errors of Romanism has led not a few friends of Christian missions in general to doubt the relative importance and urgency of our work in this land. To us it seems surprising that the facts of Mexico's history, extending over more than three centuries, and still being multiplied before our eyes, have not sufficed to convince all candid and intelligent men that among the arch foes of human happiness and progress is Jesuitical Romanism. My heart aches to get the ear of our dear brethren at home, and just tell them facts which in great numbers fall under my observation during my missionary travels, and which certainly ought to be conclusive as to the desperate needs of our poor Mexicans. The ecclesiastical bondage of this people, their physical wretchedness, intellectual torpor, spiritual blindness, moral perversion and general social corruption, after three hundred and fifty years of absolute dominion on the part of the Romish Church, present a picture which, for all that appeals to Christian pity and calls for missionary effort,

could hardly be surpassed among the followers of Mohammed, or even amidst the pagan Hindus.

THE FOUNDATION OF ROMANISM.

The essential distinction between the Romish and the Reformed Church has been exactly described to be, that the latter is based upon a book, and the former upon the *principle of obedience*—obedience not, as with Luther, to the voice of divine truth, but obedience to hierarchical authority. Thus Jesuitism, with its rigid discipline and awful sanctions, is but the quintessence of Romanism. The actual condition of Romish people can be traced, as fruit to a tree, to this idea of absolute subjection to human authority. The doctrines of purgatory, confession, penance, tradition, apostolical succession and papal infallibility, all of which practically mould and penetrate the principles and conduct of Roman Catholics the world over, are all constructed with reference to the idea of absolute ecclesiastical despotism, and to it in multiform ways and in varying degrees all contribute.

THE POWER OF ROMANISM OVER WOMEN AND IN SOCIAL LIFE.

This principle of obedience is the key to that power, always surprising and at times almost incredible, which Romanism here wields over woman, and thus over the family. To this central idea is due the fact that the priest enjoys a confidence on the part of a Romish wife and mother more intimate and absolute than the husband himself. To maintain operative this principle, Romanism, just to the degree that it is dominant, denies education to the masses, refuses the Bible to the people, or, if in special cases permission is given to read it, exacts a solemn oath of the applicant that he will not interpret a single word of that holy book according to his own conscience or intellectual light, unless such interpretation should accord with the teachings of his church. This principle explains the priestly sensuality, avarice and lasciviousness which stain almost every page of Romish history in Mexico, and which in other Romish lands to-day abound to a degree which decency forbids us to record, and which

Christian charity at home would refuse to believe if it were described. This absolute dominion over the conscience has made possible the amassing of those enormous revenues which, as sinews of war, Jesuitical craft and ambition are employing to perpetuate ecclesiastical despotism and seal the human mind to the light of gospel truth. When the keys of the heavenly portal are practically believed to be in the hands of a father confessor, neither wealth nor honor nor civil loyalty nor social obligations can be reserved in the power of the individual. Whatever the demand that issues from those sacerdotal lips is to thousands of fanatical devotees like the voice of God on Sinai.

THE SUFFERINGS OF CONVERTS.

Why is Romanism in Mexico a caste, just as truly as Brahminism in India? Why must our brethren who come to perceive and accept the saving grace of God, as revealed in the gospel, be excommunicated by the priest, disowned by their parents and other kindred, and condemned by their friends? Why must they suffer at once in their material interests, and be considered as the lawful spoil of their neighbors? Why are they discriminated against in the market-place, in the courts of justice, in the assignment of civil honors and responsibilities, in the distribution of social favors and in the limitations of social rank? Oh, the cruelties of Romanism in this land! They have broken many a heart, and sent many an innocent victim to an untimely grave. Only a few months since, an aged mother died who, having in recent years mingled somewhat with ourselves and read "*El Faro*" and other evangelical publications, lost all faith in Romanism, and refused in her dying moments to confess to the priest. We read comforting passages of God's truth, and commended her soul to him in earnest prayer, and thus she sweetly fell asleep. But her numerous relatives, hearing of this, considered her as having died "like a dog," because she did not receive priestly absolution and extreme unction. They have treated the surviving children with whom she lived as outcasts and moral lepers. For them the house is as if it were infected with a deadly plague. The family are considered as having

forfeited all claim upon their kindred's sympathy, and as deserving to rank with criminals of the lowest grade. A very intelligent young man of excellent family, born and reared in Queretaro, on visiting this city, found his way to one of our services; his heart was touched by the Holy Spirit, and he was led not only to accept the Saviour, but also to dedicate himself to the ministry, in which he has been one of our most useful laborers. At once he was made to feel the displeasure of his sisters, he being an only brother, and both parents having died. But notwithstanding all the opposition directed against him, he held steadily on his way. Just before Christmas he resolved, after seven years of absence, to visit his family, and did so, being received cordially by his sisters and by the aunt with whom they live. During his stay he talked much of the gospel in its comforting and sustaining power as he had proved it during the last year, when he was nigh unto death. The family heard him respectfully and even eagerly, and he parted from them hoping that his testimony had been a blessing to them; but at the expiration of two weeks he received a letter from the aunt, in obedience to instructions given her by her confessor, discarding her nephew completely and disowning him for his evangelical faith and work. So that henceforth this noble servant of Christ is dead to his kindred, considered as the offscouring of the earth, and all simply for his faith in Jesus and disobedience to priestly authority. I need not refer again to the dreadful massacres at Acapulco, Almoleya and Ahuacuatitlan, the outburst of Romish fury.

As for all ordinary life, Romanism in this land has produced a species of caste. Social position, the relations of friendship, and even political loyalty, are regarded as inseparable from a nominal adhesion, at least, to the Romish church. So the ladies of rank are instructed in the confessional and so they believe, and so they act in the sphere of family and social life. Protestantism, for them, means loss of caste, loss of respectability, loss of kindred, loss of patronage and loss of heaven.

SECRET BELIEVERS.

Such an environment imposes a cross upon every believer, from the bearing of which thou-

sands of timid souls shrink, although in secret they read the Bible and cherish a hope of salvation only through the Lord Jesus. If, as the evangelical church comes to be better known in its principles and fruits, this social ostracism of its members can be exchanged for tolerance and respect, there is no doubt that great accessions will be made to our ranks.

Much, very much, of our work is hidden from view. Its effects are concealed in the hearts of these Josephs of Arimathea. All over the land evangelical truth is germinating like seed beneath the surface, and some day it will appear and bear an abundant harvest. In Merida and in San Juan Bautista, for example, our cause is deeply entrenched in many hearts among the wealthy and socially favored of the people, who do not hesitate in private to speak well of us and of our work. But they cannot yet face the loss of employment, of friendships, of social prestige, and even perhaps the love of their dearest kindred. The only wonder to me is that so many have had courage to confess Christ and suffer the terrible consequences. I cannot help feeling that all such have a very strong claim upon our sympathies and prayers.

A BRAVE AND PATIENT CHRISTIAN.

Among our good brethren in San Juan Bautista, for example, is Don Tiburcio Vasquez, an old man of sixty, who, having spent nearly his whole life, as he says, in idolatry and superstition, has now given himself to Christ with a wholeheartedness and zeal rarely excelled. For years he has been recognized as the most intelligent and skillful master builder in the capital, and was most prosperous in business. But since the day, two years ago, that he placed the Bible on his desk and began to employ his leisure moments in reading it, and since he began to keep the Sabbath and to live a sober, virtuous life, instead of frequenting, as formerly, the haunts of revelry and vice, many of his former patrons have ceased to employ him. The fact of his membership in our church, of which he is one of the elders, was enough to alienate from him the favored circle in which he had always found a cordial welcome, and to brand him as *vendido*, sold to the enemies of his country. It is true that he is a more conscientious workman, a truer friend, a better citizen, a

kinder husband and father, and a nobler man in every sense, but he is a *Protestant*, and from the confessional and the pulpit has gone out the edict that all such are heretics and traitors, enemies of God and man, to be consigned to utter abandonment in this life and perdition in the world to come. One of his former friends, the secretary of the Romish bishop, had lent him \$3000 on a house which cost \$12,000, exacting interest at the rate of 18 per cent. per annum. With the loss of patronage came of course the inability to pay the interest, and the quondam friend at once began a judicial process to secure the house. Not desiring to enter the courts, where he knew the strife would be so unequal, Don Tiburcio said to him, "Very well, take the house, but give me \$1200, so that I can secure an humble dwelling elsewhere. Thus, you will more than double your money and I shall not be turned into the street." But no, not a penny would he allow one who had become a follower of Luther and an "ally of Yankees." And so our dear brother loses his earthly all. But if you could see his radiant face and hear his cheery voice, expressive of the inward peace which he enjoys, and if you could enter his home, as I did a few weeks since, and see the contentment which reigns in his family, I think you would find your eyes moistening and your heart full of gratitude to him who is still true to his blessed promise: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an *hundredfold now in this time*, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

To enforce the principle of entire obedience to the church, the Romish priesthood will insist upon perpetuating the ignorance of the masses, with all that this involves of social and moral degradation. Be it ours, who believe in the *Book*, to scatter its light, make known its promises and diffuse its blessings. With an open Bible and with the liberated intellect and unfettered conscience which an open Bible gives, this long-oppressed people shall yet emerge into the true dignity and liberty of the sons of God.

GENERAL ARTICLES.

TRUST YOUR MISSIONARIES OR
RECALL THEM.

Natives from various mission fields are now in America seeking funds to found schools, institutes, orphanages, colleges, asylums, of one sort and another, in the countries from which they come. These persons have generally been more or less acquainted with the missionaries in their respective lands. They have often been for a time in some of the mission schools; occasionally they are members of mission churches; in some instances there is reason to hope that they have a genuine faith in the Saviour who has been preached to them. But all the converts from heathenism, even under the preaching and the training of Paul, were not perfect. They were not at once raised above motives which Paul condemned. They were not free from serious mistakes, both in personal and in church affairs, which it cost the apostle great pains to rectify. No more are the converts from heathenism and Mohammedanism and nominal Christianity in our day perfect. Among other things, they are not insensible to the attractions of money and of power; and many of them, although above this influence, are liable to errors of judgment in efforts to propagate their newly-found faith.

A great many circumstances cause it soon to become an open secret on the various mission fields that America is a very rich land. Do not the missionaries themselves come from America? Are they not supported—sometimes ten or twenty families of them in a single country—from America? To us at home, the missionaries' houses, their clothes, their food, may seem very inexpensive, and their whole mode of life one of frequent self-denial. But to a people in whose houses not one in a hundred has a pane of glass, and where father and mother and children, to say nothing of cows and donkeys, all sleep in one room, a house which is not also used as a stable, and, still more, one which actually gives to parents and brothers and sisters separate apartments,

appears palatial. To a man who wears a sheepskin for an overcoat, the raiment of a very economical missionary seems quite regal. Then, in the infancy of the mission churches, do not the missionaries have funds to help the persecuted, the famine-stricken, the orphan, and even to aid in erecting school-houses and churches? Do they not erect buildings for printing-houses? have they not steam-presses? Are there not even missionary ships? And what are all these hospitals and dispensaries? Indeed, how came these missionaries on that foreign shore at all, when, as every one knows, the cost of transporting one family thither from America requires a sum which a father in Asia—supporting his family on wages of ten or twenty cents a day—could not save in twenty years, not, indeed, in forty?

Native Christians see these things. They ponder them. They would be more than human if they did not. By and by they begin to sigh, "Oh that we could see that wonderful land, that land of gold!" At last some adventurous spirit among them finds his way to America. He has learned from his missionary teachers a little English. After some vicissitudes, possibly some privations, he gets the ear and the sympathy of a few Christian people. This is well. It would be wrong if he did not. Is he not a Christian? Does he not personally know our missionaries, men whose names are household words? Is he not a convert, a brother? It may be that he is even from Bible lands. He was born in Bethlehem. He has lived in Jerusalem; or Lebanon, that goodly mountain, was his home; or he comes from regions made classic in the Christian world by the footsteps of Paul; or he has dwelt on the banks of the Nile. The places of which he familiarly speaks,—they are redolent of sacred associations. Possibly he is from Antioch. How interesting! There the disciples were first called Christians. It may be that he lived in the coasts of Tyre and Sidon. The very voice of the Syrophenician woman seems to speak in his tones.

He comes perchance from Hums, and is not that the "entering in of Hamath" of the Old Testament, mentioned at least six times in Holy Scripture, the gateway through which the northern invaders of ancient Israel poured their successive hordes? Or he comes from Persia. Beautiful thought! it is the land of Esther. This man has stood by the tomb of Mordecai. Cannot the women of Christian America send him back to build a memorial to those heroic souls? Wonderful history! Wonderful man! The imagination of the susceptible, the kind-hearted, takes fire. He is soon welcomed with eager hospitality. Meantime his English has improved. Sunday-school platforms wait for him. Churches are open at his coming. From the crowded and appreciative audience he goes to dine at a board whose contents would buy out his whole native village. The muleteer, the goatherd of the eastern land, sleeps in a mansion which would have dazzled the eyes of the emir of his native province, and on a couch of whose elegance and costliness and luxury not even the emir himself ever so much as dreamed.

This is no fancy sketch; we who write have seen these very things, yes, over and over again.

What is the effect of all these things on this youth? Of course an experience so unique, so brilliant, every way so overwhelming, to him as wonderful as the marvels of Aladdin's lamp, must have some effect. What will it be?

That depends. Is he in danger? Probably most persons familiar with human nature would say that he was. But his God is able to make him stand. Yes, God can make him stand. But he is in slippery places, where some men of greater knowledge and of far more experience both in life and in religion have grown dizzy.

Months and years pass by. He studies. He is quiet, and he is observing. He has his thoughts. In his home one thousand dollars is a fortune gathered only by a *lifetime* of economy and toil. Here he sees thousands and tens of thousands regarded as comparative trifles. Such sums are

handed out in a moment as gifts from kind hearts touched by a tale of woe.

It will be strange if soon he does not see that he stands near the seat of power. Christian cordiality, hearts of sympathy, bosoms throbbing with almost sacred sentiments at the sight of this living convert and at mention of the hallowed places from which he comes, these are all about him, and with these are—*immense riches*.

Not one such man in a thousand would fail to form the plan of carrying back to his own land some of the wealth which surrounds him and smiles upon him. Not for his personal use directly. No. But can he not found a school, an orphanage, or cannot he be sent back as a missionary by some powerful board, as his first American instructors were? His motives are not evil. But he cannot forget that if such a plan can be realized he returns to the East—a *millionaire*. He will return to stand at once among his kindred and the villagers of his early home as only a millionaire stands among Americans. Let him stay in this country long enough and he is in a manner compelled to make some such provision for his future. He cannot go back to be a simple native pastor or evangelist among his own people. He has lived for years—even though he has lived in an ordinary American home—better than the emir. Can he become pastor of a church of poor peasants and shepherds? He has become accustomed to receiving his support—a support at least ten times more ample than he ever knew in his life before—from the gifts of kind-hearted people, or he has put on his native costume for evening lectures in Sunday-schools and churches, and by a half-hour's talk, aided by his Oriental dress and a few curiosities, followed by a collection, because it is understood that he "is soon going back to his own people,"—by these simple means he has been accustomed to secure in an evening an amount on which his old village friends could have lived half a year. He has earned his living honorably in America. There is not a word to be said against his course here. And enlarged intelligence justifies a better outward life.

But he has been exalted far, far above the meagre gifts and the humble cabins of his poor countrymen. There are thousands upon thousands of them waiting to be taught of Christ. There are even little churches among them, to whom as a pastor he would be a blessing, but as a native pastor, for a native church, this man is spoiled.

And this is not all. The sight of him on his return will spoil many more for any such position. Will he not tell his story? Need he even tell it? It may be that some mission board, led by testimonials as to his diligence, his ability, his Christian consistency while at school, has sent him back as a missionary. He votes on funds—those funds which have awakened the wonder of his countrymen. Whether he has grown in grace or not, he has grown in a certain importance and prestige. What will the students who behold him think—those students in mission colleges and theological seminaries whom the missionaries are trying to train at home as pastors to their countrymen, keeping them in touch with their own people? The chances are that half of them will be unsettled. They will be caught by the desire to pursue their studies or their fortunes in the same El Dorado from which he returns in such new style and power. Here at their home are mission institutions created at great cost by American gifts, and conducted according to the best wisdom of sober and prayerful men, in the light of a mission experience of fifty years—conducted with the only true goal of all missionary endeavors always before their eyes, namely, to train up a native ministry, for a native church,—a church not to be forever *foreign*, but indigenuous, drawing its life from its own soil, self-propagating, reproductive;—but these institutions so created, and with this aim, and guided not by kind hearts only, but by the lessons, the checks, and all the facts of a long experience among the people to whom the missionaries have given their *lives*,—these institutions are discredited and passed by, their students made restless, their teachers thwarted, a true native ministry made impossible, or postponed for unknown years.

There is no rule which is without a single

exception. Here and there natives thus visiting America return after a term of years to identify themselves as thoroughly as ever with their countrymen and unselfishly to seek their good. But for one who returns thus unchanged, there are twenty who are spoiled, and who return to injure still others, as well as to work the disorder in missions we have described, to the dismay of our wisest, oldest, most unselfish missionaries. Such men may be sent back as foreign missionaries, so-called, but the name is a misnomer. They are not foreign missionaries in any sense. They are subjected to none of the partings with country and kindred which serve to test in so many cases the consecration of Americans who enter the foreign field. These men are simply going home. And they are returning as princes. Their old friends, their kindred, stare with wonder at their sudden greatness. With a foreign board or foreign patrons behind them, they are independent of the whole native church. Their God, we know, can make them stand, but we know also that their position is one full of temptations to human ambition, to covetousness and pride.

The voice of our missionaries as to the evil effects of sending native converts past all their own schools to be educated in America, and still more of sending them back as missionaries, the almoners of American money, to found institutions, to be dispensers of patronage, is unanimous. Here and there, it is true, a missionary, at the urgent request of friends, or more in despair of stemming the tide of misdirected enthusiasm than with any other feeling, yields, and even lends his name to a project which he would no more have originated than he would have cut off his right hand, but which, as the least of two evils, he now hopes in some slight measure perhaps to control. One or two such instances we have known, only one or two, but the judgment of our missionaries on this subject is practically unanimous. Cannot these missionaries be trusted? Is it probable that men who are devoted to the welfare of the natives in their respective fields, men whose disinterestedness is shown by their sacrifices,

and who could to-day, many of them, return to places of honor and great enjoyment in their own land if they would, and who have patiently studied the problems of missionary labor for a life-time,—is it probable that these men are all in error? Is it prudent to set aside their opinion, to dismiss their caution, to disregard their protest, even, in enthusiastic confidence in a comparative stranger? Is the opinion of one native convert, then, or of ten, worth more than that of a hundred missionaries? Is there no danger of a waste of funds? Is there no danger of something far worse—of breaking up a course of mission policy carefully considered and patiently pursued, with self-sacrifice, for useful years? This policy is designed to avoid the temptations which endanger men thrown suddenly into the magnificence and opulence of our western lands. It is designed to delay such stress on Christian virtue and sober-mindedness until knowledge and character shall have matured, and it is designed, perhaps most of all, to make it possible that native churches may reach true self-support, may cease to be *mission* churches, becoming indigenous to their respective lands, ministered to by their own sons, who shall have been kept, in their habits, their sympathies, their whole spirit, *one with their own people*.

If this be not the true goal of all foreign missions, then the very foundations of all modern mission work are utterly wrong; and if the true path to this goal be not the policy which our missionaries unanimously urge, then our missionaries have blundered hopelessly. Fifty years' experience in mission lands has taught them no wisdom, or less than any resident in America can pick up in a year or two from a few native visitors. The missionaries are either blinded by a wicked and contemptible jealousy of their own converts, or they are demonstrated to be a set of incompetents. They ought to be recalled.

THE CHINESE PUZZLE.

REV. JOSEPH W. SANDERSON.

In San Francisco there are over twenty-five thousand Chinese, and every large city and

town on the Pacific has its Chinatown, with a constituency of scores and hundreds; an interesting, thrifty, humble-minded people, as eager to learn as to earn: apt to take on our faith and the other parts and phases of our better nature. This is an important factor in the great Chinese puzzle which confronts our Christian nation, or rather the Christian part of the nation, to wit, the church.

Without entering into this problem in its social or political sense, there is the *providence* aspect of the question. To ask if God has a meaning in it for us is to ask if he had a hand in bringing them in. *They are here!* and the unanimous hope and purpose of each Chinaman is *to return* to his flowery kingdom! What does that mean to us? He is to stay here; mingle and jostle with us; minister to us and watch us with a keen vision; hear what we profess; see what we practice, and then after a good apprenticeship return to his own people either changed or unchanged; either an evangel of the gospel that Christianizes, or more addicted than ever to the ethics of his own religion; either a convert or sevenfold more a heathen than ever. He is to return to China to confirm by living witness the efforts and gospel of our missionaries, or else to withstand them in no feeble way; to be a living proof with no mean testimony as to our Christian civilization.

In much the like manner God led the Negroes to these shores, that after a contact with our land and faith the exile might return to Ethiopia and be a living epistle to his own people of what we pray they may receive and believe.

The old Colonization Society with its philanthropic scheme failed to return the black man to the Dark Continent with an efficient ministry to his own people. Ought a similar mistake to be made with the Chinese? Happily in the latter instance there need be no embarrassing political hindrances, so that the solution is feasible and wise.

Our Christian churches, and largely our Presbyterian Church, have begun a good work in and for China; but it has not been in excess of faith.

There is one effort that from its reasonable-

ness might be made effective, and that is, to reinforce the Chinese evangelization on the Pacific coast, making it auxiliary to and in vital relation to the great work in China, by and through our theological seminary in San Francisco.

If our young men who may be looking to China as their field could be induced and aided to take up their seminary course in San Francisco, and if some liberal endowments [could be made to a Chinese chair, and for Chinese scholarships, certain results would follow.

1. Time would be gained in preparation for life work.

2. It would save money to the student.

3. An apprenticeship in practical mission work would be had.

4. Chinatown would fairly test one's fitness for China.

5. An acquaintance with that people in this country would give the missionary prestige when he entered upon his work.

6. One fitting for China in this field might succeed in enlisting Chinamen for the main work.

7. It would make the foreign work more real to many at home, to whom it is even yet vague and abstract.

The reasons are manifold. The work is timely, and the field is ripe to the harvest. It seems to be a businesslike procedure, and not a mere sentimental scheme.

And then, besides, such a determined effort by Protestant Christianity for the Chinaman would shut the mouth of the hoodlum demagogue, politician and press.

Our theological seminary in San Francisco is in good shape to receive the stimulus such a scheme would warrant. It is in good condition to carry it out.

A CHINESE NOBLEMAN.

MRS. DR. MATEER, TUNGCHOW.

Sung Foo Wei was born in the Pingtu district, in Shantung. His mother was a woman of good mind and naturally fine character. She was left motherless in her childhood, and thus suffered the greatest calamity that can befall a Chinese girl, viz., *she had no one to teach her to bind her feet*. His father was a small

farmer, a man of weak character and addicted to gambling. When Sung Foo Wei was a lad of twelve, the gospel was first preached in his native village. He and his mother from the first heard it gladly. He soon afterwards entered the boys' boarding-school in Tungchow. His talents and diligence soon raised him to the head of his classes, and his good lessons and good deportment always endeared him to his teachers. When being examined by the session for admission to the church, he was asked what had led him to decide to serve Jesus. His reply was because Jesus had loved him so much as to die for him.

He graduated at the close of 1880, and the following year taught the school of which Dr. Corbett has charge in Chefoo. In February, 1882, he returned to Tungchow, and was made professor of mathematics in his alma mater. He taught trigonometry, analytical geometry, calculus, surveying and navigation, and taught them well. He was Dr. Mateer's most efficient helper in preparing his mathematical series for the press, being not only well versed in the subject as taught in western lands, but having bestowed much labor on the Chinese mathematical works. He was becoming every year more and more useful and honored, when death cut short his career, on September 10, at the early age of twenty-eight.

He was not more distinguished for his talents and attainments than for his good judgment, his faithfulness as a teacher, his earnest piety and his real missionary spirit in all his work. When only twenty-three years old he was elected an elder in the Tungchow church, and retained in a high degree the respect and confidence of the church to the end of his life. He was not only a faithful ruling elder, but he could teach and preach as well. He often led the weekly prayer-meeting, and, in the absence of his pastor, sometimes led the Sabbath services. His addresses and sermons were always scriptural and helpful, and showed a deep work of grace in his heart.

He valued very highly the school privileges of his earlier years. He was accustomed to say that Christian boarding-schools in heathen lands advanced the cause of Christ by at least three or four generations—first, by raising up

reliable men and women as helpers in building up the church; and second, by setting an example of the Christian training of children. Said he, "It is not enough that we see how the missionaries train their children. We need to see the effect of Christian training on native children."

After all, the most admirable trait in his character was his patient endurance of trials such as fall to the lot of few men. His mother's untidy house and uncanny ways were always a source of annoyance and mortification to him, and her years of ill health, and often great suffering, a source of constant anxiety; but he had the comfort of seeing in her much evidence that she was a child of God. His father was for years halting between the church and the gaming table, at which he finally wasted the whole of his little property. He had reformed and fallen so often that when he died, after a year and a half of good behavior and apparently sincere repentance, his son could not but feel a deep and grateful sense of relief. Notwithstanding their faults, Mr. Sung's conduct toward his parents and his words about them always exemplified the spirit of the command, "Honor thy father and thy mother."

Soon after leaving school he married a Christian girl of great personal attractions. Within a year or two her health became seriously impaired, and she has ever since been a great sufferer. His mind was always busy with work or plans for his pupils or in self-improvement for their sake, and his heart was always burdened with solicitude and sympathy for his poor wife's sufferings, which the most assiduous medical attention failed to remove.

No one ever heard him complain of his burdens or saw him shed tears over his own griefs. He had tears for others' sorrows, but not for his own. When during a very unhealthy season he was smitten by dysentery, that deadly foe of human life in this climate, he trusted to his vigorous constitution, which had never before known a severe illness, to throw it off. True to his instincts, he was too busy for others to take thought for himself, till the disease had taken such a hold on him that the devoted attentions of his physician and the care of his friends availed nothing to check its course. One short, sharp conflict, and his toils and

trials were ended forever. The good and faithful servant entered into the joy of his Lord.

His pastor, on reviewing his history, says of him, "He is the noblest Christian character I have met in thirty years of missionary life;" and adds these reflections:

"1. In some of the highest manifestations of mental power the Chinese are fully our equals.

"2. Unemotional as the Chinese seem to us, they are capable of the rarest self-sacrifice.

"3. The work which, by God's help, effects such a transformation of human character as was seen in this Chinese brother is the most blessed work on earth."

YELLOW RIVER FLOODS.

REV. JOHN MURRAY, CHENANFOO.

The Yellow river has again broken its banks and changed its course. The destruction of property, the loss of life, the sufferings of the survivors, cannot be estimated. Similar calamities, though on a less extended scale, are by no means uncommon. The July and August rains in the mountains and high table lands of the west cause annual floods on the plain below. I first crossed the river in 1876, the time of the great famine. Then we had to go down from the banks to reach the surface of the water. In 1886 I found the flat-bottomed ferry boat considerably above the surface of the farm land, so high had the bottom of the channel been raised. As the water rises from year to year the banks are made higher and stronger at immense expense and trouble, but alas, too often in vain. The newly-made bank will not hold the strain, and in a few hours the whole country is flooded. Beautiful fields of ripening grain are sometimes covered out of sight in an hour. I have seen large towns and villages where the day before were happy homes and playing children, suddenly and in a night made a complete wreck, the only signs of a town being the remains of the houses. I have seen the timbers of the roof, some tile, perhaps the farm cart and other large articles tied together and lashed to a large tree standing near by, and on top of all men, women and children waiting for the boat, instead of the cart, to take them to a place of safety. The damage is for the most part done at the outbreak; but as

the waters spread, although the current is not so swift, a week or a month of soaking in two feet of water will bring down almost any country house in China. I have seen these same houseless, almost starving, people huddled in the smallest quarters possible on the top of some eminence, or bank, out of reach of the water, their covering only what they saved from the flood, their roof a few mats or reeds, their food half grain, half husk, and that damaged by the water, and this, too, their home for the winter, with no prospect of work and no sight of land till the water disappears.

Take another view: the flood has gone, but where is the land? Where the current is not strong the flood leaves a deposit from a few inches to three or four feet. I have passed through orchards where the lower branches were one foot from the ground, and the owners had to dig for the roots, and for landmarks, and for anything valuable not washed away. I have seen valuable farm land become a part of the river, and what was once the river a field of corn. This treacherous stream is well named "China's Sorrow." But there is still another trouble. The natives on the banks fear the officials as much as the river. Though the farmers lose their crops, they still have to pay the taxes, unless after a great deal of trouble and expense they can get them in whole or in part remitted. I know one Christian who had to suffer because he appealed to a high court for remission of taxes, when the lower officials claimed there was no cause for it. Again, the government orders the banks or dykes enlarged. To accomplish this the local officials levy taxes on the people living by the banks, by compelling them to work at reduced prices. The government also pays but a nominal sum for the farm land destroyed by the new dyke, which, after all, proves useless in many cases. It is but fair to say that the Chinese government, as well as many wealthy Chinese gentlemen give millions of money for the immediate relief of the sufferers; but, though the sum is very large, when distributed the amount to each family is a mere pittance and received at long intervals. There is urgent need of help from other sources. In the present case it is said that the river has left its bed in the prov-

ince of Shantung, where it had been flowing for some twenty years, and now flows into the province of Honan, forming an immense inland lake or sea where once there was rich farming country.

AN EVENING AT LAHORE.

REV. CHARLES H. FORMAN, D.D.

It is the 8th of November. If any of our friends in America could visit us just now they might think that whatever else we had to complain of at Lahore, we could hardly be so unreasonable as to object to the weather. It is indeed almost perfect—the days bright and mild, and the nights cool and bracing. This evening, as usual, two native Christians and I went to the chapel at the Lohari (blacksmith) gate, which is a great thoroughfare between the city and the Anarkate Bazar, where many office clerks, students and others promenade in the evening. Few seemed inclined to come in to-night, and those who did enter seemed restless and little inclined to listen to the sermon one of the native brethren was delivering. Thinking this not very interesting or profitable, I called upon a learned Mohammedan to tell us why he believed in that religion. He got up and made a short speech, in which he laid down the principle that the true religion would be in accordance with nature, and asserted that it was not in accord with nature that we should be saved by the work of another while we indulged in sin, while it did agree with nature that we should obtain salvation by our own good works assisted by the intercession of our prophet. I then called upon a Hindu to state why he believed in that religion. He declined to answer on the ground that he was not a learned man. Another Mohammedan then said a few unimportant words, after which I said that many years ago I had read a book called "An Inquiry after the True Religion by Messrs. Smith and Lupold of Benares," in which the authors stated that all agreed that God possessed certain attributes, such as wisdom, holiness, justice, mercy, and that the true religion could not be in conflict with this universal belief, and then proceeded to test Hinduism, Mohammedanism and Christianity by this test. A religion whose gods

fought with each other and were guilty of adultery, theft and other crimes, could not be from God. Neither could a religion which taught men to kill those of a different religion on account of their faith, to marry many wives in this world and to expect to have seventy-two in the world to come. And lastly that religion which taught us to be meek and holy, to love God with all our hearts and our neighbors as ourselves, to love our enemies, to feed them when hungry and pray for them when they despitefully entreat us—that that religion was from God. I told them how Rajah Ram Mohan Roy, the founder of the Brahmo Samaj (church), had published the Sermon on the Mount, entitling it “The Precepts of Jesus the Guide to Heaven,” and how one of my old pupils, when I asked him in the presence of a crowd to which I was preaching if he had ever found anything unholy in the teachings of the gospel, had answered, “I have often sought for something unholy in the gospel, but have never found it.” They listened with deep interest and were evidently impressed with the fact that the moral precepts of the gospel were absolutely perfect. The only argument for Christianity which Hindus seem to appreciate is that drawn from the spotless purity of its morality and the holy life of Christ.

A CONTRAST.

Miss Annie Montgomery, of Hamadan, Persia, in reporting the work among the women of that station for 1886-87, says, “We arrived at home from Teheran (where the mission meeting has been held) on November 30, and I could not but mark the contrast between that entrance into the city and our coming five years ago. Then we were heartily welcomed by the Nestorian pastor and our little band of Protestant Christians, but among Mussulmans and old Armenians we had scarce a friend. Last year we were welcomed by rich and poor, Nestorian, Moslem, Armenian, Jew and Koord. In 1882, as soon as we arrived, the governor issued a firman forbidding any one to sell or lease us a house. Now each family has its own comfortable home, and, instead of the little inconvenient rooms in dwelling-houses we had then for our scholars, boys and girls, have now pleasant school-rooms. In place of the dingy, windowless church, which we held at the will of others, we

have now our own new church, in which we can worship in peace. What hath God wrought!”

CHILD-MARRIAGE.

The same report contains the following concerning child-marriage: “We endeavor to influence the mothers of Hamadan against the pernicious custom of child-marriage. The grief of some of these girls of ten, who are married when they should be sheltered from life's cares beneath the mother wing, is really pitiable; and some are married at seven and eight years of age. A free, innocent, happy girlhood is not possible for them; but the time is surely coming when mothers will care for their daughters till they are better fitted to bear life's burdens alone. Only this week we heard of a case in which a child of twelve positively refused to go to her husband's house, and her father loves her too well to compel her to leave him, so the would-be husband must get a divorce. After living five years among these women, I wonder more and more how they are able to endure their utterly empty lives. Visiting a princess one day we won her heart by taking the needle and showing her how to imitate some part of our dress; so we try by all means to draw them closer.”

There is nothing, whether in church or state, in which flaws cannot be found. Defects in administration meet us at every turn, fill the columns of our newspapers, and form the subject of endless contention of politicians and public men. Missions cannot hope to be exempt from criticism. They are carried on by men liable in many ways to err. It was comparatively an easy thing for Islam and Rome in their palmy days, when they could control the political and military resources of nations, to sweep all before them, and to offer the nations conversion as the alternative for death. But Protestant Christianity has never in its missionary work possessed these powers, and God forbid it ever should. It must be content, therefore, with comparatively slow and chequered progress, it must employ large means, painfully gathered, to accomplish what more ignoble creeds have achieved by military expeditions and public resources. It cannot if it would command by force, it must appeal to conscience and to reason; it must slowly educate, and in much patience, through many afflictions and disappointments, with gainsaying of false brethren, make its way onward in its laborious work for Christ.—*Church Missionary Intelligencer.*

LETTERS FROM THE FIELD.

INDIA.

VILLAGE WORK.

FURRUKHABAD.

REV. GEORGE A. SEELEY:—A reference to the "Home and Foreign Record" for the year 1882 will serve to refresh the mind of the reader regarding some village work then begun in this district. An account was then given of the baptism of five adults and three children, and hope expressed that these were but the first sheaves from a field which seemed fast ripening for harvest. Scarcely had the good work begun, however, when the fires of persecution were kindled and the faith of the young converts brought to a severe test. The saying of the blessed Master, "a man's foes shall be they of his own household," was abundantly verified. Added to these house foes were the Zaimudars, or landholders, hitherto friendly in spite of exactions and bits of tyranny not uncommon to the class. As a result, land held for years, handed down from father to son, and of which they could not be dispossessed lawfully, was wrested from their grasp, and in the effort to cultivate such as remained in their possession, every obstacle that satanic hate could suggest was thrust in their way. Under false claims, supported by false witnesses, their crops were seized, their cattle and household property, and even their beds and cooking vessels, were sold under the hammer to pay debts never contracted, and with difficulty were they permitted even to draw water from the old well. And all this was thrown up to them as the necessary outcome of forsaking the old faith of their fathers.

Alas, the trial proved too severe for the younger brother, and he was persuaded (no doubt by the old family priest) to go on a pilgrimage to some far-off shrine, in order to atone for the grievous sin of confessing Christ. One man (single) came to the missionary and found employment as a day laborer. One still remained, and frequently came to see me, and, though he ever protested his sincerity and steadfastness, I was led to suspect his motives; in fact, I began to lose courage and to feel that I had been "taken in." "But why did you not appeal from all this tyranny and injustice to the strong arm of the English government?" This I did at the outset, but, for some unaccountable

reason, they on whose behalf the suit was entered failed to appear in support of their case.

RENEWED HOPE.

Time sped on; and now, at the end of five years, these poor, greatly-tried disciples come to the front once more. House foes have been removed by death, while neighbor and landholder are both possessed of a gentler and kindlier spirit. Early in January last a small company of our native helpers went forth bearing precious seed to a large mela, or fair, held in that portion of the country, with special instructions to take this village in the course of their tour, and to report as early as possible. They soon reported a happy state of things both among Christians and non-Christians, two adults ready to confess Christ, and some hopeful inquirers. On the 22d of February I went to the village, and, in the presence of a goodly number of people, baptized a young widow, sister of the first converts, her three children, and a young man, a day laborer. I was much pleased to find that the younger brother above mentioned had long since returned from his pilgrimage tour, a better and a wiser man, now heartily sorry for his backsliding, and resolved to cling to Christ alone. Though in great want, poor yet rich, with scarce enough to keep the wolf from the door, they are cheerful, trustful, in good repute among their fellow villagers, with whom they appear to be on very friendly terms. Best of all, I found them a praying, Sabbath-keeping people. Without learning, unable even to read and write, having had few opportunities of hearing gospel truth, it is surprising to see how much they know, and very pleasant to note their eagerness to learn more.

AN EFFICIENT WORKER.

The older brother, Munna Lal, is a man of good natural powers, great physical endurance, active, energetic, full of earnest efforts for the Master, treasures up all he hears, and repeats what he learns to his family and friends. The present good estate of this little community is largely due to his influence. A man of prayer, he has taught his household to pray. A man of prayer, he is also a man of ready, earnest speech, in private and in public, on the crowded thoroughfare and in the busy market, losing no opportunity to tell of his

Saviour's love. No single man even of our paid preachers is doing more, if indeed as much, to make Christ known. His wife too is no less earnest among the women of her village, who seem to be very fond of her, and have no hesitation in visiting her in her own home or in allowing her to come to their homes. She is learning Christian hymns set to native tunes, and sings them at neighboring markets. The village is advantageously situated for evangelistic work, affording easy access to no less than six bazars and one large *mela* held weekly in honor of a popular idol.

INDIA.

OUR THEOLOGICAL SCHOOL.

SAHARUNPUR, November 8, 1887.

REV. E. M. WHERRY:—Our theological school opened on the 15th and is now in full swing. The number of new students this year is, for the junior class six, for the preparatory five—eleven in all. The senior class has nine men and the middle class eight. This makes in all twenty-eight in the seminary, of whom twenty-three are in the theological department. We have good account thus far of the members of the last class. One of them is now assisting us as a tutor. Another belonging to Saharunpur will proceed to a town fifteen miles distant and begin a new work, and we hope in time will build up a church there. His name is Gulam Morih, a convert from Islam. The town he goes to is called Rumpur, and contains about fifteen thousand inhabitants. No extra expense of consequence will be incurred, as we do not propose to erect buildings. A good house has been rented for about fifty cents a month. His first visit to this place was encouraging. First he tried to rent a house from a Mussulman. When all seemed to be settled a distant relative came and objected. He said he had no objection to this preacher, "but," said he, "this man's preaching will result in men becoming Christians, and then I and you, my Mussulman friends, will get the credit for having helped in this work, and persecution will follow." For this reason, then, they refused to let the house be rented. The Hindus, however, were more ready to help, and even welcomed the new comer. It is interesting to note the expectation of the people that the preaching of the gospel will result in people becoming Christians. In the evening the preacher, who put up in a native inn, read aloud from the Bible as a part of his own devotion before

retiring for the night. The people began to come up to the door to listen, and before the chapter was finished a large audience had assembled. They would not allow the reading to cease, but urged the preacher to go on. He did so, expounding as he went on till a late hour. All this promises well, and we hope for good things from the labors of this brother.

KOREA.

MEDICAL WORK.

SEOUL, November 12, 1887.

J. W. HERON, M.D.:—The cold weather has now set in, and consequently the number of patients in attendance at the hospital has much decreased, averaging now about thirty a day, not including those attended by Mrs. Bunker. During the autumn I saw an unusually large number, one day having prescribed for one hundred and seven patients, the largest number ever seen in one day since the hospital was established. Twenty-seven of these were women, for that week Mrs. Bunker was absent several days from the hospital. For more than a month the average seen per day in the male department was about fifty-five, besides the eleven or twelve in-patients whom I had personally to visit and dress.

POLITICAL OUTLOOK.

Political affairs here are becoming disentangled. Whatever may be Russia's ultimate designs on the country, her policy now seems to be strongly pro-Korean, and her minister is doing all in his power to aid in getting off the ministers. Certainly the skies are clearing, and I prophesy from my meagre knowledge of politics a better future in store for this country. Assuredly the Chinese are being severely snubbed, and are being made to feel that they can no longer rule Korea as in the past.

The internal resources of this country are not being developed as they should be. I am very glad to say, however, that we have been able to buy Korean coal this year, and while it is not of the best quality, being broken up too fine, it is far superior to Japanese coal. It is hard and burns well, no smoke and no gas, while the Japanese coal has both in abundance. Judge Denny is trying hard to get these mines in good working order, as well as the gold, silver, lead and other mines there are in the country. I am glad that the king has at last appointed an Englishman as head of the

government farms. He needs seeds, etc. Could you use any influence to get seeds—vegetable, grain and grass seeds—to be sent here, either from the Department of Agriculture at Washington or from private firms? If you could, it would be of great help to these people, and the king would be very grateful.

AFRICA.

PECULIAR DISEASES.

BENITA, October 18, 1887.

REV. C. DEHEER.—Here at Benita we are subject to a peculiar form of disease, for which no name or remedy has yet been found. The principal symptom is a sudden swelling of the part affected; it may be the hands, feet, limbs or face. The attack is so rapid that the part may become stiff in the course of half an hour, and sometimes very painful. The only advice the French physician gave was to leave the malarious region, but that does not always suit the missionary. Another trouble is the *eye worm*, as we call it, because it more frequently attacks that organ, though it may be felt in almost any part of the body. We do not like to give such an account of ourselves, or to dwell on these matters, but it is right you should know of our welfare. For more than twenty years we have lived without a physician in Africa. Surely their skill and knowledge are blessings where they can be obtained, but it has pleased our heavenly Father to show that he can sustain his servants when they are denied this privilege.

A BRIGHTER SIDE.

But now for the brighter side. Since I wrote last we have had a precious communion season, an overflowing house, and a few persons admitted to sealing ordinances. From that occasion we date a quiet but growing interest among the people, which has resulted in the addition of a number of adults to the catechumen class.

Last week an old man, gathered in at the eleventh hour, died in the full assurance of faith. The last time I visited him he feebly, but correctly, repeated the Creed, and the answers to some leading questions, such as "What is saving faith?" which he had learned while a member of the inquirers' class. A large number of our Christians have been taken home during this year, faithful unto death; what more could we ask?

Our boys' school is giving us encouragement, and we would acknowledge with gratitude and pleasure

the receipt of the copies of the arithmetic and geography in the native language. They reached us in good order, and are already doing service, not only among our school-boys, but several have been purchased by men who left school years ago, and never had the advantage of these text-books in the vernacular. As yet we have not been declared French, and therefore our school work has not been interfered with.

PERSIA.

[The Rev. J. C. Mechlin, who with his wife recently reached Salmas, gives his first impressions of the place as follows.]

Dilimon is the market centre; still there are many things we cannot get there. We must get cabbage in one village; turnips can be gotten in another, potatoes somewhere else. If we did not know how to find these things, we would fare hard for awhile. But we get good mutton. It is as good as much of the beef we get in the states. It costs now about six or seven shahee (four or five cents) a drachm, or English pound. It is more costly in winter. Potatoes are very good and fairly cheap. We have laid in our supply for the winter. Hoft Dewan is a village of four hundred houses, or two to three thousand souls. It is one of the strong centres of the Armenian population of the plain. They have their church here. We can see it from the roof of our house. At day-break the bell is rung to awaken the sleepers. Three times the bell strikes twice. Then it is rung fast. In the evening, a few moments before the sun sinks behind the western mountains, the bell is similarly rung, and now the laborer is at liberty to quit his work. He goes to the church, says his prayers, and goes to his house to eat bread. Here the people get up in the morning by daylight, work until 10 A.M., then eat their morning meal. This is counted a wealthy village. Hoft Dewan is noted all over this plain for its whiskies. They are famous in Khoy, one day from here. The government allows each man to make and sell the wine from his own vineyard; but they secretly buy raisins and grapes and make wine, and sell much of the wine to Moslems.

VERY SUPERSTITIOUS.

These Armenians are very superstitious. Last year diphtheria was a fearful scourge here. For a time two or three children were dying every day.

Near this village is a church to the Virgin Mary. Here the people assembled one day and made a sacrifice to the Virgin, that she might intercede for them and give them health and stop the plague. Three hundred sheep were slaughtered at this time; and, strange as it may seem, the plague was stayed. Not another death occurred at that time. That was last winter. But the plague has begun again, though not so bad as last year. This gives you a slight idea of their spiritual condition. Between Hoft Dewan and Ula there stands a shrine which has curative properties for beasts. Two years ago a grievous murrain came on the cattle. The tradition is this: that if the sick animal is driven around the enclosure seven times as fast as it can go, it will recover. But this did not always bring about a cure. Many of the cattle died. The field near this shrine was like a big road because of the many cattle that were brought here. I should have said that there is an old church here, and it is open to all who will enter. Around it are trees which are sacred. It is said that if you cut the tree it will give forth blood; and if a man should cut down one of the trees, there would be deaths in his family. Tradition says that once a man did cut down a tree, and during the year there were five deaths in his family. Of course the popular belief is that the cutting of the tree was the reason that the angel of death came to his dwelling.

INCREASING IN FAVOR.

When Mr. Wright came here, two and a half years ago, he had hard work to get a home in this village. The people seemed to be afraid of him. But now he seems to have won the good will of all the people. Those who most bitterly assailed him when he came have since called on him, and are his best friends. We were out riding a few days since, and met one of the rich men of the plain. Mr. Wright introduced him to me, and told him I had come to stay. He said he was glad I had come. He said, "Some people don't like you, but it is because they don't know you; but we who know you like you." Last week the naib, or governor of the crown villages of the plain, five in number, I believe, called on us. Mr. Wright presented a case concerning a certain man who had been wrongly dealt with, and the naib granted his

request. To-day the naib called again with the superintendent of the telegraph. Most of the best men of the village have called on me. So far all have been very pleasant. I like this beautiful plain very much. We are in a large basin, with mountains all around us. On some of the mountain tops we can see snow, though as yet we have had only one or two light frosts.

Yesterday we gathered around the Lord's table with the little handful in the Salmas plain. Kasha Yohannan, a Nestorian, is the pastor. The church is in Ula. The membership is thirty. The prayer-meeting talk was on the barren fig tree. The hymns were in the Syriac, while the prayers and reading and preaching were in Turkish. The preacher's text was, "Work out your own salvation with fear and trembling." The service was to us in an unknown tongue, but still our Saviour knew the worship that went from each heart.

CHINA.

BED-ROOMS OF THE GODS.

NINGPO, December 8, 1887.

REV. G. F. FITCH:—The city temple of Ningpo was reopened last Sunday, having recently received extensive repairs to the extent, it is said, of some \$50,000. The carving, gilding, painting and decorating are beyond anything I have yet witnessed. These, taken with the crowd of worshippers which throng the place day after day from morning until evening, are sufficient to convince one that idolatry is not yet dead. I took our consul and his wife and daughter to visit the place a few days ago, and, through the courtesy of a Chinese friend, we were shown the bed-rooms of the gods—two rooms most expensively furnished with carved and inlaid bedsteads, large foreign mirrors, clocks, washstands, wardrobes, etc. Most of it was rented, I presume for the occasion. So far from the people seeming to be moved by the scourge of pestilence the last summer, they are more "mad upon their idols" than ever before. Mrs. Butler and Miss Warner have been making special efforts among the women, and we have had help in our street chapels from some of the outstations. Most of the worshippers, however, as in Christian lands, are women, and it is not easy to get them into our chapels.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps serious mistakes.

RECEIPTS FOR HOME MISSIONS, DECEMBER, 1887.

BALTIMORE.—*Baltimore*—Baltimore Boundary Ave. (Mrs. C. H. Abbott, 200; Renton Foster, 50), 286 05; Brown Memorial, 181 64; Cumberland, 60; Emmittsburg sab-sch., 29 55; Fallston sab-sch., 2; Frederick, 80 25; Paradise sab-sch., 2. *New Castle*—Federalburg, 7 90; Pitt's Creek, 20 10; Red Clay Creek sab-sch., 5; West Nottingham sab-sch., 24 75. *Washington City*—Washington Metropolitan, 82.

637 24
COLORADO.—*Boulder*—Longmont, 40; Otis, 5. *Gunnison*—Lake City, 8; Gunnison, 9. *Pueblo*—Elmoro, 12 35; Engle, 9 50; Mesa, 100.

183 85
COLUMBIA.—*Oregon*—Ashland, 12 50; Jacksonville, 10. *Puget Sound*—Cosmopolis, 3 25; Ellensburg, 20; Hoquiam, 3 75; Nooksack, 11 40.

60 90
DAKOTA.—*Aberdeen*—Pembroke, 3; Returned by a miss'y, 100. *Central Dakota*—Flandreau 2d, 10. *Southern Dakota*—Bridgewater, 10; Germantown, 5.

128 00
ILLINOIS.—*Alton*—Carrollton, 17 66; Greenfield, 14 31; Salem Ger., 10 80; Sparta, 36 30; Spring Cove, 4 60; Woodburn, 10. *Bloomington*—Alvin, 4; Bloomington 1st, 61; 2d, 10; Mackinaw, 12 50. *Chico*—Mt. Vernon (W. M. S., 6; sab-sch., 6), 27 15. *Chicago*—Braidwood sab-sch., 10; Chicago 1st Ger., 25; 4th, 36 14 25; 8th, 76 54; Covenant, 114 43; Du Page, 15; Joliet 1st, 20; Manteno, 39 25; Woodlawn Park, 71 31; Returned by a miss'y, 200. *Freeport*—Belvidere (sab-sch., 15), 50; Freeport 1st, 29 31; Galena Ger., 29 20; South, 68 50; Hanover, 11; Harvard sab-sch., 8 50; Rock Run, 6. *Mattoon*—Beckwith Prairie, 2; Kansas, 62; Palestine, 2 30; Robinson, 3 20. *Olney*—Rochelle, 32. *Peoria*—Knoxville, 30; Lewistown, 44 44; William Cratty, 5. *Rock River*—Calvary, 5 45; Princeton, 76 77. *Schuyler*—Augusta sab-sch., 14; Ebenezer, 15; Monmouth, 64; Mt. Sterling sab-sch., 65. *Springfield*—Jacksonville Westminster, 66 55; Mason City, 14; Petersburg, 23 18; Pisgah, 5 23; Springfield 1st, 19 93; Unity, 1 02; Rev. W. L. Tarbet and wife, 3 75.

5236 43
INDIAN TERRITORY.—*Choctaw*—Returned by a miss'y, 150; Wheelock, 3; Apell, 2 10; Big Lick, 2 50; Mt. Zion, 1 40.

159 00
INDIANA.—*Crawfordsville*—Bethany, 219 53; Marshall, 3; State Line, 5; West Lebanon, 5. *Fort Wayne*—Decatur, 5; Kendallville, 11 85. *Indianapolis*—Franklin 1st, 42 31; Greencastle, 25 50. *Logansport*—Logansport Broadway (sab-sch., 3 36; Mrs. F. N. Crawford, 10), 23 36. *Muncie*—Hopewell, 11; Liberty, 6 90; Portland, @, 50 cts.; Wabash, 15; Winchester, 16; Xenia, 4. *New Albany*—Madison 1st (sab-sch., 32 50), 68 67; 2d (sab-sch., 1 60), 28 60. *Vincennes*—Graysville, 1; Sullivan, 2; Terre Haute (Central, 84 60; Vincennes (sab-sch., 10 59), 16 44. *White Water*—Greensburg, 41 50; Richmond, 30 50.

617 26
IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 12. *Council Bluffs*—Adair, 7 20; Casey, 2 63; Council Bluffs, 200 65; Mt. Airy, 16; Silvery, 13 86; Westminster, 4 40. *Des Moines*—Colfax, 17; Le Roy, 6; Russell (sab-sch., 5), 14; South Des Moines, 15. *Dubuque*—Dubuque Ger., 8; Hopkinton sab-sch., 8 80. *Fort Dodge*—Carroll sab-sch., 8; Pomeroy, 19; Sanborn, 9; Sioux City 2d, 17. *Iowa*—Morning Sun, 51 90; Mt. Pleasant 1st, 163 14; G. R. (sab-sch., 4), 18 25; Ottumwa, 111 02; Union, 19 50. *Iowa City*—Fairview, 1 80; Hermon, 2 25; Muscatine 1st, 20; Oxford, 10; West Branch, 5 75; Rev. R. L. Adams, 6; Union, 10. *Waterloo*—Ackley, 45.

889 45
KANSAS.—*Emporia*—El Paso, 5; Florence, 5; Marion, 16 65; Winfield, 42 15. *Highland*—Axtel, 2 07; Corning, 2; Edinham, 15 13; Hiawatha, a member, 1; Huron, 9 15; Lancaster, 20 11; Netawaka, 5. *Larned*—Arlington, 5 65; Burdett, 6 68; Hutchinson, 88 35; Kinsley, 3; Lyons, 23 63; Marguerite, 2 15; Geneseo, 4; Valley Township, 2 50. *Neosho*—Chanute, 15; Columbus, 3; Geneva, 4 42; Liberty, 70 cts.; Ottawa, 35 94. *Osborne*—Osborne, 15. *Solomon*—Cheever, 3 79; Culver, 6; Willowdale, 1 08; Arhtello, 2. *Topeka*—Leonardville, 2; North Topeka, 8; Sedalia, 3; Kansas City 1st, 100; Industry, 1 21.

428 21
KENTUCKY.—*Ebenezer*—Ashland, 63 69. *Louisville*—Louisville Central, 221. *Transylvania*—Bethel Union, 8; Burkesville, 18 50.

747 57
MICHIGAN.—*Detroit*—Detroit 1st, 150; Fort St. sab-sch., 100; Westminster, 43 01; Pontiac (sab-sch., 3 19), 64 16; Springfield, 8; White Lake sab-sch., 7. *Grand Rapids*—Alanson, 8; Cadillac, 19; Crooked Lake, 2; Montague, 11 19. *Kalamazoo*—Three Rivers, 4. *Lansing*—Jackson, 5; Marshall, 15 33. *Monroe*—Tecumseh, 90. *Saginaw*—Bay City, 51 25; Emerson, 15; Flint, in part, 147 50; Tawas, 7 13; Rev. A. C. Kay, 10.

423 99
MINNESOTA.—*Mankato*—Canby, 1; Le Seuer (sab-sch., 50), 79 22. *Red River*—Bethel, 8; Hallock, 2 50; Knox, 2; Ridge, 1 30. *St. Paul*—Eden Prairie, 9 50; Minneapolis 1st, M. C. C., 5 37; Oak Grove, 12; St. Paul 1st, 76 32; 9th, Y. M. M. Club, 3; Ger., 4 84; Dayton Ave., part, 100; House of Hope, 116 94. *Winona*—La Crescent, 7.

284 07
MISSOURI.—*Kansas City*—Greenwood, 3 50; Jefferson City L. M. S., 19 40; Kansas City 1st sab-sch., 11 18; Lone Oak, 3 50; Montrose, 6 59; Osceola, 10; Sedalia sab-sch., 6; Lee Summit, 1 75. *Osark*—Carthage, 29 64; Joplin, 10; Greenfield, 8 16. *Palmyra*—Brookfield Morris sab-sch., 3 85. *Platte*—Cameron, 5; Fairfax, 2 35; Rev. F. W. Matthews, 10. *St. Louis*—Bethel Ger. (sab-sch., 13), 16; Bristol, 1; Kirkwood (sab-sch., 61), 103 40; Marble Hill, 2; Nazareth Ger., 5; Poplar Bluffs, 3; St. Louis 2d Ger., 5; Glasgow Ave., 15; White Water, 2 75.

352 96
NEBRASKA.—*Hastings*—Ayr, 5 80; Beaver City, 10; Minden, 18; Wilsonville, 5. *Kearney*—Grand Island, 13 68; St. Edwards, 4 65; Greeley Centre, 2 99; Rev. J. T. Patterson, 2 35. *Nebraska City*—Adams, 5 45; Alexandria, 1 75; Beatrice, 22 80; Burchard, 10; Falls City, 1 75; Salem, 4 55; Sterling, 11 40; Tecumseh sab-sch., 4; "Cash," 5. *Niobrara*—Oakdale (Mrs. H. Wilson, 1 25), 11 10; Green Valley, 2 85. *Omaha*—Columbus, 11; Craig (sab-sch., 2), 3; Marietta, 3 27; Omaha 1st, 151 82; Southwest, 30; Silver Creek, 3; Waterloo, 7 75.

1537 17
NEW JERSEY.—*Elizabeth*—Cranford (sab-sch., 8 15), 27 82; Lamington, 12 32; New Providence, 14; Perth Amboy, 62; Roselle (sab-sch., 28 68), 78 79; Woodbridge, 61. *Jersey City*—Arlington sab-sch., 5; Passaic, 80 85. *Monmouth*—Barnegat, 8; Farmingdale, 20; Forked River, 7; Lakewood, 81 65; Mt. Holly, 25 46; Oceanic, 36; Tom's River, 4 14. *Morris and Orange*—Boonton, 60; Chatham, 90; Dover sab-sch., 75; East Orange 1st, M. C. C., 7 70; Madison, 27 53; Mt. Freedom (Rev. A. Cushing, Dak., 11, sab-sch., 3 02), Wolfe sab-sch., 5, Centre Grove sab-sch., 2, 38 80. *Newark*—Bloomfield 1st, 25; Montclair, 13 71; Newark 1st, @, 10 44; 2d, 42 84; Park (M. C. C., 50 95, sab-sch., 94 64), 598 63; Woodside, 15. *New Brunswick*—Ewing, 17 45; Pennington, 40 16. *Newton*—Oxford 1st, 86. *West Jersey*—Bridgeton 2d sab-sch., 30 88.

803
NEW YORK.—*Albany*—Amsterdam 2d (a friend, 50), 72; Carlisle, 17; Charlton, 30 50; New Scotland, 8 52; Saratoga Springs 1st sab-sch., 74 28. *Binghamton*—Cortland, 35 66; Deposit, 23 68; Masonville, 9 17; McGrawville, 14 75; Owego, 60 51; Union, 12 91; Waverly, 126 83. *Boston*—Boston 4th, 25; Windham, 32 88. *Brooklyn*—Brooklyn 1st, M. C. C., 24 62; Clason Ave., 360; Durys, 81; Greenpoint, 15 80; Lafayette Ave., 250; Ross St. (sab-sch., 20), 165 84; Throop Ave., 52 50; Mt. Olivet, 5 79. *Buffalo*—Buffalo East sab-sch., Christmas offering, 11; Covenant, 3; Dunkirk, 30 60; Olean, 19; Orchard Park, Y. P. S. C. E., 13; Ripley, 15. *Cayuga*—Weedsport, 102 02. *Champain*—Au Sable Forks and Black Brook, 13 09; Keeseville, 7 73. *Chemung*—Big Flats sab-sch., Mrs. E. F. Lucas class, 6 50; Watkins (sab-sch., 20), 81 25. *Columbia*—Catskill, 224 10; Greenville sab-sch., 7; Windham, 15. *Genesee*—Bethany Centre, 8; Castile (T. S. Hubbard, 1000, sab-sch., 3 96), 1035 96; Leroy, 83. *Genesee*—Gorham, 15; Phelps, 40 20; Romulus sab-sch., 25; Seneca Falls, 107. *Hudson*—Good Will, 7 20; Middletown 1st, 63 19; Nyack, 7 05; Fort Jervis, 200; Ramapo, 44; Ridgebury, 4 05; Scotchtown, 60; Unionville, 10. *Long Island*—Bridgehampton, 15; Middletown, 11 69; Setauket, M. C. C., 8 25; West Hampton, 40. *Nassau*—Freeport, 29. *New York*—New York 5th Ave., 24,570 68; 13th St., 224; 14th St., @, 117 30; Brick, @, 231 65; Madison Ave., 414 23; Mt. Washington, 81; Phillips, 613. *Niagara*—Lewiston (sab-sch., 4 30), 14 30. *North River*—Rev. W. J. McCord, 50 cts. *Oleago*—Unadilla, 6; Worcester, a

Christmas offering from a member, 1. *Rochester*—Lima, 25 50; Livonia, 15; Moscow, 14; Oeslan, 3; Piffard, 2 73; Rochester 3d, 200 02; Central, 153 54; Missionary Convention collection, Rochester, N. Y., 10 45. *St. Lawrence*—Gouverneur, 70 60; Morristown, 5 80; Waddington, 12 75. *Steuben*—Andover, 37 50; Canisteo, 16 61; Canaseraga, 4; Corning, 51 63; Hornellsville, 48 94. *Syracuse*—Liverpool, 4. *Troy*—Cambridge, 20; Glens Falls (W. E. Spier, 50), 115; North Granville, 14 05; Sandy Hill, 8; Troy 2d, a member, 100; Mt. Ida Memorial, 18 56; Oakwood Ave., 12 20; Park, 50 37; Waterford, 18 60. *Utica*—Augusta, 4; Lyons Falls, 7; Oneida, 49 73; South Trenton, 5. *Westchester*—Bridgeport 1st, 102 23; Irvington, 343 59; Mahopac Falls, 29 24; North Salem, 5; Patterson, 17 25; Peekskill 1st (sab-sch., 30), 102 92; South Salem, 46; Yonkers 1st, R. E. Prime, 50; Westminster, @, 10; Yorktown, 21. 81,955 43

NORTH DAKOTA.—*Bismarck*—Glencoe, 5; Mandan, 4. *Fargo*—Grand Rapids, 4 78; La. Moure, 8 25; Lisbon, 7. *Pembina*—Arvilla, 10 02. 89 05

OHIO.—*Athens*—Carthage, 3 75; Decatur, 3; Deerfield, 4. *Bellefontaine*—Bellefontaine, 12 90; Buck Creek, 29; Crestline, 6 60; Spring Hills, 3 36; West Liberty, 2 42. *Chillicothe*—Salem, 83 48; Washington, 50; Waverly, 20. *Cincinnati*—Bethany Chapel, 4 29; Glendale, Legacy of Anna L. Hughes, 50; Wyoming sab-sch., Mission Fund, 50. *Cleveland*—Cleveland 1st, Mrs. Julia A. Stone, 1000; Miles Park sab-sch., 33 23; Wilson Ave. sab-sch., 5; Orwell, 5. *Columbus*—Bethel, 2 90; Bremen, 2 50; Central College, 28 05; Lancaster, 18; Lithopolis (sab-sch., 1 30), 5; Milfin, 8; Rush Creek, 11 60. *Dayton*—New Carlisle, 12; Springfield 1st, 78. *Lima*—North Baltimore, 7. *Mahoning*—Niles, 6; North Benton, 7; Poland, 28. *Marton*—Berlin, 3 30; Chesterville, 11 70; Iberia, 13; Liberty, 4; Trenton, 5. *Mauvee*—Delta, 5; Toledo 1st, 69 24. *Portsmouth*—Decatur, 5 75; Georgetown, 16 90; Ripley, 18 25. *St. Clairsville*—Caldwell, 4; Kirkwood, 32 42; New Athens, 18 33; Short Creek, 18. *Steubenville*—Carrollton, 18; Irondale, 4 25; New Cumberland, 6 07; Steubenville 1st sab-sch., 15; 2d, 90 13; Still Fork, 13; Urschville, 20. *Wooster*—Chester, 2; Fredericksburg, 80; Savannah, 31 16; Shelby, 1; West Salem, 5; Wooster Westminster, 180 82. *Zanesville*—Coshocton, 55; Granville sab-sch., 6 80; Mt. Zion, 11 50; Newark Salem Ger. sab-sch., 2 45; Zanesville 1st, 107 88. 2414 33

PACIFIC.—*Bendita*—Mendocino, 80. *Los Angeles*—Etiwanda, 5; Grand View, 73 25; Los Angeles 1st, 1200; San Diego, 116 45; Santa Monica, 10. *Sacramento*—Buckeye, 4 50; Stillwater, 4 50. *San Francisco*—Danville, 6; Oakland 2d, 20. *San Jose*—Los Gatos, 14 40; Paso Robles, 3; Pleasanton, 7 65; San José sab-sch., 40; Templeton, 8. 1537 75

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 81 59; School St., 60; Evans City, 4; Hoboken sab-sch., 3 86; Industry, 3; Leetsdale, 93 74; Montrose, 4 04; Plains, 5. *Blairsville*—Conemaugh, 10; Greensburg sab-sch., 25; Harrison City, 7; Johnstown sab-sch., 18 60; Murrysville, 100 70; New Salem, 28. *Butler*—Butler, 6 50; Scrub Grass sab-sch., 19 86. *Carlisle*—Bloomfield (M. C. C., 10 97), 41 97; Buffalo, 7; Carlisle 1st, 28 72; Gettysburg, 52 50; Harrisburg Elder St., 2; Westminster, 15 65; Waynesboro', 17 40. *Chester*—Coatesville, 30 57; Downingtown Central, 9 35; Fagg's Manor, 78 80; Forks of Brandywine, 67; Oxford 1st, 154 47; Upper Octorara, 27 15; West Chester 1st, 133 89. *Clarion*—Greenville, 60; Perry, Mrs. Thomas Newcom, 25; Ridgway, 3 50; Salem, 5; West Millville, 2; Wilcox, 5 20. *Erie*—Bradford, 31 71; Hadley, 2 85; Kerr's Hill (sab-sch., 77 cts.), 7 90; Meadville 2d, @, 18; Titusville, 390; Wattsburg, 2 60; Westminster, 7. *Huntingdon*—Bellefonte sab-sch., 47 45; Clearfield, 16 02; Kerrmore, 5; Lewistown sab-sch., 100; Port Royal, 36; Sinking Valley, 11; Upper Tuscarora, 19 49. *Kittanning*—Saltsburg, 72 27; Slate Lick, 75; Union, 5 75. *Lackawanna*—Carbondale, 132 84; Dunmore, 10 12; Great Bend, 10; Kingston, 35; Pittston (sab-sch., 20 94), 54 28; Plymouth, 11 12; Scranton Green Ridge Ave., 82; Wilkesbarre 1st Grant St. Chapel, 9 25. *Lehigh*—Catasauqua Bridge St., 14 60; Reading 1st, 101 61. *Northumberland*—Beech Creek, 5 01; Bloomsburg, 41 75; Hartleton, 7; Lycoming (Centre sab-sch., 12 49), 13 61; Orangeville, 16; "B. M. A., thank-offering," 25; Washington, 71 37. *Philadelphia*—Philadelphia 10th, 1803; Bethany, Pastor's Jubilee Fund, 15; Calvary, 861 81; Mariner's, 6 58; Southwestern, 13 50; Tabernacle sab-sch., 100; Walnut St. sab-sch., 87 38. *Philadelphia Central*—Philadelphia Alexander, 183 16; Cobocksink sab-sch., 8 15; Columbia Ave., 24 89; Gaston, 96 51; Hebron Memorial, 7 05; Kensington 1st, 54 84. *Philadelphia North*—Frankford M. C. C., 38 48; Germantown 1st, 1516 25; 2d, 191 60; Wakefield, 70 43; Mt. Airy sab-sch., 15; Neshaminy Westminster, 5 27; Norristown Central, 104; Port Kennedy, 3. *Pittsburgh*—Cannonburg, 30 40; Centre, 48 10; Crafton, 11; Forest Grove, 18; Knoxville, 5 80; Middletown, 18; Mt. Olive, 5; Mt. Plagah, 4; Pittsburgh 1st, part, 1000; 3d, 1045;

6th, 76; Bellefield, 175; East Liberty, 85; Shady Side, 60; Valley, 8 37; Bridgeville, 31. *Rodstone*—Fair Chance, 12; Laurel Hill (sab-sch., 81 11), 91 11; New Providence, 10 50; Scottdale, 6; West Newton, 117 08. *Shenango*—New Brighton (sab-sch., 50), 172 57; New Castle 1st, 35 42; Westfield, 130; Worth Ridge sab-sch., 14. *Washington*—Burgettstown, 37 34; Claysville, 81 80; Cove, 27; Lower Ten Mile, 11 40; Prospect, 58 68; Upper Buffalo sab-sch., 6 65; Wheeling 1st, 151 91; 3d, 10. *Wellboro'*—Wellboro' (sab-sch., 10), 77 41. *Westminster*—Chestnut Level, 43 01; Middle Octorara, 11 50. 11,469 21

TENNESSEE.—*Holston*—Davidson's River, 1; Mt. Bethel, 2. *Kingston*—Grassy Cove, 2 95. *Union*—Knoxville, 4th, 32 65; Newmarket, 17. 55 60

TEXAS.—*Austin*—Menardville, 2 50; Paint Rock, 2 50; San Antonio Madison Sq. (sab-sch., 10), 36 05. *Trinity*—Albany, 10 80. 51 35

UTAH.—*Montana*—Helena (sab-sch., 8 12), 54 67. *Utah*—Smithfield sab-sch., 3. 57 67

WISCONSIN.—*La Crosse*—North La Crosse (sab-sch., 3 13), 10 12. *Lake Superior*—Bessemer, 8; Escanaba, 15; Florence, 14; Iron River, 10. *Madison*—Cambria, 5 64; Fancy Creek, 8 47; Rosedale, 2. *Milwaukee*—Cambridge, 5 30; Ottawa, 1 98; Pike Grove sab-sch., B. O., 3 08. *Winnebago*—Appleton Memorial, 55; Green Bay French, 5 71; Neenah, 81 97; Robinson, 1 75; St. Sauveur, 86 cts. 223 88

Woman's Executive Committee of Home Missions..... \$16,500 00

Total received from churches December, 1887..... \$76,291 56

LEGACIES.

Legacy of Mary Ann Farris, dec'd, late of Philadelphia, Pa., 237 50; Jos. Esty, dec'd, late of Ithaca, N. Y., 100; John Onderdonk, dec'd, late of Holly, N. Y., 249 75; Harriet Sanborn, dec'd, late of Newburyport, Mass., 550; John B. Craighead, dec'd, late of Cannonsburg, Pa., add'l, 1352; Ellen Gibson, dec'd, 2300; Joseph Kiddoo, dec'd, late of Washington Co., Pa., 1190 95; Dr. Samuel McDowell, dec'd, late of Carlisle, Pa., 500; William D. Colt, dec'd, late of Brooklyn, N. Y., 500. 6,980 20

MISCELLANEOUS.

Rev. C. Jewett Collins, N. Y., 9 50; "C. M.," 10; Mrs. Isabella C. Small, York, Pa., 250; "An old friend," 25; John S. Lyle, 1000; Mrs. Mary B. Gillespie, Gallatin, Mo., 10; Miss Mary Boorman, Plainfield, N. J., 50; Society of Inquiry of Union Theological Seminary, 18 55; Rev. R. Proudft. Highland, N. J., 30; Miss Margaret R. Smith, Philadelphia, Pa., 250; "Charlie," 25; A friend, 500; Tithe of Increase, 116; Rev. H. N. Bissell, Armada, Mich., 10; Mrs. Rev. J. J. Buck, Glasco, N. Y., 10; Miss Soc. of McCormick Theological Seminary, 15 82; Mrs. C. A. Elliott, Beatrice, Neb., 5; Mrs. Helen D. Mills, Tunkhannock, Pa., 25; Mrs. William Thaw, Pittsburgh, Pa., 300; Rev. R. Frame, Chicago, Ill., 5; A. M. McComb, Chestnut Hill, Pa., 20; "A. E.," 70; Rev. R. Craighead, D. D., Meadville, Pa., 100; Miss Cornelia L. Lloyd, Rogersville, Tenn., 5; Miss C. A. Harmon, Corry, Pa., 9; Miss P. Hammond, Duluth, Minn., 1; Esbon F. Blackman, Duluth, Minn., 1; Mrs. F. Blackman, Duluth, Minn., 3; F. Blackman, Duluth, Minn., 5; Rev. Rees W. Edwards, West Liberty, O., 5; Miss Catharine McLean, Philadelphia, Pa., 1500; A friend, Oxford, O., 5; Mrs. Emeline Barker, Christmas Greeting, 50; A friend of missions, 2000; John Taylor, Johnston, N. Y., 500; Mattie L. Buckbe, Baltimore, Md., 50; J. E. Cooper, New Castle, Ky., 2 50; Mrs. M. A. Dubuar, Northville, Mich., 5; Rev. W. H. Robinson, Quilota, Chill, 15; M. A. R., 2 50; Mrs. George M. Willis, Big Flats, N. Y., 5; "Yankee," 6; John W. Field, Somerville, N. J., 10; East Springfield, N. Y., 100; Interest on Permanent Fund, 1388 75; John C. Green Fund, 918 75; Morgan Trust, 3025; Lyon Trust, 250..... 12,726 87

Total received for Home Missions, December, 1887..... \$95,986 13

Total received for Home Missions from April 1, 1887..... 422,609 62

O. D. EATON, Treasurer,
Station D.
53 Fifth Ave., New York.

RECEIPTS FOR HOME MISSIONS, JANUARY, 1888.

ATLANTIC—East Florida—Candler, 10; South Lake Weir, 10; Rev. G. W. Morrill, 5. **Fairfield**—Good Will, 4; Ebenezer, 2. **South Florida**—Altosna, 2; Auburndale, 8; Homeland, 7; Kismet, 2; Pittman, 3. 53 00

BALTIMORE—Baltimore—Baltimore Boundary Ave., H. D. Harvey, 150; Brown Memorial, 25; Central, 59 87; Barton, 250; Emmittsburg, 52 87; Piney Creek, 16 55. **New Castle**—Lower Brandywine, 12; Milford, 30; New Castle 1st, a lady, 20; Smyrna sab-sch., 19 83. **Washington City**—Lewinsville sab-sch., 3, 5; Washington 1st, 60 35; New York Ave., 300; Unity, 5 25; Western, 72 35; Westminster, 75; Rev. W. H. Edwards and wife, 7 50. 910 07

COLORADO—Boulder—Greeley, 5; Valmont, 2 63. 7 63

COLUMBIA—Oregon—Eugene City, 17; Portland Calvary, 354 83; Turner W. M. S., 5. **Puget Sound**—Carbonado, 5. 381 85

DAKOTA—Aberdeen—Aberdeen, 45 31; Ellendale, 4; Hudson, 3 40; Westminster, 1. **Southern Dakota**—Alexandria, 5; Bridgewater sab-sch., 8; Turner County 1st Ger. (sab-sch.), 8, 30. 91 71

ILLINOIS—Alton—Staunton, 8. **Bloomington**—Clinton sab-sch., 5; El Paso, 12; Gilman sab-sch., Children's Day offering, 7 90; Hoopes-ton sab-sch., 6; Wenona (Y. P. S. of C. E.), 8 sab-sch., 11 50, 14 50. **Quincy**—Enfield, 8 29; Fairfield, 8; Metropolis, 14; Mt. Carmel, 3 31. **Chicago**—Chicago 1st, 25; 4th, 237 50; Campbell Park sab-sch., 10 45; Holland, 20; Evanston, 397 22; Highland Park, 104; Hyde Park 1st (sab-sch., 67 15), 2, 235 15; Joliet 1st, 10; Kankakee 1st, 43 77; Lake Forest 1st, 56 32; River Forest, 11; Waukegan, 12; Wilmington (sab-sch., 15), 25 66; Rev. E. J. Hill, 7 52. **Ayerport**—Middle Creek (sab-sch., 20 50), 78 50; Winnebago, 33; Zion Ger., 8. **Mattson**—Arcola, 9; Bethel, 10; Charleston sab-sch., 8. **Utah**—Aurora, 14 05; Union Grove, 5. **Proctor**—Canton, 20; Lewistown sab-sch., 47 64; Princeville (sab-sch., 15), 35; Yates City, 10 37. **Rock River**—Aledo sab-sch., 61 50. **Schuyler**—Bushnell, 7; Mt. Sterling, 39 20; Rushville (sab-sch., 32 34, 84 39; Wythe, 12 15. **Springfield**—Jacksonville Westminster, 3, 5; Pisgah, 3 40; Unity, 1 85; Rev. W. L. Tarbet and wife, 3 75. 1779 19

INDIAN TERRITORY—Cherokee Nation—Pheasant Hill, 10. **Choctaw**—Rev. W. J. Moffatt, 5; Atoka, 6; Caddo, 6. **Muscogee**—Nuyaka, 9. 36 00

INDIANA—Fort Wayne—Albion, 7 50; Elkhart, 51 10; Fort Wayne 1st, 108 21; Hopewell, 8; Warsaw, 23. **Indianapolis**—Bethany, 5 05. **Logansport**—La Porte, part, 161 91; Union sab-sch., 7 90. **Muncie**—Centre Grove, 3; Peru, 27 10; Tipton, 7; Wabash, 7 50. **New Albany**—Jeffersonville, 2 15; New Albany 1st, 58 75; Sharon Hill, 4 31; Smyrna, 2 33; Vernon, 5 50. **Vincennes**—Evanville, Grace, 54 95; Poland, 5 50; Worthington, 10. **White Water**—Shelbyville Ger., 10. 570 76

IOWA—Oeder Rapids—Blairtown (sab-sch., 5 60), 28 20; Centre Junction, 7 50; Clinton, 93; Mt. Vernon, 22 35; Richland Centre, 8; Scotch Grove, 5; Wyoming, 18 10. **Council Bluffs**—Atlantic, 10 25; Woodbine, 22. **Des Moines**—Earlham, 15; Linleville, 2; Medora, 4. **Dubuque**—Dubuque 2d, 50; Lansing 1st, 5; Manchester, 17. **Fort Dodge**—Bethel, 3; Dedham, 6 50; Lohrville, 8 13. **Iowa**—Burlington 1st, 18 72; Keokuk Westminster (sab-sch., 40; Bank St. Miss. sch., 15), 59 75. **Iowa City**—Brooklyn, 33 80; Davenport 1st, 136 91; 2d, 7; Eldridge, 5 60; Summit, 13 40; Tipton (sab-sch., 3 13), 32 54. **Waverlooe**—Dysart, 8; Grundy Centre, 2; Marshalltown (sab-sch., 1 50), 13 50; Tama City, 2; Toledo, 8 62. 666 88

KANSAS—Emporia—Clear Water, 5; Cottonwood Falls, 7; Delevan, 2 03; Dwight, 1 75; Grand Summit, 4 47; Indianola, 21 31; Morris, 1 25; Walnut Valley, 4 81; White City, 3; Wilaie, 6; Rev. R. Arthur, 4 25. **Highland**—Blue Rapids sab-sch. Birthday offering, 5 07. **Larned**—Cairo, 5; Coldwater, 2 25; Harper, 20; Rev. J. McCrae, "Tithe," 5. **Neosho**—Baxter Springs, 7. **Osborne**—Norton, 6 17. **Solomon**—Bennington, 3; Fort Harker, 2; Kanopolis, 2. **Topeka**—Auburn, 14 53; Bethel, 10; Exeter, 1 75; Oak Hill, 2 75; Riley Centre Ger. L. M. S., 6; Wamego, 10; Idana, 5. 168 41

KENTUCKY—Edenizer—Covington 1st, 173; Frankfort, 48 75; Sharpburg, 8. **Louisville**—Pewee, 7; W. J. Fulton's family, 3. **Transylvania**—Paint Lick, 10 30. 250 05

MICHIGAN—Detroit—Detroit 1st, 100; Central sab-sch. Missy. Asso., 25; Trumbull Ave., 14 49; Westminster, 132 46; Milford, 15; Plymouth 1st sab-sch., 4 97. **Grand Rapids**—Boyne City, 1 75; Boyne Falls, 2 25; East Jordan, 13; Grand Rapids Westminster, 23 22. **Kalamazoo**—Buchanan, 3; Burr Oak, 6; Kalamazoo 1st, 80; North (sab-sch., 12), 25; Richland, 42 25. **Lansing**—Concord, 9 26; Eckford, 6 10. **Saginaw**—Bethel, 2; Brookfield, 8; Fenton, 18 12; Mariette 1st, 7; 2d, 4. 542 87

MINNESOTA—Mankato—Pipestone, 5. **Red River**—Argyle, 1 60; Crookston (sab-sch., 5; Family tithings, 5), 10; Fergus Falls, 23 24; Tamarae, 3. **St. Paul**—Minneapolis Bloomington Ave. (J. P. Wallace, 3), 8 80; Stewart Memorial, 18; St. Paul House of Hope sab-sch., 18 77; Stillwater, 6 23; White Bear Lake (sab-sch., 1 70), 19. **Winona**—Henrytown, 10; Preston, 10. 128 69

MISSOURI—Osark—Nooah, 11 25. **Palmyra**—Bethel, 4; 128 69

Birdseye Ridge, 5. **Platte**—Hackberry, 2; King City, 4; Lathrop, 3; Mound City, 14 89; Rosendale, 6; Savannah, 3; Union Star, 2. **St. Louis**—Kirkwood sab-sch., 1 07. 57 21

NEBRASKA—Hastings—Bloomington, 2; Edgar, 8. **Kearney**—Burr Oak, 5; Litchfield, 7. **Nebraska City**—Blue Springs, 4 90; Hebron, 10; Humboldt, 10 62; Lincoln, 208 77; Pawnee City, 24 55. **Niobrara**—Elgin, 10; Mt. Zion, 1 85; Niobrara, 3; O'Neill, 1 52. **Omaha**—Craig, 25; La Platte, 6 50; Omaha Ambler Place, 2; South Omaha, 1. 326 71

NEW JERSEY—Elizabeth—Elizabeth 1st sab-sch., Murray Missy Asso., 33 73; Springfield, 31; Westfield, 49 43. **Monmouth**—Beverly, 37 59; Burlington, 46 20; Farmingdale, 20; Tennent, 15 22. **Morris and Orange**—Chester (sab-sch., 25), 115; Dover, 80 65; Succunna, 38. **Newark**—Bloomfield 1st, 251 57; Montclair, M. C. C., 27; Newark 2d, Emily Mecker, Alaska Band, 12; Park, 98 26. **New Brunswick**—Dayton, 23 31; Dutch Neck, 60; Flemington, 204 56; Frenchtown, 37; Trenton 2d, 60 20; 4th, 100. **Newton**—Blairtown, 15; Danville, 17 32; Harmony sab-sch., 10. **West Jersey**—Atlantic City, Rev. J. G. Shinn's sab-sch. class, 2; Bridgeton 1st, 100; Camden 1st, 25; Salem (sab-sch., 81 75), 144 89; Vineland sab-sch., 16 50. 1866 43

NEW YORK—Albany—Albany 3d, 28 25; State St., 204 97; Mariaville, 9. **Binghamton**—Binghamton 1st, 159 28; Cortland sab-sch., 100. **Boston**—Lawrence and sab-sch., 25; New Bedford, 5; Newburyport 1st, Mrs. Tupper, 10; Quincy, 15; Worcester, 55. **Brooklyn**—Brooklyn Clason Ave. sab-sch., 17 02; Lafayette Ave., M. C. C., 27 79; Leonard St. Ger. mission sab-sch., 84 43; Memorial, 206 06; Ger. Peace sab-sch., 5; South 3d St., E. D. Gwinette St. mission sab-sch., 10; Throop Ave. sab-sch. Missy Asso., 50; Edgewater 1st, 11 29. **Buffalo**—Buffalo Calvary sab-sch., 50; Central, 87 54; North, 169 11; Westminster, 59 57; Gowanda, 5; Panama, 3 50. **Cayuga**—Auburn 1st, 413 62; 2d, 14 38; Aurora, 83 43; Ithaca, 88 47. **Champlain**—Malone, 58 94; Peru, 6. **Chemung**—Pine Grove, 2; Southport, 6; Tyrone, 5. **Columbia**—Ancrum Lead Mines sab-sch., 3; Canaan Centre, a friend, 10; Durham 1st, 10 16; Hudson, 300. **Genesee**—Attica, 70 92; North Bergen (sab-sch., 5 62), 11 62; Warsaw, 317. **Genesee**—Canoga, 8; Manchester (Farmingdale sab-sch., Dist. No. 1, 1), 11; Seneca sab-sch., 10. **Hudson**—Greenbush, 9 66; Haverstraw Central and sab-sch., 30; Monroe, 100; Washingtonville 2d, 14 46. **Long Island**—Bridgehampton, 15; Port Jefferson, 93 30. **Lyons**—Wolcott 1st, 6 75. **New York**—New York 1st, 1301 84; 4th, 172 20; Brick, 375; Harlem, 89 76; Madison Square, 3055 18; Phillips, 10; Scotch, 250. **Niagara**—Lockport 1st sab-sch., 50. **North River**—Amenia South, 26 81; Smithfield, 12 25. **Otego**—Delhi 1st, 28 72; Stamford, 18. **Rochester**—Brookport (sab-sch., 10 98), 35 98; Danville, 67 75 cts.; Genesee 1st sab-sch., 37 50; Groveland, 17 44; Rochester Westminster (sab-sch., 14), 23; Tuscarora, 10 65. **St. Lawrence**—De Kalb Junction, 8; Dexter, 10; Ox Bow, 28. **Steu-ben**—Arkport, 9 14. **Syracuse**—Oswego 1st, W. M. S., 20. **Troy**—North Granville sab-sch., 41 25; Sandy Hill, 2 43; Troy 2d sab-sch., 50; 9th, 150; Second Street, 25. **Utica**—Sauquoit, 20; Turin sab-sch., 1 71; Vernon (sab-sch., 10), 25 87; Vernon Centre sab-sch., 15 04; Wolcott Memorial, 5 50. **Westchester**—Huguenot Memorial, 20; Peekskill 2d, 82; South Salem sab-sch., 30 25; Stamford 1st (T. G. Ritchie's Bible class, 5), 322 34. 9406 13

NORTH DAKOTA—Bismarck—Mandan sab-sch., Christmas offering, 16 50. **Pembina**—Elkmont, 11 91; Fairview, 1 57; W. T. Parsons, 5; Inkster, 9 36. 44 34

OHIO—Athens—Amesville sab-sch., 12 70; Baahan, 2; Pomeroy, 20 60; Tupper's Plains, 2 25. **Bellefontaine**—Bellefontaine, 12 08; Bucyrus, 15 88; Forest, 4; Spring Hill sab-sch., 4; Urbana, 44 50; West Liberty sab-sch., 4. **Chillicothe**—Hillsborough (Sycamore Valley sab-sch., 6 27), 105 60; Mt. Pleasant, 3 30; Pisgah, 47. **Cincinnati**—Cincinnati 1st sab-sch., 25; 3d, 50; 5th sab-sch., 17 50; Central, 105 16; Mount Carmel, 7 10; Sharonville, 4; Westwood, 10; Wyoming, 325. **Cleveland**—Cleveland Euclid Ave., 238 17; East Cleveland, 90 30. **Columbus**—Circleville sab-sch., 35; Scioto, 3. **Dayton**—Dayton 3d St., 402 90; Ebenezer, 2 50; Jacksonburg, 4; New Paris, 2 50; Troy, 45 48; Seven Mile, 21 98. **Huron**—Fostoria, 40; Sandusky, 175. **Lima**—Lima Main St., Busy Builders, 13 82; Ottawa, 6 50; Sidney, 30 48. **Maioning**—East Palestine, 2; Youngstown 1st, 46 81. **Marion**—Marion (sab-sch., 20), 50; Mt. Gilead (sab-sch., 8 44), 31 99. **Mauwsee**—Edgerton, 5; Lost Creek, 6 35; Milton Centre, 5 50; Tontogony, 4; Weston, 5 25. **Portsmouth**—Felicity, 3; Hanging Rock, 8; Manchester, 20. **St. Clairsville**—Barnesville, 19 78; Buchanan, 3; New Castle, 3 50; St. Clairsville, 45; Wheeling Valley, 19; Woodsfield, 2. **Steubenville**—Island Creek, 14 25; Minerva, 4; New Hagerstown, 7 07; Salineville, 6; Steubenville 1st, 24 27; Wellsville, 139. **Wooster**—Doylestown, 7 21; Marshallville, 2. **Zanesville**—Newark 2d, 10. 2476 87

PACIFIC—Benicia—Arcata (sab-sch., 15), 90; Blue Lake, 6 35; Healdsburg, 20; Petaluma (sab-sch., 4 05), 25 05; Pleasant Point, 7 60; Port Kenyon, 6; Santa Rosa, 40; Mrs. Mary F. Townsend, 5. **Los Angeles**—Banning, 6 30; Rev. F. D. Seward, 83 10. **Sacramento**—Arbuckle, 4 35; Willows, 6. **San Francisco**—Berkeley 1st, 30 80; San Francisco Central,

25; Larkin St. sab-sch., 3 50; Walnut Creek, 15. *San José*—Cayucas, 30; Milpitas, 25. *Stockton*—Tracy, 5; Visalia, 1 90.

341 83
PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 177 41; Emsworth, 41 68; Hilands, 23 50; Sewickly, 383 67. *Blairville*—Irwin, 27 26; Laird, 11; Latrobe, 2 50; Ligonier, 40; Murrysville, 29 30; Plum Creek, 32 91; Verona, 6. *Butler*—Buffalo, 27; Muddy Creek sab-sch., 2 36; North Washington sab-sch., 17 34; Petrolia, 2; Plain Grove, 28 50; Westminster, 13; West Sunbury sab-sch., 12. *Carlisle*—Carlisle 1st, 6 75; Green Castle, 6; 1; Newport, 20; Shippensburg sab-sch., 20; Silver Spring, 10; Steelton 1st, 12. *Chester*—Chester 1st, 25; East Whiteand, 10. *Clarion*—Beech Woods, 32 18; Leath-erwood, 9 50; Oil City 2d, 4. *Erie*—Cool Spring, 6 33; Fairview, 4; Mercer 2d, 26; North East, 50 17; Pleasantville, 20; Warren, 277 06. *Huntingdon*—Bulah sab-sch., 26 92; Fruit Hill, 10; Houtzdale, 16 10; Lewistown, 60 45; Mt. Union, 18; Penfeld, 5; Petersburg sab-sch., 20; Phillipsburg (sab-sch., 10), 37 75; Sinking Creek, 5 88; Spring Creek, 23; Tyrone, 74 61; Williamsburg (sab-sch., 5), 23. *Kittanning*—Atwood, 5; Clinton, 3 55; East Union, 3; Kittanning 1st, 142 03; Slate Lick sab-sch., 23. *Lackawanna*—Barclay, 3; Hawley, 7; New Milford, 7 40; Plymouth, 9 34; Scranton Washburn St. Bible class, 8; Susquehanna, 56; Towanda sab-sch., 129 90; Tunkhannock, 32 22; Wilkesbarre 1st, 205 48; Wyalusing 1st, 10 30. *Lehigh*—Allen Township, 20; Hazleton, 67 78; Mauch Chunk, 26 73; Pottsville 1st, 55 60; Stroudsburg sab-sch., 25. *Northumberland*—Bloomsburg, 50; Elysburg, 3 50; Great Island, 107; Lewisburg sab-sch., 50; Lycoming, 75; Muncy, 20; Williamsport 2d, 20; Allenwood sab-sch., 6 43; Washington, 7 25. *Philadelphia*—Philadelphia 10th sab-sch., 24 69; Bethany Pastor's Jubilee Fund, 25. *Philadelphia Central*—Philadelphia Cohocksink (sab-sch., 107 95; 569 76; Covenant, 40; Kensington 1st sab-sch., 200; Olivet, 51. *Philadelphia North*—Conshohocken, 12 15; Manayunk, 40; Mt. Airy sab-sch., 7 31; Newtown, 105 64; Providence, 10; Pottstown, 27 82; Roxborough, 6. *Pittsburgh*—Birmingham, 5; Fairview, 8; McKee's Rock, 13 50; Miller's Run, 22; Monongahela City sab-sch., 25; Montours, 16; Pittsburgh 1st, 6; 370 81; 2d (sab-sch., 37 33), 84 83; 4th, 33 72; East Liberty, 84; Thirty-ninth St., 25. *Bedford*—Danlap's Creek sab-sch., 11; Pleasant Unity, 19; Rehoboth, 6; 15 96; Round Hill Wm. Caldwell, 15; Sewickly, 12. *Shenango*—Hopewell sab-sch., 20 37; Mt. Pleasant, 35; Neshaanock sab-sch., 5. *Washington*—Cameron, 7; Cove sab-sch., 30 82; Lower Buffalo, 22 21; Upper Buffalo, 68; Washington 1st, 61 96; Waynesburg, 11 16; Wellsburg, 12. *Westmoreland*—Arnot, 14. *Westminster*—Columbia, 8 22; Lancaster sab-sch., 39 25; New Harmony, 7; Slateville, 10 48. *West Virginia*—Elizabeth, 5 60; French Creek, 10; Parkersburg 1st, 17 98; Walkersville, 3. 5319 67
TENNESSEE.—*Holston*—Jerdolstown, 1; Mt. Bethel, 4; Timber Ridge, 1. *Union*—Washington, 4. 10 00
TEXAS.—*Austin*—Austin 1st, 46 85. *Trinity*—Clear Fork, 1 10. 47 95
UTAH.—*Montana*—Deer Lodge sab-sch., 21 00
WISCONSIN.—*Chippewa*—Big River, 5. *Lake Superior*—Sault Ste. Marie, 14 39. *Madison*—Madison 1st, 63 58; Marion Ger. sab-sch., 7. *Milwaukee*—Milwaukee Calvary, 126 82; Holland, 31 20; Waukesha (sab-sch., 56 10), 116 10. *Winnebago*—Depere, 9; Fond du Lac 1st, 22 42; Neenah sab-sch., 19 09. 414 60

Woman's Executive Committee of Home Mis-
sions..... 14,000 00

Total received from churches January, 1888..... \$39,762 87
Less amount refunded..... 2 00

\$39,760 87

LEGACIES.

George B. Cole, dec'd, late of Brooklyn, N. Y., 750;
In part of Robert M. Cavett, dec'd, late of Ir-
win, Pa., 250; John Loveland, dec'd, late of
Luzerne Co., Pa., 1805 50; Catharine E. Coyle,
dec'd, late of Washington, D. C., 1618 61; Wm.
E. Dodge, dec'd, late of New York, 5000; Ellen
Gibson, dec'd, late of Wayne Co., Mich., 1000;
Mrs. Margaret C. Semple, dec'd, late of Pitts-
burgh, Pa., 15,921 01..... 28,295 12

MISCELLANEOUS.

"K. Pittsburgh, Pa." 50; Miss Elizabeth B.
Walsh, Stamford, Conn., 25; John Matthews,
Anderson, Ind., 5; Wm. Adriance, Poughkeepsie,
N. Y., 10; Jacob Campbell, N. Y., 53; The earnings
and savings of little Raddie McDowell,
dec'd, late of Dalton, O., 3 81; Tabiequah, Ind.
Ter., a Cherokee brother, 85 cts.; J. Gould's
Son, New York, 10; George A. Strong, New
York, 100; "S. J. M." 100; Society of Inquiry
of Lane Theological Seminary, 11; Grace Lee,
Baltimore, Md., 5; Miss Clarissa Hills, Nashua,
N. H., 100; A thank-offering from a friend of
home missions, 2; Wm. M. Findley, M.D., Al-
toona, Pa., 10; Mrs. D. Frase, Doylestown, O.,
10; J. C. Hepburn, M.D., Yokohama, Japan, 100;
A Cherokee brother, 8 75; Each Presbyterian's
share, W. B. H., 1 15; Mrs. Jane F. Willard,
Auburn, N. Y., 3000; Rev. Stephen Torrey,
Honesdale, Pa., 1000; Alex. Milne, Stamford,
Conn., 150; "M. L. S." 5000; "A Tithes" 200;
Missionary Society of Western Theological Semi-
nary, 55; "Tithings," 2; "C. M." per Rev. John
Hall, D.D., 200; "W. S. S." 12; Rev. W. B. Nes-
sley, Pittsburgh, Pa., 100; Mrs. Mary K. Wead,
Malone, N. Y., 100; "C. Aris," 22; "A thank-
offering," 10; Rev. J. Edwards, Plymouth, Pa.,
1 70; Princeton Theological Seminary, 41 31;
"A friend," 15; Miss Betsey Hicks, Nassau, N.
Y., 1 82; "A friend," 10; "A friend," 10 50; "W.
S." 5; Frank L. Janeway, 500; From one who
wants the light of the gospel to shine in more
homes and hearts, 15; E. W. Williams, Brooklyn,
N. Y., 1; W. A. Furman, Titusville, N. J., 10;
Mrs. J. B. Worth, 1; Miss Margaret Hamilton,
10; Rev. Charles Jewett Collins, N. Y., 25; "H.
S. M." 25; Rev. D. McGilvary, Siam, 17 50; Bo-
gota, U. S. C., 5; Jane L. Park, Thompsonville,
Pa., 10; Rev. D. L. Dickey, Beaver, Pa., 10; In-
terest on legacy of J. Wright, East Canton, Pa.,
19..... 11,182 39

Total received for Home Missions, January,
1888..... \$79,238 38
Total received for Home Missions from April
1, 1887..... 531,848 00
For Permanent Fund, interest only to be used,
legacy in part of Rev. Benjamin Foltz, dec'd,
late of Rockford, Ill..... \$500 00

RECEIPTS FOR THE CENTENARY FUND.

New Castle Presbytery, Manokin church, 2; Rev.
Jos. Platt, Kansas City, Mo., 20..... 22 00
O. D. EATON, Treasurer,
53 Fifth Ave., New York.

RECEIPTS FOR SUSTENTATION, JANUARY, 1888.

BALTIMORE.—*Baltimore*—Boundary Ave., 1 02; Central,
10. *Washington City*—Westminster, 5; Washington 1st, 8 32.
24 34
COLORADO.—*Boulder*—Valmont, 8
DAKOTA.—*Southern Dakota*—Turner county 1st Ger., 4 00
ILLINOIS.—*Chicago*—Chicago 4th, 12 50. *Springfield*—Pla-
gab, 56 cts.; Unity, 23 cts.; Rev. W. L. Tarbet and wife, 63
cts. 13 92
INDIANA.—*Fort Wayne*—Fort Wayne 1st, 20; Auburn, 4.
Indianapolis—Bethany, 3 85. 27 35
IOWA.— *Cedar Rapids*—Wyoming, 57 cts. *Dubuque*—Centre
Township, 2. *Iocon*—Burlington, 62 cts.; Keokuk West-
minster, 15 cts. *Waterloo*—East Friesland Ger., 1. 4 34
KANSAS.—*Neosho*—Columbus, 4 50
MICHIGAN.—*Lansing*—Concord, 30
MINNESOTA.—*Red River*—Fergus Falls, 78 cts. *St. Paul*—
Stillwater, 4 14. *Winona*—Preston, 2. 6 92
OHIO.—*Bellevue*—Bucyrus, 28 cts. *Cincinnati*—West-

wood Ger., 1. *Cleveland*—Cleveland Euclid Ave., 7 88. *St.
Clairsville*—St. Clairsville, 5; *Zanesville*—Duncan's Falls,
8 10; Chanderlineville, 2 65. 19 91
PENNSYLVANIA.—*Clarion*—Oil City 2d, 2 07. *Huntingdon*—
Houtzdale, 54 cts. *Lackawanna*—Wilkesbarre 1st, 65 17;
New Milford, 8 72. *Northumberland*—Williamsport 2d, 2 93.
Philadelphia North—Neshaminy Westminster, 7; Norristown
1st, 5. 91 45
WISCONSIN.—*Chippewa*—Big River, 2 62

Total received from churches, January, 1888..... \$199 63

MISCELLANEOUS..... 1 38
Princeton Theological Seminary.....

Total received for Sustentation in January, 1888.. \$201 01

O. D. EATON, Treasurer,
53 Fifth Ave., New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, JANUARY, 1888.

Albany—Sand Lake, 7. *Binghamton*—Owego 1st, 25 19; Binghamton North, 20 66; 1st, 39 82. *Brooklyn*—Peace Ger., 7 50. *Buffalo*—East Hamburg, 5; Tonawanda, 15; Gowanda, 1 20; Buffalo Central, 16 81; Westminster, 14 90. *Cayuga*—Aurora, 53; Auburn 1st, 65 50; 2d, 11 03. *Champlain*—Malone, 50 10; Plattsburg sub-sch., 10. *Chemung*—Newfield, 4; Havana, 4; Mecklenburg, 5; Pine Grove, 4; Tyrone, 4; Durham 1st, 10. *Genesee*—Bethany Centre, 4. *Geneva*—Geneva 1st, 55 03. *Hudson*—Greenbush, 2. *Long Island*—Middle Island, 10. *Lyons*—Lyons 1st, 31 63. *North River*—South America, 15 30. *Otego*—Delhi 1st, 40 28. *Rochester*—Sparta 3d, 14. *St. Lawrence*—Theresa, 7 69. *Steuben*—Arkport, 30

Syracuse—Baldwinsville, 15; Fulton, 34 80. *Ulster*—Oneida, @, 32 50; Walcott Memorial, 40. *Westchester*—Huguenot Memorial, 7; Mahopac Falls, 17 84.

Total received for New York Synodical Aid Fund, January, 1888.....	\$697 88
Less amount refunded.....	88 47
Total.....	\$609 41

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

Box L, Station D.

RECEIPTS FOR COLLEGES AND ACADEMIES, DECEMBER, 1887.

BALTIMORE.—*Baltimore*—Baltimore 1st sub-sch., 5. *New Castle*—St. George's, 2; Wilmington Central, 58 41. 65 41
COLUMBIA.—*Oregon*—Albina 1st, 2 00
ILLINOIS.—*Alton*—Carrollton, 3 53; Litchfield, 5; Salem Ger., 5 40; Woodburn Ger., 5. *Chicago*—Chicago 1st Ger., 2; Chicago 4th, 35; Chicago Fullerton Ave., 5. *Mattoon*—Kansas, 12. *Peoria*—Lewistown, 2 90. *Rock River*—Milan, 5. *Schuyler*—Perry, 5; Prairie City, 4. *Springfield*—Petersburg, 4 90; Pisgah, 1 75; Unity, 35 cts. 96 83
INDIANA.—*Fort Wayne*—Auburn, 3; Fort Wayne 3d, 5 48; Warsaw, 15; Waterloo, 2. *Indianapolis*—Indianapolis 12th, 4. *Muncie*—Wabash, 3 50. 52 95
IOWA.—*Dubuque*—Dubuque Ger., 8; Lansing 1st, 1 50. *Fort Dodge*—Sac City, 7 03. *Josco*—Mt. Pleasant 1st, 5 62. 22 15

KANSAS.—*Larned*—Kinsley, 1 25. *Solomon*—Herington, 1; Mankato, 3 51. 5 76

MICHIGAN.—*Detroit*—Detroit Fort St., 47 90; Detroit Westminster, 7 80. *Saginaw*—Bay City 1st, 6 15. 54 05
MINNESOTA.—*Mankato*—St. Peter's Union, 5. *Winona*—Chatfield, 3 16. 8 16

MISSOURI.—*St. Louis*—St. Louis 2d Ger., 5 00
NEBRASKA.—*Nebraska City*—Auburn, 2 00
NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 34 25; Elizabeth Marshall St., 30 04; Elizabeth Westminster, 63 98; Roselle, 6 73. *Jersey City*—Eaglewood, 50. *Monmouth*—Forked River, 101. *Morris and Orange*—Madison, 5 50. *Newark*—Newark 1st, 33; Newark 2d, 11 03. 237 54

NEW YORK.—*Albany*—Stephentown, 4 42; West Troy 1st, 7. *Boston*—Boston 1st, 17 57; Newburyport 1st, 13 47. *Brooklyn*—Brooklyn Clamson Ave., 50. *Cayuga*—Genoa 1st, 4; Meriden, 4. *Chemung*—Watkins sub-sch., 3 85. *Genesee*—Corfu, 2. *Hudson*—Good Will, 1 44; Ramapo, 20; Ridgebury, 1; Scotchtown, 10. *Nassau*—Huntington 1st, 26 60. *Niagara*—Niagara Falls, 17 20. *Owego*—East Springfield, 11. *Rochester*—Dansville 1st, 9 85; Rochester Central, 30 71; Rochester North, 11; Rochester Emmanuel, 94 cts. *St. Lawrence*—Potadum, 5. *Steuben*—Corning, 8 33; Hornells-

ville, 9 45. *Troy*—Waterford, 9 29. *Westchester*—Irvington, 67 58. 345 70

NORTH DAKOTA.—*Fargo*—La Moure, 2 00

OHIO.—*Athens*—Pomeroy, 2 85. *Bellefontaine*—Spring Hills, 67 cts.; West Liberty, 49 cts. *Zanesville*—Salem Ger., 2 75. 6 76

PACIFIC.—*Los Angeles*—San Geronimo, 2 20. *Sacramento*—Elko, 4 10. 6 30

PENNSYLVANIA.—*Blairsville*—Johnstown sub-sch., 3 60. *Butler*—Scrub Grass, 4; Sunbury, 12. *Carlisle*—Harrisburg 7th St., 10; Petersburg, 3 32. *Erie*—Jamestown, 3 30. *Huntingdon*—Bellefonte sub-sch., 25 55; Curwensville, 18 58; Port Royal, 7 20; Sinking Creek, 3 31. *Kittanning*—Marion, 5 57. *Lehigh*—Mountain, 4. *Philadelphia Central*—Philadelphia Alexander, 21 02; Philadelphia Columbia Ave., 2 80; Philadelphia Olivet, 28 50. *Pittsburgh*—Bridgeville, 6; Forest Grove, 10; Knoxville, 4 70; Bellefield, 35 76; Pittsburgh East Liberty, 67; Pittsburgh Shady Side, 15. *Washington*—Burgettstown, 9 02; sub-sch., 3 68; Claysville, 1. *Wellboro*—Wellsboro 1st, 9 68. 304 59

TEXAS.—*Austin*—Austin 1st, 26 80
WISCONSIN.—*Milwaukee*—Ottawa 1st, 89

PERSONAL.

Mary A. Clark, Macedon Centre, U. T., for Sumner Academy, 2; "Tithes of increase," 24; James Ham, Brooklyn, L. I., for college at Montana, 100; Rev. W. J. McCord, 25 cts.; Rev. W. L. Tarbet and wife, 1 25. 127 50

Total receipts for December, 1887.....	\$1,359 62
Previous receipts for current year.....	10,918 52

Total from 1st May.....\$12,278 14

C. M. CHARNLEY, Treasurer,
241 South Water Street, Chicago, Ill.

RECEIPTS FOR COLLEGES AND ACADEMIES, JANUARY, 1888.

BALTIMORE.—*Baltimore*—Brown Memorial, 126 58. *New Castle*—Manokin, 3 03. *Washington City*—Washington 1st, 8; Washington Westminster, 6. 143 59

COLORADO.—*Boulder*—Valmont, 52
DAKOTA.—*South Dakota*—Parker, 8 00

ILLINOIS.—*Olivo*—Enfield, 2 43. *Chicago*—Evanston 1st, 114 63. *Freeport*—Willow Creek, 10 30. *Mattoon*—Grandview, 3; Taylorville, 6. *Schuyler*—Appanose, 5; Clayton 1st, 3. *Springfield*—Jacksonville State Street, 50; Macon, 2; Pisgah, 114; Unity, 45 cts. 198 00

INDIANA.—*Indianapolis*—Hopewell, 9. *Logansport*—Goodland, 2. *Muncie*—Wabash, 1 75. 12 75

IOWA.—*Cedar Rapids*—Wyoming, 3 42. *Council Bluffs*—Sidney, 7 75. *Des Moines*—Knoxville, 4. *Fort Dodge*—Fort Dodge 1st and sub-sch., 34 72; Meriden, 5. *Josco*—Burlington 1st, 3 75; Keokuk Westminster, 93 cts. *Waterloo*—East Friesland Ger., 3. 62 59

KENTUCKY.—*Ebenezer*—Sharpsburgh, 5 00

MICHIGAN.—*Lansing*—Concord, 1 85

MINNESOTA.—*Red River*—Fergus Falls, 4 64

MISSOURI.—*Osgood*—Shell City, 3. *Platte*—King City, 1; Union, 1; Union Star, 1. *St. Louis*—St. Louis 1st, 25. 31 00

NEBRASKA.—*Kearney*—Clontibret, 2. *Nebraska City*—Hebron, 4. 6 00

NEW JERSEY.—*Elizabeth*—Westfield, 18 05. *Jersey City*—Passaic, 10. *Monmouth*—Allentown, 10; Farmingdale, 10. *Morris and Orange*—Chatham, 22; Chester, 10; Dover, 22 21; East Orange 1st, 29 55. *New Brunswick*—Dayton, 5 44; Flemington, 31 61; Frenchtown, 11. *Newton*—Blairtown, 48 14; Blairtown sub-sch., 7 40. 230 40

NEW YORK.—*Albany*—Albany State Street, 40 99. *Binghamton*—Binghamton 1st, 55 75; Cortland, 57 88. *Brooklyn*—Brooklyn Memorial, 39 88. *Buffalo*—Buffalo Westminster, 11 17; Silver Creek, 10; Tonawanda, 4. *Cayuga*—Auburn 1st, 36 75; Auburn 2d, 9 18. *Champlain*—Malone, 27 50. *Columbia*—Hudson, 35. *Hudson*—Haverstraw Central, 10.

Nassau—Hempstead, 12 55. *Rochester*—Dansville 1st, 25 cts. *St. Lawrence*—Dexter, 1. *Ulster*—Vernon Centre, 3 92. 355 82

NORTH DAKOTA.—*Pembina*—Elkmont, 3 55; Inkster, 5 56. 9 11

OHIO.—*Bellefontaine*—Bucyrus, 1 72. *Cincinnati*—Westwood Ger., 2; Wyoming, 40. *Huron*—Fostoria 1st, 11. 54 72

PENNSYLVANIA.—*Allegheny*—Emsworth, 10 29. *Butler*—Fairview, 1; Petrolia, 2. *Clarion*—Leatherwood, 4. *Huntingdon*—Houtzdale, 3 23; Lewistown, 11 70; Williamsburg, 8, sub-sch., 1. *Kittanning*—Elders Ridge, 12; Rayne, 1 26. *Lackawanna*—Rushville, 3; Stevensville, 3; Wyalusing 1st, 2 05. *Lehigh*—Allen Township, 5; Hazleton, 30 88. *Philadelphia Central*—Philadelphia Gaston, 16 75; Philadelphia West Arch Street, 78 54. *Philadelphia North*—Providence, 10. *Pittsburgh*—Pittsburgh 2d, 9 19. *Redstone*—Dunbar, 19. *Washington*—Washington 1st, 17 21. *Wellboro*—Elkland and Osceola, 11. 280 10

PERSONAL.

T. S. Hubbard, Castile, N. Y., 100; John C. Johnson, M.D., for Scotland Academy, 5, for Park College, 5; W. M. Findlay, M.D., 5; "C. C." 5; "Y. B.", for Union Academy, 30; "A tithe of inheritance," 30; "A friend in Princeton, N. J." for building fund of Foyette Academy, 500; Rev. Joseph Platt, Kansas City, Mo., 20; "C. Arkiz," 6; Rev. W. L. Tarbet and wife, 1 25; Princeton Theological Seminary, 8 26; Anonymous, 1. 716 51

Total receipts for January, 1888.....	2,160 10
Previous receipts for current year.....	12,278 14

Total from May 1, 1887.....14,378 74

C. M. CHARNLEY, Treasurer,
241 South Water Street, Chicago, Ill.

RECEIPTS FOR FREEDMEN, JANUARY, 1888.

ATLANTIC.—*Fairfield*—Ebenezer, 3; Goodwill, 12 80. 15 80
BALTIMORE.—*Baltimore*—Baltimore 2d, 10; Baltimore
Boundary Ave., 1 79; Ellicott City, 2 85. *Washington City*—
Darnestown, 5 62; Washington 1st, 8; Washington Westminster,
10. 8 06
CATAWBA.—*Catawba*—Ebenezer, 1; *Yadkin*—Rockingham,
2. 3 00
COLORADO.—*Boulder*—Longmont Central, 9; Valmont, 44
cta. 9 44
DAKOTA.—*Central Dakota*—Beulah, 1; Blunt, 2 50. *South
Dakota*—Sioux Falls, 8. 11 50
ILLINOIS.—*Alton*—Chester, 5. *Bloomington*—Bement, 18 11;
Clinton, 22; El Paso, 6 25; Mackinaw, 7; Mahomet sab-sch.,
2. *Chicago*—Chicago 8th, 45 13; Chicago Covenant, 67 30;
Chicago Fullerton Ave., 24 10; Wilmington sab-sch., 4 30.
Freeport—Freeport, 50; Galena 1st, 100; Middle Creek, 20;
Zion, 4. *Quincy*—Aurora, 5 75; Oswego, 1 45. *Peoria*—Lewis
town, 57 10; Princeton, 12. *Rock River*—Garden Plain, 8;
Newton, 5; Princeton, 22 74; Rock Island Broadway, 18 39.
Schuyler—Appanosa, 5; Bardolph, 4; Bushnell, 7; Carthage
1st, 33 13; Maunouth, 39. *Springfield*—Macon, 2; Pisgah,
1 70; Unity, 68 cts. 588 18
INDIANA.—*Gracelandville*—Dayton, 84; Delphi, 19 41; Eliza-
ville, 2 31; Kirklin, 8 05; Sugar Creek, 2 62. *Indianapolis*—
Greencastle, 8 25; Indianapolis 2d, 52 31; Indianapolis Tab-
ernacle, 20 96. *Lagansport*—Crown Point, 8; Plymouth, 3.
Muncie—Hopewell, 2; Wabash, 1 25; Xenia, 2. *New Albany*—
Bedford, 5; Hanover, 11 75; New Albany 1st, 16 75; Sharon
Hill, 1 68; Smyrna, 2 52. *Vincennes*—Claborn, 4; Evans-
ville Walnut St., 21; Terre Haute Central, 20. *White Water*—
Connorsville 1st, 13; Shelbyville, 37 73. 292 59
IOWA.—*Cedar Rapids*—Wyoming, 2 85. *Council Bluffs*—
Council Bluffs, 29 07. *Dubuque*—Centre township, 2; Dubuque
2d, 25; Sherrill's Mound Ger., 5. *Fort Dodge*—Boone, 2;
Fort Dodge, 27 25. *Iowa*—Burlington 1st, 3 12; Keokuk
Westminster, 79 cts. *Iowa City*—Marengo, 4 44. *Waterloo*—
Clarksville, 3. 104 52
KANSAS.—*Emporia*—Burlington, 4; Elmendorf, 15 59;
Westfield, 20. *Highland*—Marysville, 4. *Indian Territory*—
Atoka Pittsburgh Mission, 5; Beaver Dam, 80 cts. *Neosho*—
Humboldt, 3 12. *Solomon*—Cheever, 3 50; Herington, 1; Wil-
lowdale, 1 12; Wilson, 4. *Topeka*—Auburn, 3 10; Bethel, 5;
Industry, 1; North Topeka, 4; Perry, 2 30. 77 53
KENTUCKY.—*Ebenezer*—Flemingsburg, 7; Frankfort,
16 47. *Louisville*—Louisville College St., 25. *Transylvania*—
Paint Lick, 6 25. 54 72
MICHIGAN.—*Detroit*—Detroit Central Miss. Soc., 10; De-
troit Trumbull Ave., 8 70; Detroit Westminster, 100 54;
Plymouth 1st (sab-sch., 2 65); 36 31. *Grand Rapids*—Big
Rapids Westminster, 10. *Kalamazoo*—Kalamazoo 1st, 16;
Schoolcraft, 4. *Lansing*—Concord, 11 54. 197 08
MINNESOTA.—*Manakota*—Wells, 25. *Red River*—Fergus
Falls, 3. *St. Paul*—Merriam Park, 23 71; St. Paul Central,
135 33. *Winona*—Chatham, 3 70. 341 61
MISSOURI.—*Ossage*—Schell City, 2. *Palmira*—Salisbury,
1 50. *Platte*—New Point, 9 31. *St. Louis*—St. Louis 1st, 25;
37 81
NEBRASKA.—*Hastings*—Edgar, 2. *Kearney*—Clontibret, 4.
Nebraska City—Auburn, 3 25; Falls City, 3 40; Hebron, 2;
Plattsmouth 1st, 16 70; Salem, 1 35. *Nebraska*—Elgin, 2; Mt.
Zion, 60 cts. *Omaha*—Fremont sab-sch., 25 17; Omaha
Southwest, 7 55; Wahoo, 1 09. 69 11
NEW JERSEY.—*Elizabeth*—New Providence, 1. *Monmouth*—
Beverly, 19 85; Burlington, 23 68; Lakewood, 32 30. *Mor-
ris and Orange*—Chatham, 25 05; Chester, 10; Dover, 46 41;
East Orange Bethel, 11 55. *Newark*—Lyon, 20 52; Newark
South Park, 64 41. *New Brunswick*—Amwell 2d, 7 50; Day-
ton, 4 57; Flemington, 40 92; Trenton 3d, 36. *Newton*—
Greenwich, 5; Oxford 1st, 10 50. *West Jersey*—Bridgeton
1st, 50; Camden 1st, 25. 427 78
NEW YORK.—*Albany*—Albany 3d, 12 50; Albany 6th, 25
cta.; Albany State St., 34 16; Ballston Centre, 6; Carlisle, 3;
Charlton, 8 55; Mariaville, 5. *Binghamton*—Bainbridge sab-
sch., 6 65; Binghamton 1st, 31 85. *Boston*—South Farming-
ton, 4. *Brooklyn*—Brooklyn Peace Ger., 3; Brooklyn Greene
Ave., 5 28; Brooklyn Memorial, 122 34; Brooklyn Throop
Ave., Workers for Jesus Miss. Band, 10. *Buffalo*—Buffalo
Westminster, 11 17; Conewago, 13 95; Olean, 12; Portville,
45; Silver Creek, 9. *Chenango*—Auburn, 16 68; Auburn Cen-
tral, 16 72; Auburn Westminster, 1. *Champlain*—Au Sable
Forks and Black Brook, 5 41; Malone, 82 52; Plattsburgh
sab-sch., 10. *Columbia*—Durham 1st, 1; Hudson, 35; Jewett, 16.
Genesee—Attica, 21 27; Batavia, 63; Leroy, 26 50. *Lyons*—
Lyons, 18 82;odus, 5. *Nassau*—Smithtown, 7. *New York*—
New York Harlem Miss. Soc., 25; New York Adams Memorial,
5 15. *North River*—Freedom Plains, 26; Little Britain,
5. *Ossage*—Delhi 1st, 25; Oneonta Society, 23 20. *Rochester*—
Brookport, 27 80; Dansville, 25 cts.; Emmanuel, 1 26; Roch-
ester Westminster, 26 27. *St. Lawrence*—Dexter, 1; Ham-
mond, 10. *Syracuse*—Onondaga Valley, 3. *Troy*—Argyle,
8 77; Brunswick 1st, 11 50; Salem, 25 60; Troy 9th, 30; Troy
Mt. Ida Memorial, 15 97; Troy 2d St. sab-sch., 25. *Utica*—

Booneville, 11 59; Turin sab-sch., 1 05; Mt. Vernon, 10.
Westchester—Mahopac Falls, 35 25; Peekskill 2d, 10; South
Salem, 16; Yorktown, 6. 1051 29
OHIO.—*Bellefontaine*—Bellefontaine, 2 01; Belle Centre, 6;
Bucyrus, 2 44; Crestline, 2 53; Huntsville, 3; Urbana, 26 81.
Chillicothe—South Salem, 44. *Cincinnati*—Bethel sab-sch., 23;
Westwood Ger., 1; Wyoming, 100. *Cleveland*—Cleveland 2d,
20; Cleveland Euclid Ave., 39 35. *Columbus*—Bethel, 2 65;
Blendon, 5; Bremen, 2; Milford, 5; Rush Creek, 6 35. *Day-
ton*—Dayton 1st, 62 05; Dayton Park, 15; New Carlisle, 8.
Huron—Fremont, 41; Huron, 4 97; Norwalk, 29 63; San-
dusky, 14. *Mahoning*—Beloit, 3. *Marion*—Chesterville, 5 23;
Marion (sab-sch., 4); 20. *Maumee*—Eagle Creek, 2; Montpel-
ier, 2; Napoleon, 5; Toledo 1st, 43 85; West Bethesda, 11.
Portsmouth—Manchester, 20. *St. Clairville*—Beulah, 2; Crab
Apple, 8 96; Martin's Ferry, 9 45; Nottingham, 24 31. *Ste-
ubenville*—Bethel, 15 45; East Liverpool, 42 25; Hopedale, 4;
Steubenville 1st, 14 45. *Wooster*—Ashland, 10 16; Belleville,
4 99; Berlin, 2; Chester, 2; Congress, 8 40; Creston, 14 95;
Fredericksburgh, 47 85; Jackson, 10; Mt. Eaton, 4; Perry-
ville, 2 30; Shreve, 3; Wayne, 8; West Salem, 2; Wooster
1st (sab-sch., 3 78), 48 57. *Zanesville*—Homer, 4 23; Newark
2d, 5. 544 25
PACIFIC.—*Bentonia*—Healdsburg, 5 25; Two Rocks, 8. *Los
Angeles*—Arlington, 45 30; Grand View, 38 45; San Diego,
24 30. *Oregon*—Portland Calvary, 65 60. *Stockton*—Grayson,
5 90. 192 80
PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 136 28; Alle-
gheny McClure Ave., 108 14; Allegheny North, 133 98;
Bakertown, 13; Bethel, 4; Glenfield, 6 02; Hillandale, 11 55;
Millvale, 4 06; Sewickly, 89 30. *Blairsville*—Beulah, 38 43;
Conemaugh, 4; New Alexandria (sab-sch., 6 32), 40 69; New
Salem, 16 50. *Butler*—Martinsburg, 2; Mt. Nebo, 2 83; Mud-
dy Creek, 3 35; Pleasant Valley, 6; Unionville, 5 60. *Carlisle*—
New Bloomfield, 9 75; Green Castle, 13. *Chester*—Marple,
3 50. *Clarion*—Leatherwood, 4; Oak Grove, 4; Richland, 3;
Shiloh, 1 56; West Millville, 1; Wilcox, 4 57. *Erie*—Con-
neautville Miss. Soc., 6; Fairfield, 4; Greenville, 26; Had-
ley, 3 65; Harbor Creek (sab-sch., 4); 7; Titusville, 59 29;
Wattsburg, 1 30. *Huntingdon*—Alexandria, 43 50; Altoona
1st, 46 61; Bethel, 1; Du Bois, 16; Houtzdale, 2 68; Lew-
istown, 9 75; Lick Run, 1 60; Millington Westminster, 21 97;
Milesburg, 4; Shade Gap, 5 88; Spring Creek, 5. *Kittanning*—
Cherry Tree, 2; Rural Valley, 6. *Lackawanna*—Hones-
dale, 23 71; Kingston, 25 42; Scranton 1st, 141 93; Scranton
Washburn St., 20; South Wilkesbarre, 10; Wilkesbarre 1st,
128 02; Wyalusing 1st, 1 72. *Lehigh*—Allen Township, 5;
Hazleton, 45 83; Pottsville 1st, 13 30. *Northumberland*—Sun-
bury 1st sab-sch., 20; Williamsport 2d, 9 05. *Philadelphia*—
Philadelphia 1st, 1000; Philadelphia Clinton St. Immanuel,
6 13; Philadelphia Walnut St., 305 08. *Philadelphia Central*—
Philadelphia Cobocksink sab-sch., 133 74; Philadelphia
Covenant, 40; Philadelphia Hebron Memorial, 5 30; Phila-
delphia Westminster Memorial, 16. *Philadelphia North*—
Bristol, 28 54; Germantown 1st, 320; Jenkintown, 7; Mt.
Airy, 9 44; Neshaminy Westminster, 7; Newtown, 42; Nor-
ristown 1st, 11; Providence, 10. *Pittsburgh*—Cannon, 25;
17 52; Fairview, 8; Hazleton, 26 78; Pittsburgh 3d, 565 37;
Pittsburgh 7th, 10; Pittsburgh Shady Side, 45; Racoon,
87; Sharon, 20; Wilkinsburg, 2. *Redstone*—Dunbar, 2;
Laurel Hill, 32 47; Mt. Pleasant Middle, 17 49; Mt. Pleasant
Washington, 3; Pleasant Unity, 5; West Newton 1st, 23 40.
Shenango—Clarksville sab-sch., 13 31; Enon Valley, 10; New
Brighton, 18; West Middlesex, 2 25. *Washington*—Holi-
day's Cove, 3; Upper Buffalo, 25; Washington 1st, 34 42.
Wellboro—Allegheny, 1. *Westminster*—Leacock, 7 50; Mt.
Joy, 6 40; Slateville, 3 75. 4272 67
TENNESSEE.—*Holden*—Mt. Bethel, 2; Timber Ridge, 1.
Union—Knoxville 4th, 19 10; New Market, 4 17; Westmin-
ster, 1 30. 27 57
WISCONSIN.—*La Crosse*—Lake Superior, 5 65. *Lake Super-
ior*—Florence, 10. *Madison*—Beloit 1st, 9. *Winnebago*—
Fond du Lac 1st, 2 02. 26 67

\$8,683 92

Woman's Executive Committee of Home Missions,
per statement..... 1,464 65

MISCELLANEOUS.

Rev. W. J. Moffatt, 5; A friend, 10; Princeton
Theological Seminary, 6 39; A thank-offering, 1;
J. W. McCord, 25 cts.; Rev. W. H. Robinson,
Quillota, Chili, 10; A. O. Granger, Philadelphia,
75; Lane Seminary Miss. Soc., Cincinnati, O., 6;
A. C. McPherson, Wellsville, O., 5; Miss Josie
Lester, Riverdale, N. Y., 2; A friend, 2; Jane L.
Park, Thompsonville, Pa., 45; Wm. M. Findley,
M.D., Altoona, Pa., 20; Rev. D. L. Dickey,
Beaver, Pa., 10; Rev. T. R. Crawford, Morefield,
O., 3; Rev. C. B. Gardner, Rochester, N. Y.,
51 73; Cooper Insurance Company, Dayton, O.
(34 dividends), 250; A friend, Dunkirk, N. Y., 5;

Mrs. Mary S. Eichbaum, West Clarksville, N. Y.,
8; "J. W. M.," 80; Rev. J. Platt, Kansas City,
Mo., 20; "C. A. Arix," 12; Rev. W. L. Tarbet and
wife, 187.

628 74

Total receipts in January, 1888.....\$10,777 31

Credit given in the February number to the Second Church
of Troy, N. Y., for \$209 25, should have been given to the
Second Street Church of Troy, N. Y.

Cash received direct for the Immanuel Presbyterian Mis-
sion of Alken, S. C.—Tuition York St. sch., 95 54; George
W. Anderson—Mrs. Frances Wolfe, Oxford, Pa., 2; Mr.
Abram Wolfe, Oxford, Pa., 1; Rev. Gregory, Wilkesbarre,
Pa., 5; Youths' Miss. Soc., Morristown, N. J., 50; Mr. J. W.
Aitken, New York city, 100; Mr. Josiah N. Hunt, Delhi, N.
Y., 5; Mrs. Lacombe, Morristown, N. J., 20; Mrs. Henry R.
Winthrop, New York city, 70; Mr. James L. Greenleaf, New
York city, 5; Mr. Samuel Frost, New York city, 20; Mrs.
Mary L. Douglass, Orange, N. J., 25; Mrs. S. B. Erhardt,
New Canaan, Conn., 3; Mrs. A. Voight, New Canaan, Conn.,
2; Mrs. S. Ayres, Williamsport, Pa., 25; Sab-sch., 2d Pres-
ch., Williamsport, Pa., 25; Mr. James Chambers, 10; Mr. E.
A. Graves, Morristown, N. J., 50; Mr. D. L. Wallace, Orange,
N. J., 10; Mrs. H. B. Auchincloss, 5; W. L. King, 5; Oran-
ge, N. J., 5; Mrs. M. Minot C. Morgan, Orange, N. J., 5; Mrs.
George W. Thorpe, Orange, N. J., 3; Miss E. M. Greenleaf,
Orange, N. J., 5; A friend, Pittsburgh, Pa., 20; Miss Frances
A. Graham, New York city, 10; Mr. Daniel D. Lord, New
York city, 5; Mrs. Lewis A. Riley, Philadelphia, Pa., 10;
Mr. Douglas, Philadelphia, Pa., 2; Mrs. L. A. Knight and
friends, Providence, R. I., 25; Mr. William P. Humes, Belle-
fonte, Pa., 20; Miss C. W. Steward and sister, Colerain Forge,
Pa., 20; Sab-sch. Pres. ch., Waterloo, N. Y., 20; Mrs. M. A.
Blair, Belvidere, N. J., 100; Rev. J. B. Rendall, Lincoln Uni-
versity, Pa., 10; Miss E. M. Greenleaf, Orange, N. J., 5; Mr.
L. C. Ligon, Aiken, S. C., 2; Mrs. L. B. Atwater, Windham,
N. Y., 2; Miss C. W. Stewart, Spruce Creek, Pa., 20; Mr. L.
M. Buchanan, Aiken, S. C., 15; Mr. Samuel Milliken, Plain-
field, N. J., 10; Dr. N. B. Derby, Morristown, N. J., 50; Mr.
Hiram Mudge, Williamsport, Pa., 10; Mr. J. T. Lindale, Jr.,
Morristown, N. J., 25; Mr. E. A. Graves, Morristown, N. J.,
50; Mr. Thomas Hazel, Aiken, S. C., 1 50; Miss C. A. Stone,
Orange, N. J., 25; Mr. James L. Greenleaf, New York, 5;
Miss E. M. Greenleaf, Orange, N. J., 5; Mr. George Taylor,
New York, N. Y., 30 27; Mrs. Henry Winthrop, New York,
25; Mrs. William Mow, New York, 10; Mr. Thomas Weath-
ersbee, Aiken, S. C., 50 cts.; Mrs. Frances Waterman, New-
port, N. Y., 25; Mr. William L. Skidmore, New York, 50;
Mrs. L. L. Stuart, New York, 50; Mrs. M. A. Blair, Belvi-
dere, N. J., 10; Dr. Robert Aikman, Madison, N. J., 1;
Rev. James L. Lyons, Waldo, Fla., 2; Mr. John Aikman,
Washington, Pa., 25; Pres. ch., Madison, N. J., per
Rev. Robert Aikman, D.D., 25; Mrs. O. F. Davis, Omaha,
Neb., 10. Per Miss E. M. Greenleaf (special)—Mrs. Henry
Winthrop, New York, 25; Mrs. Benjamin Douglas, Orange,
N. J., 25; "A friend," Pittsburgh, Pa., 20; Miss E. Bally,
New York, 5; Mrs. J. B. Erhart, New Canaan, Conn., 2; Miss
E. M. Greenleaf, Orange, N. J., 10; "A friend," New York,
3 50. Sab-sch. class Pres. ch., Waterloo, N. Y., 11 78. 1403 99
S. Mattoon, for Bible University.—A. B. Prichard, Pleas-
ant Valley, N. Y., 40; Friends in Charlotte, 40 81; George
E. Harris & Sons, Philadelphia, 1200; R. S. Nichols, 25; Mrs.
A. C. Brown, New York, 100; Miss C. Hart, Geneva, N. Y.,
25; Mrs. C. S. Adams, Stevensville, Pa., 5; Prof. E. P. Sem-
ple, 60. By W. E. Hutchinson, for Bible University.—From
Pine Plains, North Pine Pres. ch., 7 14, sab-sch., 2 86—10;
Sent B. L. Glenn, from ch., Warren, Pa., 50. 1553 81
By Rev. C. N. Curdy, from ch. at Rome, Ga.—Madison Sq.
sab-sch., Philadelphia, 33; J. W. Philadelphia, 10; John B.
Stevenson, Philadelphia, 50; C. A. Dickey, Philadelphia, 50;
Rev. H. S. Dickson, Philadelphia, 25; Rev. R. H. Fulton,
Philadelphia, 25; Rev. John S. Sands, Philadelphia, 25; Geo.
S. Harris & Sons, Philadelphia, 50; Rev. S. M. Colfelt, Phila-
delphia, 25; Northminster ch., Philadelphia, 78 71; North
Broad St. ch., Philadelphia, 75; Mrs. Henry Disston, Phila-
delphia, 25; M. C. Green, Trenton, N. J., 20; Prospect St.
ch., 25; William W. Wicks, 25; Home Mission Board, Dr.
Henry's ch., 20; S. P. St. John, N. Y., 10; Rev. R. D. Har-
lan, New York, 20; H. T. Barr, 15; Rev. M. Newkirk, Phila-
delphia, 10; Rev. S. W. Dana, Philadelphia, 10; Rev. I. P.
McCurdy's ch., Philadelphia, 10; Mr. Chas., Philadelphia,
10; Wm. S. Stryker, 10; B. G., 10; H. Crosby, 10; James P.
Wilson, 10; Rev. J. H. Munro, 5; E. F. D., 5; M. S. Johnson,
5; W. D. Burd, 5; Mr. Dorrin, 5; Mrs. S. Fields, 5; J. S. Cham-
bers, 5; A. M. E. ch., Trenton, 5 31; M. Darnit, Trenton, 5;
S. M. Hanson, Newark, 5; 1st ch., Newark, 48 25; 2d ch.,
Newark, 57 50; H. Alling, 3; J. B. Burnett, 2; Zion ch., 1 94;
Cash, 21 50; Rev. George P. Hays, Cincinnati, 100. 971 21
By J. B. Smith, for Mary Allen Seminary.—Mrs. E. Nor-
ton, Concord, Mich., 10; Mrs. C. Landon, Parma, Mich., 5;
Miss E. Landon, Parma, Mich., 5; Mr. Doremus, Parma,

Mich., 50 cts.; James Snyder, Morrison, Ill., 300; Miss C. E.
Logan, 50; Mrs. J. B. Smith, 5; Mrs. Sale, La Porte, Ind., 2;
Bapt. Mission Band, Danville, Ill., 21; Rev. S. F. Tenney,
Crocket, Texas, 10; Friend, Crockett, Texas, 75 cts.; Mrs. H.
F. Potter, Schenectady, N. Y., 10; Sab-sch., La Porte, Ind.,
12 40; Mrs. J. B. Gregg, Crawfordville, Ind., 45; T. W. Syn-
nott, Philadelphia, 225; Mrs. E. W. Saunders, 50; Mr. Coles,
sab-sch., Hyde Park, Ill., 15; Ladies, Old Pine St. ch., Phila-
delphia (3d ch.), 106; Friends, Liberty, Ind., 75 cts.; Mrs. S.
E. McDonald, New York, 10; George Spencer, Duluth, Minn.,
100; 2d ch., Dallas, Texas, 23 35; Mrs. M. A. Fernow, Mar-
ion, Iowa, 5. 1011 75

By D. J. Satterfield, Scotia Seminary.—North ch., Phila-
delphia, H. M. S., 25; H. M. Soc., Bethany ch., Philadelphia,
2; A friend, 42; Central ch. sab-sch., Crawfordville, Ind.,
45; Miss M. E. Goss, St. Paul, Minn., 67 50; Miss S. C. Grin-
dle, Ashland, Oregon, 15; Miss L. G. Owen, Morristown, N.
J., 100; Heart and Hand Soc., 3d ch., Pittsburgh, 45; Rev.
R. S. Vancleur, Erie, Pa., 10; H. M. S., 2d ch., Allegheny, 35;
Mrs. M. K. Kuhn, Bedford, O., 10; Mr. and Mrs. G. G.
Dusenbury, Fortville, N. Y., 45; Chaplain, N. Y., sab-sch.,
13; Friends, 18; Miss C. H. Williams, Dixon, Ill., 20; H. M.
S., New Brighton, Pa., 12 25; William Thaw, Pittsburgh,
100; Sab-sch., Montclair, N. J., 200; T. B. C. Rochester, Pa.,
50; Miss C. Willard, Auburn, N. Y., 160; Mrs. M. M. Lyon,
New York, 20; Miss Bard, Beaver, Pa., 45; William Steven-
son, Boston, 1; Rev. J. G. Rogers, New Haven, Conn., 45;
Mrs. Julia Walker, Bloomsburg, Pa., 45; Sab-sch., Deposit,
N. Y., 22 50; E. A. Granes, Morristown, N. J., 200; Miss C.
Thurston, Brooklyn, 25; La Grange, Ind., 45; Lima, Ind.,
30; Miss E. E. Darr, Morristown, 35; James Snyder, Morris-
son, Ill., 50; J. T. Turner, Iowa City, 25; Ashbourne ch.,
Philadelphia, 10 46; S. B. Caldwell, Fortville, N. Y., 15; Mrs.
S. C. Chapman, Concord, N. C., 25. 1563 71

By Rev. C. Dillard, for ch. at Goldsboro', N. C.—Oakdale,
Neb., 5; Westminster ch., Detroit, Mich., 7 15; Monroe,
Mich., 1 92; 1st ch., Coldwater, Mich., 25; 1st ch. Bible class,
Chicago, 50; Sab-sch., Saginaw, Mich., 14 96; E. P. Durant,
Albany, N. Y., 10; T. J. Stillwell, Omaha, Neb., 25; Rev. A.
B. Smith, Iowa, 5; 1st ch., Mariette, Mich., 22 2d ch., Mar-
lette, Mich., 8; 1st ch., Cass City, Mich., 10 19; 1st ch., Cairo,
Mich., 8; 1st ch., Vassar, Mich., 10; 1st ch., Flushing, Mich.,
5 58; Washington Ave. ch., Saginaw, Mich., 12 50; 1st ch.,
Corunna, Mich., 6 75; 1st ch., Morris, Mich., 17 25; 1st ch.,
Murphy, Mich., 4 50; 1st ch., Lapeer, Mich., 10; J. R. Esel-
syn, Lansing, Mich., 3; A. M. Barnes, Lansing, Mich., 5; 1st
ch., Mason, Mich., 8; 1st ch., Marshall, Mich., 13 29; 1st ch.,
Jonesville, Mich., 18 50; 1st ch., Hillsdale, Mich., 17 50; 1st
ch., Quincy, Mich., 11 34; 1st ch., Bay City, Mich., 50; 1st
ch., West Bay City, Mich., 40; 1st ch., Sargis, Mich., 11 63;
1st ch., Albion, Mich., 21 08; 1st ch., Homer, Mich., 21 44;
1st ch., Monroe, Mich., 21 08; 1st ch., Piper City, Mich., 10;
B. Corwin, 5; Cash, 10; W. D. Cook, Norfolk, Va., 1; R. E.
Burrows, Chicago, 50 cts.; 1st ch., Vall, Iowa, 13 02; 1st ch.,
Arcadia, Iowa, 7 63; D. D. Orr, Texas, 2; A. T. Stone, Ill., 2;
John Jordan, Omaha, Neb., 1; Henry Riddle, Pa., 5; W.
Van Worden, N. Y., 5; Dr. H. P. Merriman, Chicago, 5; T.
B. Caster, Chicago, 5; Judge T. Dent, Chicago, 3; Hon. Robert
T. Lincoln, Chicago, 5; A. G. Pettibone, Chicago, 5; H.
M. Ralston, Chicago, 10; Z. Grover, Chicago, 1; Rev. S. J.
McPherson, Chicago, 5; Rev. H. Hostler, Vall Island, 5. 606 84

By S. P. Hood, for sch. work, Beaufort, S. C.—Bryn Mawr
ch., Philadelphia, 80; Princeton sab-sch., Philadelphia, 50. 130 00

L. D. Twine, for ch. at Lexington, S. C.—Friends, 24; Co-
hocksink sab-sch., Philadelphia, 50 60. 74 60

W. H. Franklin, from students, Lane Seminary, Cincin-
nati, 32 00

Miss Carpenter, for Ingleside Seminary.—Golden Rule
Band, Albany, N. Y., 45; Y. P. M. S., Sherman, N. Y., 40;
Miss C. H. Shields, Bennington, Vt., 15; McCoy Band, Wood-
side ch., Troy, N. Y., 16 80; Westminster sab-sch., West Mill
Creek, Pa., 10; Miss Band, Oil City, Pa., per Mrs. Hays, 25;
sab-sch., McGrawville, N. Y., 8 70. 160 00

M. J. Seabrook, by Miss E. J. Wilson, from friends near
Mayesville, S. C., 85 00

Mrs. Richardson, from Miss Laughlin, Shady Side, 10 00
Miss J. A. Wilson, Baxter Springs, Kan.—Lincoln, Neb.,
Afton, N. J., 25 00

Miss McCay, for Pittsburgh Mission.—Sab-sch., Asbury
Park, 10; Friends in Kansas, 10. 20 00

P. G. Hammett, for teacher at Spartanburgh, S. C., from
sab-sch. Calvary ch., Milwaukee, Wis., 14 57

By Miss Fitzg-rald, for school at Jetersville, Va., from
ladies of Apollo, 25; S. E. Gordon, Leechburg, Pa., 10. 35 00

D. W. Murrell, for school at Leesburg, N. C., from
House of Hope sab-sch., St. Paul, 10; Mrs. D. L. Jamison, 1;
Miss L. Birnie, Taneytown, Md., 5; James Farquharson,
Gillhall, Pa., 5; Mrs. E. Potter, Union, N. J., 2; Dr. C. E.
Lee, 2. 25 00

Total received direct.....\$7,764 45
Total, including directs.....\$18,541 76

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JANUARY, 1888.

ATLANTIC.—*South Florida*—Higley, 15 30
BALTIMORE.—*Baltimore*—Ashland, 10; Baltimore 1st sab-sch., Christmas, 75; Baltimore 12th sab-sch. W. F. M. Soc., 30; Baltimore Boundary Ave., H. D. Harvey, 60; Baltimore Brown Memorial, 107 82; Y. P. Soc. Chris. Endeavor for Syria, 12 66; Bel Air sab-sch., 5; Deer Creek Harmony, 29; Taneytown, 64 22. *New Castle*—Dover, 80, sab-sch., d., 33; Elkton sab-sch., d., 10 70; Church Hill, 2 60, sab-sch., 2 40; Lower Brandywine, 15; Manokin Centennial Fund, 9; Millford, 20; New Castle 1st, 96 55, sab-sch., d., 96 55; Pencader, 10; Port Penn, 13 56; Smyrna sab-sch., 19 83; Wilmington 1st, 10 47, sab-sch., d., 25 10. *Washington City*—Falls Church sab-sch., 6 50; Lewinsville sab-sch., 12 40; Vienna sab-sch., 6 20; Washington 1st, 51 93; Washington Westminster, 110. 1024 39

COLORADO.—*Boulder*—Longmont Central, 55, sab-sch., 20; Valmont, 2 80; Fossil Creek sab-sch., d., 5. *Denver*—Black Hawk, 7; Twenty-third Ave., 118 32. *Guanaco*—Leadville, 29 15. *Pueblo*—Colorado Springs, 38 05. 295 41

COLUMBIA.—*Oregon*—Albina, 5, sab-sch., d., 5; Eagle Point, 3 65; Eugene City, 3, sab-sch., d., 10; Grant's Pass, 3 62; Marion, 6 50; Medford, 6 25; Portland 4th sab-sch., d., 11 05; Portland Calvary, 23 60; Salem sab-sch., d., 10 55. *Puget Sound*—Olympia sab-sch., d., 8 65; Wilderness sab-sch., 3 15. 100 02

DAKOTA.—*Central Dakota*—Madison, 5, sab-sch., 4, Children's Miss. Band, 5; Woonsocket, 4 66. *Southern Dakota*—Mitchell, 4, sab-sch., 3. 25 66

ILLINOIS.—*Alton*—Greenville, 8 75, sab-sch., 4 25; Sparta sab-sch., d., 32 80. *Bloomington*—Bement, 22 50, d., 6 25; Bloomington 1st, 68; Clinton sab-sch., 5, d., 12; El Paso sab-sch., d., 13; Gilman, 13 50, sab-sch., d., 7 90; Hoopston sab-sch., 9; Normal, 112 34, sab-sch., 20 94; Onarga sab-sch., 40, for Rev. A. J. Kerr's sch. for education of a Chinese student, d., 10; Pontiac sab-sch., d., 24; Rossville, 11, sab-sch., 10; Watseka sab-sch., d., 5; Wellington, 3; Wenona sab-sch. birthday offering, 11 50; Long View sab-sch., 5. *Cairo*—Armi, 14 02; Cobden sab-sch., 4 75; Eufield, 5 61; Metropolis, 7 60. *Chicago*—Chicago 1st, 25; Chicago 2d, 425; Chicago 3d, 40 42; Chicago Covenant sab-sch., 37 58; Englewood 1st sab-sch., to educate a scholar in Teheran, Persia, 50; Evans-ton, 376 53; Highland Park sab-sch., d., 11 45; Hyde Park 1st sab-sch., d., 7 21; Oak Park, 70; Peotone, 238 27; South Chicago, 9; Waukegan, 7; Wilmington sab-sch., 15. *Freeport*—Argyle, 57 25; Belvidere, 35; Cedarville, 2; Middle Creek, 57, sab-sch., 20 50; Zion Ger. sab-sch., 16. *Maitson*—Bethel, 5; Morrisonville, 1 60; Pana sab-sch., d., 10; Tower Hill, 16; Tuscola, 16 90, sab-sch., d., 16 81; Sipple sab-sch., d., 3 74; West Okaw, 7 35. *Ottawa*—Plato 1st, 4; Union Grove, 5. *Pooria*—Eureka, 28 51; Lewistown sab-sch., 56 77; Princeville, 10, sab-sch., 15, Mr. and Mrs. Hughs Yates for Kanazawa, 10, Mrs. J. Park for Kanazawa, 1. *Rock River*—Centre, 29 18, sab-sch., 3 37; Morrison, 53 43; Newton, 4; Princeton sab-sch., d., 10; Aledo sab-sch., 61 50; Fergus Falls, 39 78. *Schuyler*—Bushnell, 9; Camp Point, 46, sab-sch., 4; Quincy 1st, 36 76; Rushville sab-sch., 33 82; Walnut Grove and Shiloh, 8. *Springfield*—Pisgah, 8 97; Unity, 1 59; Macon, 12; Rev. W. L. Tarbet and wife, 4 36. 2576 36

INDIANA.—*Crawfordsville*—Bethany, 228; Judson, 4; Newton sab-sch., d., 11 50; Thornton, 26 36. *Fort Wayne*—Bluff-ton, 9; Hopewell, 7; Kendallville, 17 42. *Indianapolis*—Acton, 10; Indianapolis 12th, 15 51; Indianapolis Tabernacle, 19 92. *Logansport*—Crown Point, 13, sab-sch., 5; Michigan City sab-sch., d., 15; Rochester, 4 60; South Bend 2d, 8. *Muncie*—Muncie, 24 21; Peru, 14 52; Wabash, 8 25. *New Albany*—Jeffersonville, 59 05; Madison 1st, d., 30 86; Mitchell, 6; New Philadelphia Beech Grove sab-sch., 1. *Vincennes*—Grayville, 3; Princeton, 80; Sullivan, 5; Terre Haute Moffat St., 2; Worthington, 9. *White Water*—Connersville 1st, 38; Greensburg, 105 03; Liberty sab-sch., d., 36 83; New Castle, 5 63, sab-sch., 2 85; Richmond, 81 25. 851 81

INDIAN TERRITORY.—*Cherokee Nation*—Coody's Bluff, 8 20; Owata, 2 80. *Choctaw*—Rev. W. J. Moffat, 5. *Muscogee*—Wealaka, 7 25, sab-sch., d., 6 75; Nuyaka, 9. 34 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st sab-sch., 52 18; Delmar, 4; Elwood, 1; Vinton sab-sch., d., 64; Wyoming, 18 51, sp., 6. *Oswell Bluffs*—Clarinda, 38 18; Corning 1st sab-sch., 30; Council Bluffs, 88 35; Sidney, 17 20, sab-sch., 15 60; Westminster, 5 70; Woodbine, 2 63, sab-sch., d., 23 70. *Des Moines*—Allerton, 16 40, sab-sch., d., 60; Leon, 3; Minburn, 1; Dubuque, 16, sab-sch., 15 43; Pine Creek sab-sch., d., 3; Rowley sab-sch., d., 1 75; Sherrill's Mound sab-sch., 3. *Fort Dodge*—Fonda, 6, sab-sch., 1; Ida Grove, 12. *Iowa*—Burlington 1st, 20 59; Fairfield, 51 91; Libertyville, 3, sab-sch., 1 38; Martinsburg sab-sch., d., 8 47; Middletown, 15 13; Keokuk Westminster, 92 41, sab-sch., d., 50; Bank St. Mission School, 15. *Iowa City*—Crawfordville, 6; Hermon, 2; Marengo, 6 19; Scott, 2; Unity, 10 50, sab-sch., 4 50; Bloomfield, 6 78, sab-sch., 3 53. *Waterloo*—Clarks-ville, 10 40; Marshalltown, 12; sab-sch., 1 50. 767 02

KANSAS.—*Emporia*—Arkansas City 1st, Class No. 7, for India, 6; Wichita 1st, Dodge Ave. Mission, 21 15; Emporia

Arundel Av. sab-sch., 4. J. H. Barnes, 5; Emporia 1st, Indian Mission Band for support Samuel Jiwa, 12. *Highland*—Axtel sab-sch. birthday box, 6 20; Blue Rapids sab-sch., birthday offering, 5 14; Litching, 5 65, sab-sch., 2 50; Huron, 3 75; Lancaster, 11. *Larned*—Harper 1st, 5. *Neosho*—Chanute, 9, sab-sch., 8 72; Coffeyville, 4; Columbus, 3 22; Moran sab-sch., d., 4; Parsons, 50 36. *Solomon*—Belle-ville, 5; Concordia, 57 61. *Topeka*—Auburn sab-sch., for Stam, 6 30; Edgerton, 2 50; Riley Centre Ger. L. M. S., 4; Sharon, 5; Wamego, 3 50, Ladies' Soc., 2 50. 253 10

KENTUCKY.—*Ebenezer*—Ebenezer, 4; Paris sab-sch., 6; Valley, 1 60. *Louisville*—W. J. Fulton's family, 3. 14 60

MICHIGAN.—*Detroit*—Detroit Central sab-sch. Miss. Soc., 25; Detroit Memorial sab-sch., d., 33 96; Detroit Trumbull Ave., 18 82; Detroit Westminster, 6; Milford United, 125; Plymouth 1st sab-sch., 4 96; Plymouth 2d, 6; Stony Creek, 20. *Grand Rapids*—East Jordan sab-sch., d., 4 35; Evart sab-sch., d., 3; Muir sab-sch. birthday offering, 5. *Kalamazoo*—Burr Oak, 6, sab-sch. birthday offering, 1 60; Kalamazoo 1st, 115; Kalamazoo North sab-sch., d., 12; Plainwell sab-sch., d., 10; Schoolcraft, 7; Sturgis sab-sch., 37. *Lansing*—Battle Creek sab-sch., 20; Cancoer, 10 18; Eckford, 6 10; Lansing 1st sab-sch., d., 20. *Monroe*—Adrien, 93; Quincy 1st sab-sch., d., 13 85. *Saginaw*—Argentine, 3 50; Marlette 1st, 14 50; Marlette 2d, 4; Morrice, 12; Saginaw City, 561 95; Taymouth, 1 25; Vassar, 11 07; Westminster, 18 59. 1230 68

MINNESOTA.—*Mankato*—Redwood Falls, 5; Le Seuer, 25 61, sab-sch., d., 4 35. *Red River*—Crookston, 1st, 5, sab-sch., d., 6 35; Red Lake Falls, 3 45; Scotland sab-sch., 1. *St. Paul*—Macalester, 14; Minneapolis Andrew, 26 40; Minneapolis Franklin Ave. sab-sch., 12 82; St. Paul Central, 17 49; St. Paul House of Hope sab-sch., 14 89; Minneapolis Westminster 1st sab-sch. birthday box, 26 36; Stillwater, 10 28. *Wacona*—Albert Lea, 153 25. 325 75

MISSOURI.—*Oaage*—Clinton, 5 20; Jefferson City sab-sch., d., 14 38; Sedalia sab-sch., d., 30; Sedalia ch., 112 25. *Ozark*—Carthage, 26 75; Joplin sab-sch., d., 11 30. *Palmira*—Milan sab-sch., d., 40 cts. *Platte*—Cameron, 3 12, sab-sch., 1 88; King City, 11; Oak Grove, 1 32; Parkville sab-sch., 20; St. Joseph North, 1 33; Union, 3; Union Star, 7. *St. Louis*—Cote Brillante, 30; Ferguson, 5 50; Kolla 1st sab-sch., 3; St. Charles Jeff St., 18 08; St. Louis 1st, 10; Webster Grove, 30. 340 51

NEBRASKA.—*Hastings*—Ayr, 8; Beaver City sab-sch., 6 50; Blue Hill, 11 20, sab-sch., d., 8 91. *Kearney*—Clontibet, 6; St. Edwards, 4 75. *Nebraska City*—Hebron, 15; Seward sab-sch., d., 15 30. *Niobrara*—Mt. Zion, 55 cts.; Niobrara, 5; Oakdale, 5; O'Neill sab-sch., 1 52; Elgin, 2. *Omaha*—Blair, 11 25, sab-sch., 2 30; Columbus, 8; Omaha Castelar St. sab-sch., d., 22 50; Omaha Southwest, 17; Waterloo 1st, 1 60; Wahoo sab-sch., birthday offering, 2 65. 155 03

NEW JERSEY.—*Elizabeth*—Clinton, 1 25; Elizabeth Mad-ison Ave., 23 55; Lamington, 116 38; Metuchen sab-sch., d., 22 64; Plainfield 1st sab-sch., 7; Pluckamin sab-sch., d., 12 80; Westfield, 45 66. *Jersey City*—Jersey City 2d, 43 70; Jersey City Bergen 1st sab-sch. Missy's Asso., for Miss Maria B. Franks, Bogota, 50; Jersey City Arlington, 25; Passaic sab-sch., 3 60; Rutherford 1st sab-sch., d., 35; Cranford, 15 77. *Monmouth*—Burlington, 70 69, sab-sch., d., 40; Cranbury 2d sab-sch., d., 27; Cream Ridge, 8; Farmingdale, 50, sab-sch., d., 8 42; Hightstown, 145, sab-sch., 35; Lakewood, 8 38, sab-sch., 16 31; Manchester, 13, sab-sch., d., 25; Oceanic, 100; Tom's River, 5. *Morris and Orange*—Bethel, 36 55; Chester, 90, sab-sch., 23, d., 52; Chatham sab-sch., d., 14 39; East Or-ange 1st, 312 83; Flanders, 60, sab-sch., d., 45; Madison, 450, sab-sch., 62 81; Christmas, 13 69; Morristown 1st sab-sch., d., Children's Missy's Soc., 67 84; Morristown South St., 135N 43, sab-sch., 27 25, of which 24 50 from Chinese class, for China; New Providence sab-sch., 9 25; Orange 2d sab-sch., 50; Or-ange Central, 500, Mrs. Dr. Samuel Beach Jones, 25, Mrs. M., 25; Schooley's Mountain sab-sch., d., 8 44; South Orange sab-sch., d., 42 47; Succasunna, 38, sab-sch., for sup. a child Girls' school, Teheran, 60; Dover, 60 61; Whippany, 27 80. *Newark*—Newark 1st, a friend, 50; Newark 3d, 428 40; Newark Calvary sab-sch., d., 32 22; Newark Memorial, 23; Newark South Park sab-sch., 50. *New Brunswick*—Bound Brook sab-sch., 6 33; Dayton, 30 14; Lawrenceville, 100; Milford Holland, 6 35; New Brunswick 1st, 308 19, sab-sch., d., 17 10; Princeton 1st, 221 08, sab-sch., 12 84; Princeton 2d, 30; Stockton, 14, sab-sch., d., 11; Trenton 1st, 1228 24; Trenton 1st, 11 97, sup. Rev. C. A. Janvier, 146; Trenton 5th sab-sch., 15, d., 70; Friend, 1000; Mt. Airy sab-sch., d., 24 25. *Newton*—Ashbury, 214 10; Blairstown, 348 49, sab-sch., 9 14, d., 69 91, infant class, 15; Danville, 16; Harmony sab-sch., 13; West-minster, 17 25; Yellow Frame sab-sch., 3. *West Jersey*—Bridgeton 1st, 144; Bridgeton 2d, 21 36; Camden 1st, 35; Cedarville 1st, 10; Bergen, 117 89, sab-sch., 81 75, d., 23; Williamstown sab-sch., d., 20 55. 9626 04

NEW YORK.—*Albany*—Albany 3d, 27 21; Albany State St., 225 47; Archibald McClure, 1000; Esperance, 13 48; Albany, 7 49; Gloversville, 51; Kingsbury sab-sch., 11; Mariaville, 10; Rockwell Falls sab-sch., d., 10 cts. *Binghamton*—Bain-

bridge, 30, sab-sch., 13 06; Binghamton sab-sch., 100; Binghamton 1st, 199 10; Cannonsville, 10; Nichols, 5; Smithville Flats, 10 40; Union, 7, sab-sch., 10 70. *Boston*—Roxbury sab-sch., 57 84; Worcester sab-sch., d., 10 17. *Brooklyn*—Brooklyn 1st, 1183 63; Brooklyn 1st Ger. sab-sch., 84 43; Brooklyn Friedenskirche, 4, sab-sch., 5; Brooklyn Memorial, 219 36; Brooklyn So. 3d St., E. D., 44 28; Gwinnette St. sab-sch., 10; Brooklyn Throop Ave., 38, sab-sch. Missy's Asso., 100; Edgewater 1st, 11 29. *Buffalo*—Buffalo Calvary, 50; Buffalo East, 22; Buffalo Westminster, 93 08; Connewago, 14 38, sab-sch., 7 27; East Hamburg sab-sch., d., 6 25; Fredonia sab-sch., birthday offering, 85 96; Jamestown 1st, 100; Sherman sab-sch., d., 13 27; Olean sab-sch., d., 34 45; Bethany sab-sch., d., 32. *Cuyaga*—Auburn Westminster, 3 45, sab-sch., 16; Aurora, 83 41; Dryden, 5; Ithaca, 1294 18, sab-sch., d., 30. *Champlain*—Belmont, 30; Burke, 20; Malone, 26 18, Mrs. Mary K. Wead, 100; P. R. U., 5; Plattsburgh sab-sch., d., 25. *Chemung*—Hector, 21 25; Pine Grove, 2; Tyrone, 5; Watkins 1st, 52 46. *Columbia*—Hudson, 225, sab-sch., for sup. Bible reader, Shanghai, 90; Hunter sab-sch., d., 8 73. *Genesee*—Attica, 159 57; Bethany Centre, 7; Elba, 5; North Bergen sab-sch., 5 62. *Genesee*—Canoga, 7; Geneva 1st, 54 49; Gorham, 13 70; Penn Yan, 122 35, sab-sch., d., 50 67; Phelps, a member, 85, sab-sch., 39 46; Ronulus, 72 76, Mrs. J. D. Vail, 5; Seneca sab-sch., 10. *Hudson*—Florida, 32; Greenbush, 9, sab-sch., d., 27; Haverstraw Central ch. and sab-sch., 15; Hopewell, 23; Monroe, 100; Stony Point sab-sch., 17 49; Unionville, 3. *Long Island*—Bridgehampton, 37; Port Jefferson, 9 96; Southampton, 90 11. *Lyons*—Lyons, 105 18; Marion sab-sch., d., 41 56;odus, 14 22, sab-sch., 5 78; Wolcott 1st, 6 15. *Nassau*—Freeport sab-sch., 3; Northport, 11. *New York*—New York 1st sab-sch., 87 84, d., 25 37; St. Miss. sab-sch., 94 69; New York 6th Ave., 13,497 96; New York 14th St., 63 32, sab-sch., 30; New York Central Park sab-sch., 41 65; New York Covenant, 300; New York Park, 35 75; New York Rutgers, 66 54; New York Scotch, 631; Robert Carter & Bros., 500, sab-sch., 55, for Hangchow sch., 120. *Niagara*—Holley, 20. *North River*—Cold Spring sab-sch., d., 25; Newburgh Calvary, 11 65. *Otego*—Buel, 5 17, sab-sch., d., 6; Delhi 1st, 60; Hobart sab-sch., d., 10; Middlefield Centre, 7 50; Oneonta, 28 85. *Rochester*—Brookport sab-sch., 1 85; Caledonia sab-sch., for Japan, 25; Chili, 4, sab-sch., d., 6 46; Genesee 1st sab-sch., 37 50; Genesee Village, 375; Ogden sab-sch., d., 6 35; Rochester 1st sab-sch., d., 25 37; Rochester Westminster sab-sch., 14, d., 25; Sparta 1st sab-sch., d., 4 75; Sparta 2d sab-sch., 4 25; Webster, 1; Wheatland, 30. *St. Lawrence*—De Kalb Junction, 5; Dexter, 10; Gouverneur, 165. *Steuben*—Andover sab-sch., d., 6; Canisteo, 14 75; Jasper, 17 96. *Syracuse*—Syracuse Park Central, 300. *Troy*—Argyle, 8 25; Cohoes, 52; North Granville, 11 63; Sandy Hill, 2 43; Troy 2d, 872 06; Troy 2d St. sab-sch., d., 25; Troy Park, 32 43; Troy Woodside, 203 53; Troy 1st sab-sch., 18 98; "G. L.", 830. *Utica*—Bethany, 39 27; Knoxboro', 15 50; Oriskany, 4 93; Sauquoit, 38 73, sab-sch., d., 6 20; Turrin sab-sch., 6 69; Utica 1st, 275 63; Utica Memorial sab-sch., 12 66; Utica Westminster, 177 62; Vernon Centre, 5 71, sab-sch., 13 43, d., 5 32; Verona 1st, 4, 13 70; West Camden sab-sch., d., 13 25; Westerville 1st, 31 67. *Westchester*—Bridgeport 1st sab-sch., d., 78 44; Gilead, 37; Katonah sab-sch., d., 52 15; Mt. Vernon 1st, 60; Poundridge sab-sch., d., 26; Rye sab-sch., 23 82; Sing Sing, 218 41; Thompsonville sab-sch., d., 29 76; Yonkers 1st, 193 62; Yorktown, d., 17,492 70.

NORTH DAKOTA.—Fargo—Elm River, 19 21; Hendrum Station, 10 70. *Pembina*—Bathgate sab-sch., d., 15; Elkmont, 13 65; Gilby, 5; Inkster, 9. **OHIO.**—*Akron*—Amesville sab-sch., d., 12 70; Matamoros, 9; New England sab-sch., d., 12 75; Pomeroy, 29. *Bellevue*—Bellefontaine, 13 29, sab-sch., d., 75; Bucyrus, 14 49; Kenton sab-sch., d., 46 65; Spring Hills sab-sch., d., 6 38; Upper Sandusky, 11; Urbana, 134; West Liberty sab-sch., d., 5 26. *Chillicothe*—Concord, 3 50; Hillsborough sab-sch., d., 12 04. *Cincinnati*—Avondale, 78; Cincinnati 1st, 30; Cincinnati 5th sab-sch., 17 50; Cincinnati 6th, 15; Int. on Baxter Bequest, 365; Mt. Carmel, 3; Westwood Ger., 5; Wyoming, 860. *Cleveland*—Cleveland 1st, a member, 50, sab-sch., d., Old Stone ch., 281 29, Miss. Band, for Siam and Laos, 50; Cleveland Euclid Ave., 259 79; Guilford sab-sch., d., 87; Orwell sab-sch., d., 5; Rome, 16 60, sab-sch., d., 21 50; Willoughby, 45 75, sab-sch., 4 25. *Columbus*—Blendon, 15; Central College, 46 73; Circleville sab-sch., 85; Groveport, 2; London, 13. *Dayton*—Bell Brook sab-sch., 10; Clifton sab-sch., d., 33 13; Dayton Memorial, 24, sab-sch., d., 17 63; Franklin sab-sch., 5; New Carlisle sab-sch., d., 20; Oxford, 74 55; Piqua, 100; South Charleston, 25, sab-sch., 4 90; Springfield 1st, 77; Xenia, 47. *Huron*—Fremont, 81, sab-sch., 28; Huron, 21, sab-sch., 3 15. *Lima*—Ada, 67; Lima Main St., 5 75; Busy Builders Children's Miss. Band, d., 13 83; New Stark and sab-sch., 13 50, for Mrs. Chatterjee's school, 5; Sidney sab-sch., 30 48. *Mahoning*—East Palestine, 8 50; Eliaworth, 102 31; North Jackson, 28; Poland sab-sch., 22 70; Youngstown 1st, 86 65. *Marion*—Jerome, 2 30, sab-sch., d., 4 05; Marion sab-sch., d., 60; Mt. Gilead sab-sch., 8 44; Ostrander, 24, sab-sch., d., 12 20; Providence sab-sch., d., 4 25; Rich-

wood, 7, sab-sch., 2; York, 4. *Maumee*—Bowling Green, 81 76; Bryan, 7 10; Toledo 1st sab-sch., d., 60. *Portsmouth*—Hanging Rock, 7; Manchester, 20; Portsmouth 1st, 201, sab-sch., 80, of which 50 goes to work of Miss Cort; Red Oak, 30; Russellville, 15 63. *St. Clairsville*—Cambridge sab-sch., 29; Crab Apple sab-sch., 13; Martin's Ferry, 19 37. *Steubenville*—Annapolis, G. M. Gault, 10. R. E. McElain, 1; East Liverpool sab-sch. and miss. sch., d., 117 75; Irondale sab-sch., 5; Island Creek, 4 75; Newcomerstown sab-sch., d., 10; Solo, 9; Two Ridges sab-sch., 11 02; Wellsville sab-sch., 47, d., 78. *Wooster*—Ashland, 14 67; Belleville, 7, sab-sch., 10; Loudonville sab-sch., 2 54; Perrysville, 17 25; Savannah, 39 60, sab-sch., 27 60; Shelby, 21. *Zanesville*—Dresden, 29 95; Newark 2d, 10; Unity, 5; Zanesville 1st, 47, a friend, for Japan, 100, sab-sch., d., 48 49. 4830 75

PACIFIC.—*Benicia*—Big Valley, 4; Freestone, 2; San Rafael, 45; Shilo, 8. *Los Angeles*—Boyle Heights, 57 50, sab-sch., 18 90; Colton sab-sch., 40; Riverside Calvary sab-sch., d., 24 39; South Pasadena Calvary sab-sch., d., 4; Tustin, 9 25. *Sacramento*—Davisville, 8 50; Dixon sab-sch., d., 5; Placerville sab-sch., d., 5. *San Francisco*—North Temescal, 23, Ladies, 8 80; San Francisco Calvary, 143; San Francisco Westminster, 100. *San Jose*—Milpitas sab-sch., 10; Watsonville, d., 10. *Stockton*—Grayson, 5. 529 34

PENNSYLVANIA.—*Allegheny*—Allegheny City Providence, 230 25; Allegheny McClure Ave., 221 15; Bakerstown, 25; Bellevue, 11 51; Freedom sab-sch., 6; Glenfield, 9 68; Hoboken, 10; Leetsdale, 129 72, sab-sch., d., 45 78; Rochester sab-sch., d., 6; Sharpsburg sab-sch., d., 37 93. *Harrisville*—Beulah, 35, sab-sch., d., 2; Braddock, 30 42; Centreville, 4 03; Greensburg, 56 28; Johnstown, 100; Latrobe, 67 50; Livermore, 4; Murrysville, 75; New Salem, 35; Parnassus, 184 35; Union, 41 75; Unity, 84 75; Verona sab-sch., 14. *Huiler*—Buffalo, 30; Martinsburg, 5; New Salem, 10 34; North Liberty, 7 79; North Washington sab-sch., 17 34; Petrolia, 3; Scrub Grass, 50; Sunbury West, 36; Westminster, 16. *Curtis*—Big Spring sab-sch., 10 55; Bloomfield, 30; Centre, 8; Harrisburg Market Sq., d., 71 12; Lower Marsh Creek, 33; Mechanicsburg, 34 74; Mercersburg, 36 42; Shermansdale, 1; Shippensburg ch., 40 30; Miss T. Duncan, 60, sab-sch., d., 10 83; Steelton 1st, 9; Silver Spring sab-sch., 10; Falling Spring sab-sch., 36 94. *Chester*—Ashmun, 85; Bryn Mawr sab-sch., 58 53, d., 141 47; Marple, 20; Oxford 1st, 320 73; Hayesville sab-sch., 12; Lincoln Village chapel sab-sch., 8 25. *Carlton*—Brookville, 29 08; Clarion, 22; East Brady sab-sch., d., 17 80; Leatherwood, 14; New Rehoboth, 11 53, sab-sch., 1 68; Oak Grove, 4; Oil City 2d, 4; West Millville, 3. *Erie*—Erie Chestnut St., 18 26; Garland, 10 78, sab-sch., 5; Girard, 30 45; Hadley, 3 80; Harbor Creek, 6 49, sab-sch., d., 5 51; Meadville 1st, 16; Miles Grove Branch, 9; Pittsfield and sab-sch., 10 01, sab-sch., 4 73; Springfield, 3; Westminster, 7 50. *Huntingdon*—Bethel, 1 61; Beulah sab-sch., 26 92; Birmingham Warrior's Mark sab-sch., d., 9 75; Penfield, 6 66, sab-sch., 2 66; Mount Union sab-sch., d., 21; Du Bois 2d sab-sch., d., 12 30; Hollidaysburg, 70 07, sab-sch., 17 56; Houtzdale, 17 70; Hubersburg, 170; Lewistown, 64 35; Lower Spruce Creek, 30; Lower Tuscarora, 37; Spruce Creek, 376 87, for Murlo, 1 25; Rock Spring sab-sch., for Murlo, 41 60; Penna. Furnace sab-sch., for Murlo, 28 41; Petersburg, 5 18, sab-sch., 20 60; Pine Grove sab-sch., d., 5; Sinking Creek, 11 85; Spring Creek, 46; Williamsburg sab-sch., 22, d., 24; Canoe Valley, 22; Woodland, 607 45; Tyrone, 96 62; Williamsport 2d, 16 75. *Kittanning*—Apollo ch., 40, sab-sch., 21; Atwood, 5; Indiana, 53 25, sab-sch., 65; Marion, 8 75; Hayne, 2 28. *Lackawanna*—Barclay, 6; Canton, 51; Carbondale sab-sch., 71 32; Hawley, 5; Herrick, 35; Honesdale, 525 69, sab-sch., d., 31 30; Kingston, 111, sab-sch., d., 13 18; Monroeton ch., 44, sab-sch., d., 60; Montrose, 50, sab-sch., d., 130 06; Wyalusing 1st, 11 33; Stephen Torrey, 1000; Haisletad sab-sch., 12 50; Nanticoke sab-sch., d., 26; New Milford, 80 21; Pittsburg, 31 39, sab-sch., d., 35; Plymouth, 9 85; Scranton Green Ridge Ave. sab-sch., d., 66 92; Scranton Washburn St. sab-sch., Bible sch., 13 88; South Wilkesbarre chapel, 10; Towanda, 11 15; Wilkesbarre 1st, 825; Grant St. chapel, 9 35, d., 83 29; Wyalusing 1st, 47, d., 8; Sugar Run sab-sch., 4. *Lehigh*—Allen Township, 10; Audenried, 29, sab-sch., 44; Easton Brainerd, 586 43; Hazleton, 53 43; Mauch Chunk, 53 98, sab-sch., d., 104 18; Mountain, 7; Portland, 5; Shenandoah, 3, sab-sch., d., 19; South Easton, 4 09; Upper Mt. Bethel, 4 50. *Northumberland*—Bald Eagle and Nittany, 50 20; Beech Creek, 7 92; Mifflinburg 1st, 11 19, sab-sch., d., 5 70; Shamokin 1st, 38 32; Sunbury 1st sab-sch., 12 87; Williamsport 3d sab-sch., Centennial Mission Fund, 68 25; West Berlin, 20 66, sab-sch., 10. *Philadelphia*—Philadelphia 2d, 814 05; Philadelphia 4th sab-sch., 10; Philadelphia 10th, 3359 09, Mrs. Reed, 200, sab-sch., d., 156 82; Philadelphia Bethany, 276 06, for Japan, 223 94; Philadelphia Clinton St. Immanuel, 22 12; Philadelphia Holland Mission sab-sch., 34 94; Philadelphia South, 30; Philadelphia Tabernacle, 261 71, sab-sch., 14 58, Mrs. Emily L. Linnard, 50; J. Sparhawk, 23. *Philadelphia Central*—Philadelphia Cohocksunk, 295, sab-sch., 128 50; Philadelphia Covenant, 60; Philadelphia Princeton, 737 94; Philadelphia West Arch St. Y. P. Soc. Christian Endeavor, for sup. Kuig

Chaw, 50, sab-sch., d., 37 63; Philadelphia York St., 25. *Philadelphia North*—Leverington, 18; Manayunk 1st, 30, for Rev. H. Corbett's work, China, 10; Mt. Airy sab-sch., 13 03, d., 7; Providence, 10, sab-sch., 10; Thompson Memorial New Hope sab-sch., 28 90; Wakefield sab-sch., d., 20 39. *Pittsburgh*—Cannonsburg, 40 03, sab-sch., d., 80 50; Centre, 54 51; McKee's Rock sab-sch., 42 50; Mansfield sab-sch., d., 82; Mrs. Rev. J. B. Tombs, through Forest Grove, as memorial to Joseph Dickson, 50; Monongahela City sab-sch., 25; Pittsburgh 1st, 1500; Pittsburgh 2d, 161 67, sab-sch., 37 33; Pittsburgh 3d, 566 18; Pittsburgh 39th St., 25; Sharon, 80 34; Wilkinsburg, 119; Point Breeze, 1000. *Redstone*—Dunlap's Creek sab-sch., d., 84 56; McKeesport 1st sab-sch., d., 42 50; Scottdale, 8 10. *Shenango*—Enon, 5, sab-sch., 11; Leesburg sab-sch., 15 20; Mt. Pleasant sab-sch., d., 27; Nesheannock sab-sch., 5, Y. L. Mission Circle, 16; Rich Hill, 10 13; Sharon, 6 37; West Middlesex, 6 65. *Washington*—Clayville sab-sch., 29 75; Cove, 47; Forks of Wheeling, 110, sab-sch., 7; Mill Creek, 9; New Cumberland sab-sch., 60; Upper Ten Mile, 25; Washington 1st, 75 74, sab-sch., d., 18 44; Wellsburg sab-sch., d., 21 50; Holliday's Cove sab-sch., 21 03; Florence sab-sch., Cross Roads, 40. *Wellbore*—Beecher Island, 2 80, sab-sch., 1 40; Farmington, 3 50, sab-sch., d., 1 50. *Westminster*—Columbia, 15 41; Lancaster 1st sab-sch., 89 24; Slate Ridge, 20; Slateville, 12 37, sab-sch., 8 18; York 1st, 310 98, sab-sch., d., 20 63. 20,726 13

TENNESSEE—*Holston*—Jeroldstown, 1; Mt. Bethel, 3; Timber Ridge, 1. *Union*—Hopewell, 2. 7 00

TEXAS—*Austin*—Austin 1st sab-sch., d., 70; El Paso sab-sch., 3 15. *North Texas*—Albany, 13 15. 86 30

UTAH—*Montana*—Anaconda, 9; Missoula, 8. *Utah*—Springville, 1 50, sab-sch., d., 6. 24 50

WISCONSIN—*Chippewa*—Hudson sab-sch., d., 81 10. *Lake Superior*—Ishpeming, 80, sab-sch., 100; Oconto, 13, sab-sch., d., 46. *Madison*—Lodi 1st sab-sch., d., 13 66; Oregon sab-sch., d., 9 43. *Milwaukee*—Milwaukee Grace sab-sch., d., 3 25; Pike Grove, 88 50; Stone Bank, 3 25; Delavan Congregational, 40. *Winnebago*—Keshena Stockbridge sab-sch., 2 80; Merrill, 36; Neenah, 50; Omro sab-sch., d., 5; Shawano 1st sab-sch., d., 10; Stevens Point sab-sch., d., 31 53; Cranston, 2. 438 27

WOMAN'S BOARDS.

Woman's Foreign Missionary Society, Philadelphia, 3234 72; Woman's Board of Missions, Northwest, 8000; Woman's Board of Foreign Missions, New York, 2370 20; Woman's Board of Missions, Southwest, 654 86..... 14,519 78

MISCELLANEOUS.

H. M. Schieffelin, N. Y., 180; Miss E. J. Wilson, Metal, Pa., 5; Miss E. R. Walsh, Stamford, Conn., 25; Wm. Adriance, Poughkeepsie, N. Y., 10; Bangkok Sewing Soc., Siam 1st ch., d., 30; "A friend," d., 5; Master A. C. Sinclair, 50 cts.; East Bloomfield ch. and Soc., N. Y., 88 20; Cash, Rochester, N. Y., 1; Mrs. T. M. Sinclair, Philadelphia, Pa., 500; J. W. Parks, Hunnewell, Kan., 25; Lane Sem. Soc. Missy Inquiry, Cincinnati, O., 10; Mite box, 4 75; J. L. Rhea, Knoxville, Tenn., for Persia, 10; Friends in Cour d'Oreilles, for Round Lake school, 32 50; J. F. Kinney, U. S. Indian Agent, Greenwood, Dak., 12; T. L. Milligan, Philadelphia, for Rev. H. Corbett's work, China, 3; Anonymous mite box, 2 25; Chinese at Portland, Oregon, 2 90; Tithe of "A Foreign

Missionary," 31 25; Pastor and wife, contents of jugs, 4 50; A thank-offering, Brooklyn, N. Y., 2; Chinese school, University Place, N. Y., 30; Bogota, U. S. C., 20; "Learning to love Jesus," 2; W. B. Negley, Pittsburgh, Pa., to constitute L. M., 100; Mrs. Jane F. Willard, Auburn, N. Y., 1000; Anonymous, Fayetteville, N. Y., d., 8 09; H. S., for Japan, sp., 400; Rev. J. W. Schermerhorn, N. Y., 5; "A. E.," 100; H. T. Walker, St. Joseph, Mo., 100; Western Theol. Sem., Allegheny, Pa., 55; Missionary box at the Orphans' Home, Orange, N. J., 4 05; "A Tithe," 300; Rev. E. P. Baker, Oakland, Cal., 2 87; John Tenney, Richwood, O., 5; "M. L. S.," 5000; "A missionary family," d., 5 10; Princeton Theol. Sem. Soc., N. J., 73 80; J. P. Chambers, Belle Plaines, Iowa, 5; Young Men's Chris. Asso., Ripon College, Wis., 75 cts.; Miss Cort School, Smithfield, Utah, 3; Rev. Samuel Ward, Mattoon, Kan., 2; Cross sab-sch. of Hochelaga, Canada, 20; McCormick Seminary, Chicago, Ill., d., 20; E. DeWitt, Elvira, O., 10; W. S. S., 10; "A friend," 10; T. C. Winn, for Kanazawa, 25; Friends, for Kanazawa, 4; D. McGilvary, Ching Mal, 70; Sangli sab-sch., India, d., 10 50; Friends, for Kanazawa boys' school, 50; Rev. J. O. Murray, D.D., Princeton, N. J., 10; "A thank-offering," 10; Rev. J. Edwards, Plymouth, Pa., 1 70; C. Ariz, 36; Princeton Theol. Sem., 45 44; "A friend," 10; Jane L. Park, Thompsonville, Pa., 10; Miss Betsey Hicks, Nassau, N. Y., 1 83; Rev. Joes Platt, Kansas City, Mo., Centennial Fund, 20; Mrs. J. B. Worth, 1; Miss M. Hamilton, 10; Boys' infant class, Vancouver, Wash. Ter., 2; Rev. D. L. Dickey, Beaver, Pa., 10; David Hunter, Washington, Ky., 5; H. Rullison, Harbor Springs, Mich., 5; Young People's Soc. Chris. End., Wenona, Ill., 3; The teachers and students of Albert Lea College, 25; Round Lake Mission, Hayward, Wia., 12 50..... \$6,604 43

Total receipts from churches, Sabbath-schools and miscellaneous sources..... \$34,259 58

LEGACIES.

Charles Wright, Canton, Pa., 75; John Loveland, Pittston, Pa., 1805 50; Jacob Schlager, Westhampton, N. Y., 950; R. M. Cavet, dec'd, Westmoreland Co., Pa., 2500; Catharine E. Coyle, Washington, D. C., 1518 61; Estate Margaret G. Semple, Pittsburgh, Pa., 15,421; Estate Wm. E. Dodge, N. Y., 5000; Estate George B. Cole, Brooklyn, N. Y., 750; Lapeley Estate, New Albany, Ind., 2703 04..... 30,524 15

Amount received in January, 1888..... 124,783 73
Total receipts from May 1, 1887..... 443,451 79

Note.—Kenton ch. sab-sch. birthday box for Siam, \$2 92, in December receipts, February number of THE CHURCH, should have read \$21 92.

Note.—Contributions marked d represent the Dime Offerings.

WM. RANKIN, Treasurer,
53 Fifth Ave., cor. Twelfth St., New York, N. Y.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS

WITHIN THE SYNOD OF NEW JERSEY, FROM OCTOBER 1 TO DECEMBER 31, 1887.

Elizabeth—Basking Ridge, 75; Elizabeth 1st, 59 96; Rahway 1st, 16 10; Elizabeth 1st Ger., 15; Connecticut Farms, 15; Clinton, 65; Dunellen, 5. 250 96

Jersey City—Bergen, 61; Hackensack, 6. 67 00

Monmouth—Point Pleasant, 6; Hightstown, 37 25; Jamesburg, 25; Holmanville and Hope Chapel, 11 71; Cranbury 2d, 48 65; Bordentown, 25; Tennent, 47 93; Manalapan, 20; Delanco sab-sch., 8. 230 54

Morris and Orange—Pleasant Grove, 20; Summit, 20; Succasunna, 24 67; Orange 1st, 231 90; Orange 2d, 77 38; Orange Central, 250; South Orange, 49 10; Dover Miss. Soc., 25; Mine Hill, 10; Berkshire Valley, 8; Orange St. Cloud, 7 40; Orange St. Cloud Miss. Band, 10; Myersville, 2; Mt. Freedom, 10 74; Mendham 1st, 27 20; Pleasant Dale Ger., 5; East Orange, 150; Wyoming, 6 90; German Valley, 25; Schooley's Mountain, 20 10; Fairmount, 9 08. 984 47

Newark—Newark High St., 20; Newark 2d, 71 77; Newark Memorial, 15 40. 107 17

New Brunswick—Trenton 4th, 30; Dayton, 15; Trenton Prospect St., 45 30; Titusville, 1; Kingston, 10. 101 30

Newton—Branchville, 15; Hackettstown, 75; Stillwater, 15; Blairstown, 56 82; Oxford 1st (Belvidere), 21; Bloomsbury, 14; Greenwich, 10. 207 82

West Jersey—Greenwich, 30; Bridgeton 2d, 12 80; Woodstown, 9; Billingsport, 7; Clayton, 40; Camden 2d, 10; Williamstown, 10; Millville, 8 28; Cape Island, 31; Cedarville 1st, 30; Tuckahoe, 10; Janvier, 15. 213 06

Total contributions..... \$2,162 34

ELMER EWING GREEN, Treasurer,
P. O. Box 133, Trenton, N. J.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, APRIL, 1888.

EDITORIAL.

THE PASTOR.

We have taken this word into our language from the Latin. Its form shows it to be the noun denoting the doer of the action expressed by the verb of the same root. *Pascere* means to feed, i. e., to give food. Pasture is the substance given as food, modified in our usage so as to express the place where the food grows. Pastor is the person who provides and gives the food. This leading function of one who has the care of a flock becomes his designation. He is their feeder. But as this function is likely to be entrusted to the same person who leads and protects and watches over the flock—takes the whole care of them—the word in usage comes to include all those. The pastor is the shepherd.

The Greek equivalent of the Latin pastor is *poimen*, corresponding not so specifically to any Greek word for food, but to the Greek word for flock, and so meaning a man who has charge of a flock. This Greek word in the New Testament is sometimes translated *shepherd*, as when our Lord calls himself "the good shepherd" (John 10: 11), and sometimes *pastor*, as when Paul writes of pastors as given to his church by the ascending Christ (Eph. 4: 11).

RICH SIGNIFICANCE OF THIS TYPE.

This is not so readily apparent to us as to Oriental minds. It is not difficult, however, to bring vividly to our imagination the Oriental usages and scenery.

A wild and mountainous country, abounding in steep cliffs and precipitous ravines, in caves and dens inhabited by beasts of prey and by human outlaws; an open country, undivided by fences or hedges; numerous flocks, each led by its shepherd, who goes before, and musters his flock after him, calling them all by their names; each shepherd choosing the path for his own flock, seeking to lead them to the greenest pastures and the sweetest waters; each flock trustfully following its own shepherd, and recognizing his voice; high mountains, up the steep sides of which he makes them climb higher and higher as the summer heats wither the grass in the lower pastures; dense forests on those mountain sides, in which the sheep browse in winter when deep snow has buried the grass; the shepherds climbing into the trees and lopping off the boughs for the sheep to feed upon—such scenery and such shepherd-care must be figured to our minds if we would receive the full import of this scriptural type.

The impression will be deepened if, to all this illustration of the shepherd's attention to the natural wants of the sheep and constant provision for them, we add a true view of the perils from which he must constantly guard them, the enemies against which he must sometimes defend them at the risk of his own life. So was it with young David, rescuing his lamb from the lion and the

bear (1 Sam. 17); and so our venerable missionary, Dr. William Thomson, tells us that it still is; "for, though there are now no lions there, there are wolves in abundance, and leopards and panthers, exceeding fierce, prowl about those wild wadies." He also testifies, from his own personal knowledge, that sometimes the faithful, brave shepherd literally "gives his life for the sheep," trying to defend them from the "Bedawin robbers."

To people living in such a land and familiar with such scenes and experiences our Lord's calling himself "the good shepherd" would signify more than it can to us, unless we take some pains to familiarize those scenes in our imagination.

PRECIOUSNESS OF THIS TYPE.

So, realizing to ourselves the significance of this type, we find it exceedingly beautiful and precious. Under no other is our Lord figured to us more sweetly or satisfactorily. It implies all possible tenderness, vigilance, considerateness, patience. So our Lord used it in his parable of the lost sheep (Luke 15). So Isaiah used it when he wrote, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young" (Isa. 40:11).

SACREDNESS OF THIS TYPE.

"JEHOVAH is my shepherd; I shall not want," sang "the sweet psalmist of Israel," and continued through the twenty-third Psalm to represent the Lord's care of him and his own sweet trust of that care under the pastoral imagery with which his own shepherd-life had made him so familiar.

Similarly the prophet Micah prays to God. "Feed thy people with thy rod, the flock of thine inheritance, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old" (Micah 7:14). "The word rendered feed," says Prof. Cowles, "is pas-

toral—the usual term to describe the service of the shepherd. It therefore combines the two ideas—feeding, and ruling or guiding. Hence to the Hebrews there would be no incongruity in supposing this feeding to be done with the 'rod'—which is here the shepherd's crook; not a rod for scourging."

Quite in keeping with this ancient sacredness of the type as applied in the Old Testament to Jehovah, is our Lord's appropriation of it to himself, which we have already noticed (John 10).

APPLICATION OF THE TYPE TO MINISTERS.

May the ministers of Christ, "compassed with infirmity," consent to be called shepherds of the flock of which he is the good Shepherd? May one of us permit the people to apply to him the same title which the inspired Old Testament poetry applies to Jehovah? Does there not seem to be something of presumption in this?—almost impiety? We are saved from this by the clear warrant of Scripture. The inspired apostles and our Lord himself apply this same type to his ministers. In that memorable interview of Christ with Peter, at the shore of the Sea of Galilee, after the resurrection of Christ, you remember the question thrice put so solemnly to Peter—"Lovest thou me?"—and the charge three times given in response to Peter's thrice-iterated affirmation of his love—"Feed my lambs; feed my sheep; feed my sheep." It is the comprehensive Greek word *poimaine*—not merely "give food," but "be a shepherd." It denotes the whole care which a shepherd takes of his sheep—care that they be fed; that they be sheltered; that they be guided; that they be defended;—care that they be saved from their own silly tendency to stray, and from the ferocity of lurking and prowling enemies. "Be a shepherd to my sheep; have a shepherd's watchful and tender and patient care of my lambs," was the Lord's

injunction to Peter and to all the successors of Peter, viz., to all official instructors and guardians of his church in all ages.

Peter himself evidently so understood this, and in the same view he transmitted the charge to those who should come after him. "Feed the flock of God which is among you" (1 Pet. 5:2). He uses the same comprehensive word—*poimainete*—"Shepherd the flock." "Be shepherds of the flock." He gives us in a near-following verse (v. 4) a special title for our Lord, retaining the recognition of his pastoral character and yet exalting him above all other pastors as the chief Shepherd.

It is thus from our Lord himself, and from the Holy Spirit teaching us through his apostles, that his church has learned to call his ministers her shepherds, reserving ever to him the supreme title of Chief Shep-

herd, Pastor of pastors, as he is Lord of lords and King of kings.

There is a great deal in Christian life and experience that cannot be told in prose: it must be pictured in poetry. It cannot be defined and encompassed and measured and comprehended, like some lot of ground about which you go with compass and chain, and which you may then figure out upon a sheet of paper with accurate pencil. You look into it as into a sky, seeing much more than you can tell—seeing to such awful depth as almost arrests your breath and your heart-beat—yet never expecting to see through, but awed and uplifted the more by the consciousness that that is forever impossible. Figurative terms are terms of poetry. The life of a true pastor is a poem. The very name, *pastor*, is alive with poetic, vast, illimitable significance.

A SABBATH-SCHOOL CHRISTMAS OFFERING.

It was a home mission Sabbath-school in south middle Nebraska, and they were arranging for their Christmas service. "It is true the crops were a failure this year, and the times are hard," said the pastor to his officers and teachers, "but can we not do something in our little school toward the seventy-five thousand dollars that is asked of the children this year for the great work of foreign missions?" The proposition was agreed to, and the plan adopted was for every member of the school to bring on that day a Christmas offering to Jesus equal in cents to their age in years. This plan was beautifully fulfilled. Conspicuous in their room was the inscription

OUR CHRISTMAS OFFERING TO JESUS FOR
THE SPREAD OF HIS GOSPEL.

Each of the six classes of children in turn, beginning with the youngest, recited

"Accept, O Lord, our humble gifts;
We bring them now to thee.
Let this same gospel we enjoy
Be spread from sea to sea,"

and then marched forward and deposited their gifts. The basket was carried to the Bible-class and the visitors, and after receiving their gifts, the whole school recited again the same appropriate verse. The contents of the basket were found to be \$8.91.

There is no foreign missionary so far away that he will not receive this and read it. There is no one who will not thank God for that little home-mission Sabbath-school, and invoke God's blessing upon it. Nebraska will be prayed for by native Christians in the far-off countries of Asia and of Africa.

KOOLI AND ALI.

As I approached Tabriz riding with Rev. W. L. Whipple, who had kindly met me at the Russian frontier, we saw a number of the missionaries—gentlemen and ladies—coming on horseback to meet us, according to the pleasant custom of the East. They meet us a full hour's ride from their homes, and their greeting was most refreshing after many days of fatiguing travel. Such cordial welcome from Christian brethren and sisters, however gratifying, was not a surprise, for I had been told of the pleasant custom. But with these well-mounted friends, along the dusty highway came two ragged boys on foot, one of whom was the first to reach Mr. Whipple and me as we rode. He came bounding to the side of the carriage with a glad and eager face. No happy child could well seem more delighted at the home-coming of the kindest of fathers. The boy and the missionary spoke to each other in a language (the Turkish) which I could not understand; but the boy's beaming face had an expressiveness which could not be mistaken, and which contrasted singularly with the soiled and ragged and scanty clothes. This boy's name is Kooli, and he was soon joined by his comrade Ali, who greeted the missionary with similar cordiality. Kooli has neither father nor mother nor brother nor sister nor kindred of any degree. He is as utterly homeless as any dog in the streets of Tabriz or Constantinople. Ali knows his mother, but knows her too well to place any dependence upon her care for him. She shows no heart of motherliness; so Ali and Kooli live in the streets, literally as the dogs live in those cities where no master owns or feeds them.

These "street Arabs," as Mr. Whipple called them, commonly sleep in the shelter of a market-place, and by day they wander about from place to place, earning here and

there a penny (or a *shahi*, as they call their copper coin in Persia) by any little errands or jobs which they can get, or by begging. I hope they do not steal, and yet I am afraid they do not know how wicked that is. They have taken to each other with a brotherly fondness. If one earns or gets a *shahi* he pays it for bread, and hastens to find his partner and divide it with him; and in the cold nights they lie snugly together under such rags of bedding as they have been able to secure.

I engaged a photographer to call them into his office and make a picture of them, which I sent to the *Illustrated Christian Weekly*, in which it was printed March 21, 1885. It is now presented on the opposite page. Will not our readers ask God to show his people what can be done—what he would have us do—for the thousands of Alis and Koolis who are forbidden to learn of Jesus?

Do you see what a broad, strong chest Kooli has? And have not they both faces and figures which love and Christian training might cultivate into beautiful manliness? They were brought into a Sabbath-school which the missionaries had, and Kooli's teacher says that he committed to memory the Lord's Prayer in half an hour on one Sabbath, and twelve verses of Matthew v. (the Beatitudes) on another.

In the week which I spent in Tabriz I was hardly ever in the street without seeing them. They knew me as their friend's guest, and, knowing that I was not quite well when I arrived, they would inquire kindly after my health. When I mounted my horse to start away on my journey, they were at the gate to give me a warm and kind good-by. Do you wonder that I love them, and wish you to love them and pray for them?

H. A. N.



CHRISTMAS IN JAPAN.

Miss Sarah Porter writes from Kanazawa, Japan, for "the boys and girls of the Presbyterian Church," about a pleasant Christmas-tree entertainment which they had in "a modest little building" in "Ishiura machi, one of the principal streets" of that city.

"First there were recitations from the different classes, singing by the little children from Miss Porter's kindergarten." Then a curtain was drawn aside which had concealed the tree that stood ready, loaded with pretty gifts, which were gayly distributed to the eager children, just as is done in America and Germany. But some of those children had never received Christmas gifts before. Indeed some of them had come into that school within a year, from heathen homes, and their heathen parents would learn from them that Jesus was born in Bethlehem.

This entertainment was given by Miss Porter and her Japanese teachers. But on December 27, she attended another Christmas

entertainment in the second church of Kanazawa. She writes:

This was entirely gotten up by the Japanese, and was most unique. The room was beautifully lighted by rows of bright lanterns hung upon ropes suspended from side to side of the room, making a very pretty effect. On a small platform in the front of the house were oranges arranged in a heap, a vase of flowers, etc.

The only recitation was that of a little five-year-old boy who gave the life of Christ from the birth to the ascension, his father asking the questions and he replying sometimes by repeating long passages of Scripture. It was certainly the best recitation I ever heard made.

Then followed the distribution of gifts with the same glee as before. Miss Porter closes her letter with these earnest words, "Will you not pray that the homes of all these boys and girls before another year may become Christian homes?"

A plan for encouraging children to earn money for holy uses has been tried with pleasant results in Madison Avenue Church, Elizabeth, N. J.

Last spring one cent was entrusted to each child in the Sabbath-school, to be invested and the increase to be given for foreign missions. On the evening of December 25, the school had a meeting, at which the scholars reported their gains and presented their offerings.

The girls invested in materials for crochet work; dusters which they hemmed; parsley seed from which the vegetable was raised in the garden; an egg from which a chicken was hatched and reared and sold for thirty-five cents, etc. The boys invested in flannel for pen-wipers; wood to be made into paper-

cutters and flower-sticks; beans to be planted; pop corn; etc.

Some met with losses; cucumbers failed; chickens scratched up seeds; an egg failed to hatch; but generally the investments, with the added labor, brought most gratifying returns. The little investment yielded some ten, some thirty, some more than a hundred fold. The pastor, Rev. E. Cunningham, writes:

With a few exceptions all the money returned by the children was from the invested penny. The school is so well pleased with the result that they will try the plan the coming year with an increased capital. Children who refused to take the offered penny last year will do it gladly after the pleasant exercise of Christmas night.

The following letter comes from Indiana, with one cent enclosed, of which I intend to take the best possible care. The little giver of it is likely to hear from it, and the little readers of this—perhaps older readers too—may learn some good lessons from it.

Enclosed find a penny. It is one that a little girl brought to our church last Sabbath, with the intention of putting it into the collection basket. The collection was for foreign missions. It happened that the little girl sat exactly in the middle of the pew, and could not reach to either end of it, so that she could put her penny into the basket. She was much disappointed. Her Sabbath-school teacher comforted her by telling her to bring her penny on the next Sabbath, but she insisted on having it put into the collection of that day, saying she had brought it for that time. So the teacher handed me the penny. A friend redeemed

it with one dollar, and now I send the penny to you.

What shall be done with this penny? Do you think I can spend it for candy? Already it has sent a hundred times its own value to the treasury of foreign missions. I hope that many readers will think of this little girl's earnestness to give her money *now*, and not wait until "next Sabbath." Do not put off what you can do now.

But what shall be done with this very penny that has been put into my care?

I intend to find a safe way of sending it—its very own self—to some mission field far over the sea. After a good many months, I shall hope to hear from it, and then, if we are both alive, the little girl who gave it shall hear from me; perhaps also all our little readers.

H. A. N.

DOCTOR NEMBULA.

Not long ago there came to my room, No. 9, in the Presbyterian Publication House, a tall, gentlemanly man, whose name is Nembula. None of my little readers would guess that that is the name of an American or an Englishman or a Scotchman or an Irishman or a German. No, he is an African; not "an American citizen of African descent," but a born African, a Zulu. He was not kidnapped from his African home, as so many Negroes used to be in the sad old times of the slave trade. He is too young for that—not more than twenty-seven or twenty-eight years old. He is now a well-educated gentleman. He has gone through a full course of study of medicine, and has been made a regular doctor. Now he is going back to his own native land as a physician to his people.

I think that my little Presbyterians and

their mothers will be interested in knowing why he came to see me. He told me that his father is dead, but that his mother still lives, and is one of a number of women who have loved to visit and take care of a grave in that country in which I feel much interest. I will tell you why. I never saw that grave. I was never in that part of Africa. I was in Egypt once, but you know that Egypt is at the north end of the great continent of Africa, and that grave is in Natal, away down near the south end. Will you not look on the map and see? To show you why I care so much for that grave, I must tell you a story.

When I was a very little boy, smaller than any of you who can read this story, I had a dear sister, next older than I, who used to play with me and take care of me in the sweet motherly way in which a little

girl will take care of a little brother smaller than herself. One way that we had of amusing ourselves was to wish with clover leaves, as perhaps some of you do with the wish-bone from the breast of the chicken that has been eaten on your table. Did you ever play so with clover leaves? This was the way we did it. You know that each clover stem has three leaves. We would take such a stem between us, each of us taking hold of one leaf, and leaving the other free. Then each would think some wish; and when both were ready, we would pull. One of us would be sure to get two leaves, and the other only one. Then we would tell our wishes, and the play was that the one who got the two clover leaves was to have whatever he had wished. We were not foolish enough to think that it would really be so. We only played that it would, just as you play that Santa Claus drives his deer over your roof, and brings you Christmas presents down the chimney, when you know better all the time.

One time when my little sister had pulled the clover leaves with me, and I asked her what she had wished, she said very seriously, "*I wished that I may become a Christian.*" Her having this wish did not make her less playful and pleasant, but it was her real wish. She wished for nothing else so much.

A few years after that she thought that she was a disciple of Jesus. Her father, mother and minister thought so, and she was permitted to come to the Lord's table.

I will not try to tell you what a good sister she was to me after she became a young lady, nor how much her scholars loved her when she was a teacher. Soon after I became a minister she stood up before me by the side of one of my dearest friends, and they took the vows, and I spoke the words, that made her his wife. Pretty soon they sailed away together from Boston,

far across the ocean, to south Africa. There were no steamships then, and it took three months to make that voyage, and as much more time for a letter to come back. The people to whom they went were savages. They lived in huts. They wore hardly any clothes. The men had as many wives as they could buy, and paid for them with cattle. These wives were really slaves to their husbands, and the men and women were very degraded. My sister and her husband loved those people and pitied them. They taught them better ways of living, and taught them about God—how he loved us and sent his Son to save us. Some of them believed and became Christians; and when they loved Jesus, they also loved those who had taught them about him.

After fifteen years of such patient and loving work, my sister died; and that is her grave that Dr. Nembula's mother so kindly took care of. It is more than twenty years since that grave was made; but she whose body lies in it is not forgotten. A good Christian woman, who was a heathen child, remembers her with thankful love. That woman's son is a Christian man, educated and prepared to go back to his native land and help to make it a Christian land.

I do not know how any boy or man could love a sister better than I did mine. Do any of you think that I ought to be sorry that she lived so many years among heathen savages, and that her grave and her baby's grave beside it are where I have never seen them and never shall see them?

I do hope to see her in the land in which there are no graves, and to see with her, wearing just as white robes as her own, some who when she first saw them were naked and filthy savages. Do not you think that her joy in them is the joy of her Lord? Do not you wish to have that joy more than you wish for an easy life in this world?

H. A. N.

On the second page of our last number we printed the words of a lady missionary in Persia about some of the people in that country "who seemed hungry for the truth." We then spoke of the eagerness with which we should give money and send it to buy food for those people if there was a famine, just as we did a few years ago.

After those words were printed, but before they could reach our readers, the daily papers published the sad news that there is a famine in Persia now, from which thousands of the people must starve unless money is sent from our happier country to buy food for them. All our readers have heard of this a month ago. We have no doubt that many of them have sent contributions to Mr. Treasurer Rankin, and he has sent it by telegraph to the missionaries.

That is what Dr. Mitchell said he would do. Do our little readers understand how he can do that? This is the way. The great bankers of London know so well how many Americans are all the while sending money to the treasury which Mr. Rankin takes care of, and they know so well what faithful care he takes of it, that when he telegraphs to them and asks them to telegraph to their agents in Tabriz or Teheran or any other city in Asia to pay money as Mr. Rankin requests, they will do it, quite sure that he has the money in the treasury, and will send it to them.

A banker beyond the Mississippi has written to us to ascertain the average cost of sustaining a foreign missionary. He desires, if he finds himself able, to become responsible to the Board of Foreign Missions for the full support of one missionary. Are there not many such consecrated men of finance, money makers, making money for Christ, each of whom will love to form such a holy partnership with one of the many youth now offering to go to the foreign

fields? Are there not married pairs, living, working and prospering together, who will love to form similar partnerships with youthful pairs who are soon to go together to such mission fields—founders and occupants of an American Christian home thoughtfully, industriously and prayerfully earning and saving and sending, year by year or month by month, the means of making and keeping a Christian home in Persia, in Syria, in Japan or in India? Is not that a blessed partnership? What shall the dividends be?

Mr. Bayard, Secretary of State, referring to the report that President Cleveland had sent an envoy to the Pope with a present for his holiness, and that this envoy had been ignored by the American legation in Rome, and had not been presented at the Vatican, states that President Cleveland sent no envoy, and that he could not do so. The only government in Italy, adds Mr. Bayard, with which we have political relations is that of King Humbert. The President's gift to the Pope was a private one, and Mr. Bayard was not aware that the President had sent a present at all until he saw it stated in the newspapers. Mr. Bayard says he understands that it was sent through Cardinal Gibbons, who himself selected a fitting messenger.—*Presbyterian Messenger*.

We are glad to receive this evidence of manliness and Americanliness in our nation's Secretary of State, none the less because we find it in one of our English exchanges. We wondered why our national government should be sending presents to a mere ecclesiastic in Rome any more than to any other ecclesiastic—to the Episcopal bishop of London, for example, or to the moderator of the Presbyterian General Assembly of Ireland or of Scotland.

We are glad to learn that the gift was not sent by President Cleveland, but by Mr. Grover Cleveland.

STATISTICS OF THE PRINCIPAL FOREIGN MISSIONARY SOCIETIES OF THE
UNITED STATES, 1886-87.

SOCIETIES.	Stations.	Out-stations.	Missionaries.		Native Helpers.	Churches.	Communicants.	Added last Year.	Receipts.
			Male.	Female.					
American Board.....	89	891	190	271	2,037	325	28,042	2,906	\$679,574
Presbyterian Board, North.....	110	272||	203	298	1,044	310	21,420	2,791	784,158
Presbyterian Board, South.....	23	105	29	33	48	39	1,616	375	84,072
Reformed Church (Dutch).....	11	101	26	32	214	31	2,471	77	86,787
United Presbyterian Board.....	15	106	18	36	375	31	6,161	2,341	84,344
Reformed Presbyterian Church.....	2	4	3	7	39	1	145	8	16,691
Cumberland Presbyterian Church.....	3	4	5	8	12	6	275	67	13,589
Baptist Missionary Union *.....	54	974	102	140	1,116	621	58,108	3,219	406,639
Baptist Southern Convention.....	19†	.....	24	35	58	38	1,551	228	87,705
Free Baptists.....	6	6	8	16	17	9	584	37	18,913
Seventh-Day Baptists.....	3	3	3	2	7	3	73	5	3,542
Methodist Episcopal Church *.....	501†	85	147	133	1,942	192	20,906	2,484	828,000
Methodist Episcopal Church South.....	55†	.....	30	17	63	54	3,710	||	198,317
Foreign Christian Missionary Society (Disciples).....	23	.....	22	9	13	23	1,856	592	40,559
Protestant Episcopal Foreign Missionary Society.....	34	115	69	24	164	29	1,630	215	155,109
Evangelical Lutheran, General Synod.....	2	84	5	11	280	88	5,903	1,287	62,196
Reformed Church of the U. S., German....	3	11	4	2	10	5	750	||	1,275
Evangelical Association.....	5	.....	4	4	6	4	150	79	8,965
United Brethren in Christ.....	28	269	8	5	23	86	3,267	638	20,100
Southern Associate Reformed Synod.....	5	7	2	1	4	4	206	78	5,000
Friends.....	7	11	10	7	6	4	392	67	22,760
Totals.....	998	3,048	912	1,091	7,478	1,908	159,216	17,494	\$3,508,295

* Work of these societies in Protestant countries of Europe is not here reported.

† Principal and subordinate stations.

‡ The portion of the missionary receipts of the church appropriated to foreign missions.

|| Incomplete returns.

We are indebted for these statistics to that convenient manual, the American Board's Almanac of Missions, published by the American Board of Commissioners for Foreign Missions, at No. 1 Somerset Street, Boston.

We place the British and American statistics opposite each other on these two pages, not for invidious comparison, but mainly for mechanical convenience. It may not, however, be unwholesome for us Americans to notice that "our great country," as we so fondly and proudly call it, does not equal

the mother country in what we are doing to evangelize the world.

Yet it may also be properly noticed that much of the "foreign missionary" work of our British brethren is done for their fellow-subjects in their Indian empire, while, on the other hand, the Christians of Great Britain have no such vast home mission work as ours for the immigrant millions pouring upon our shores.

Let us not fail to note the unprecedented catholicity of the Turkish Missions Aid Society, making year by year generous contri-

STATISTICS OF THE PRINCIPAL FOREIGN MISSIONARY SOCIETIES OF GREAT
BRITAIN.

SOCIETIES.	Stations.	Out-stations.	Mission- aries.		Native Helpers.	Communicants.	Added last Year.	Receipts in Dollars.
			Male.	Female.				
London Missionary Society.....	73	1,415	150	24	6,299	89,433	*	\$526,915
Church Missionary Society.....	280†	.....	287	22	3,799	44,115	2,633	1,173,195
Society for Propagation of the Gospel.....	110†	.....	453	*	2,018	25,364	1,642	528,560
Universities Mission.....	15†	.....	31	19	28	528	245	77,768
Church of England Zenana Missionary Society.....	43	.....	.....	91	401	.....	.....	133,120
Baptist Missionary Society.....	72	321	130	*	325	*	*	346,265
General Baptist Society.....	16	.....	8	9	23	1,306	55	34,750
China Inland Mission.....	52	56	103	122	117	1,655	402	110,745
English Presbyterian Missions.....	8	106	24	8	84	3,553	340	80,965
Free Church of Scotland.....	26	154	71	31	553	5,598	133	145,855
Established Church of Scotland.....	15	*	23	*	77	564	*	117,010
United Presbyterians, Scotch.....	87	156	67	19	524	13,214	437	201,638
Wesleyan Missionary Society.....	339	1,959	324	*	1,825	31,268	457	641,855
Irish Presbyterian Society.....	8	13	11	8	135	299	43	63,640
Methodist New Connection.....	4	78	23	*	40	3,312	190	30,460
Methodist, United Free.....	59†	.....	67	*	271	9,536	441	32,695
Moravian Missions†.....	105†	.....	285	*	1,644	29,123	295	83,385
South American Missionary Society.....	19	*	29	*	*	*	*	63,110
Society for Promoting Christianity among the Jews.....	30†	.....	52	20	63	*	*	183,315
Society for Promoting Female Education in the East.....	.....	.....	.....	35	.....	.....	.....	35,295
Turkish Missions Aid Society.....	0	0	0	0	0	0	0	9,380
Totals	1,361	4,258	2,148	408	18,226	258,868	7,313	\$4,619,921

* Unreported.

† Principal and subordinate.

‡ Including, except in the item of receipts, the work of the American province.

butions to a mission work the control and administration of which they leave wholly to Americans.

More and more the Christian people of these two countries are finding their work for the world a common work. Their fields of missionary labor touch each other; overlap each other; coincide in topography. Their laborers are mingled in the same lands, in the same cities. They join hands and hearts and counsels in brotherly love and confidence.

More and more do we hear and speak and

think of these two nations as "the English-speaking people." The statesmen of Britain and of her many colonies are deeply thinking and earnestly consulting for "imperial federation," for a confederated empire. If that thought had ripened in the days of William Pitt and his less wise royal master, what would the federated empire of English-speaking people be to-day? That was not predestined. But is there any reason why all English-speaking Christians should not be federated in fraternal solidarity in the great working of Christianizing all nations?

Rev. H. C. Keeley, of Osceola, Mo., writes of brightening prospects; of the hearts of his people knit together with cords of Christian love; of consequent good influence appreciated by the more thoughtful portion of the community; of increased interest in all religious matters; of church services well attended; of appreciative audiences listening with unfeigned interest; of large prayer-meetings, and new interest manifested in the strange voices that are heard from time to time taking part in the meeting; of a Sabbath-school growing in interest and attendance with every session; of an infant-school organized less than a month ago, already numbering twenty-one; of the fostering care of the Home Board, which his church highly appreciates. "Evidences of material prosperity are not wanting; but the picture has its dark side. Home missionaries can testify that "not an inch of ground is possessed but by the severest struggle." They find "a stretch of conscience and breadth of liberty that are alarming." Advocates of all the isms and schisms are constantly sowing tares among the good seed which the missionaries are attempting to scatter. "Secretly and cautiously the work of perverting the minds of the youth is being carried on. Spiritualistic tendencies are becoming alarming; materialistic forces cannot be measured by an hour, nor by the measure of a single thought. The church has a bigger job on its hands west of the Mississippi river than most people imagine." To one living in the midst of such agencies and influences Dr. Strong's book "Our Country" seems a timely warning to the church. "Advanced thought," "developed Christianity," "Christian philosophy," "soul communion," etc., are familiar claims. Those "isms and schisms" are not all west of the Mississippi river. The church's "big job" is of continental extent. The church east and west must unite in our brother's declaration:

There is only one thing that we can do, and we are doing it with all the power we possess—viz., to preach Christ and him crucified. And so we fling to the breeze the banner of the cross and march boldly into the battle, knowing that he will overrule all things to the glory of his great name.

An elder writes to us that not long since a pastor in one of the oldest Presbyterian churches in New Jersey listened, with his people, for forty minutes, to an elder who explained and advocated the work of the church as it is conducted by her several boards. He adds:

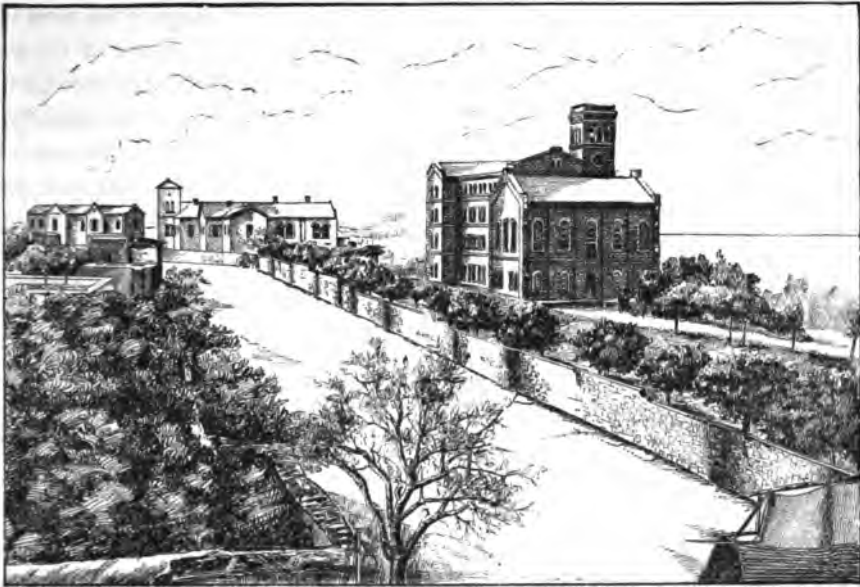
More than fifty church congregations has this elder addressed on the same subject, and always had the closest attention and the deepest interest of his hearers, with the special favor and approval of the elders.

My experience and observation in church and country and city Sabbath-school work for the past twenty-five years has fully satisfied me that few (comparatively) of our people know, to any large extent, of the great, wise and judicious work of our denomination at home and abroad, and the wonderful success attained under the guidance and rich blessing of God.

It is quite reasonable to believe that did our people know of our work and wants, our treasury would be full, and instead of the constant appeals and entreaties of the secretaries, we should have perpetual hallelujah.

Would it not be wise for our ministers to use the help of our competent elders in behalf of our church work occasionally, perhaps on Sabbath morning when the congregation is assembled, as well as on week-day evenings when fewer are present?

We gladly submit this suggestion to the consideration of our readers, pastors and elders. Doubtless there are elders and laymen quite competent to give such help to their pastors. Doubtless pastors are glad of such help. Each pastor and session must judge when and how it is available.



SYRIAN PROTESTANT COLLEGE.

This illustration presents to view the Collegiate and Preparatory departments of the Syrian Protestant College, and the Theological Seminary. The street shown in the picture is the great boulevard of Midhat Pasha. It runs east and west. Westward it extends to Ras Beirut, that is, the extremity of the cape on which Beirut is built. In this picture we look upon the east and south sides of the principal building. Beyond the buildings and the trees, the shore of the Mediterranean is not three hundred yards off. Such is the curve of the shore line, that, looking west or north from the top of the college building or its tower, you look out upon the great and wide sea. Looking east, you see Mount Lebanon beginning its ascent not far away, and Sunnin, its highest peak, is distinctly in view.

The most prominent building, with the clock-tower on its corner toward the sea, contains the chapel, the museum of antiquities, the library, cabinets of physics and geology, class-rooms, the assembly-room of the Young Men's Christian Association and

the college students' dormitories. The tower of this building is one of the landmarks of the coast. Sailing toward it from Jaffa, you see this tower looming up far above the sand dunes at the south, or, coming from the direction of Cyprus, you see it grandly crowning the bluff.

The next building west is of white limestone, with gray sandstone trimmings. This is the building of the Preparatory Department. In this is the Faculty room and reception-room, and above, the study-hall of this department. In this hall are held the popular and interesting meetings every Sabbath evening. In this building are the kitchens, refectories, offices, and the dormitories of the Preparatory Department.

The building on the left, seeming small on account of its distance from the point of view, is in reality an imposing structure of gray sandstone. This is the Theological Seminary. It contains the valuable library of the Syria Mission, the workshop of the translators of the Scriptures into Arabic. This library is rich in editions of the Bible

and works bearing upon the criticism of the sacred text.

The seminary is not organically connected with the college, but bears the same relation to it as does Princeton Theological Seminary to Princeton College.

The Medical College is not in the view. It is more to the right and could not be brought into the field of the camera. The

panorama of the college is the most striking object which greets the eye of the traveller as he enters the Beirut roadstead, and commands his admiration of the sagacity which chose such a site for an institution which is the gift of America to Syria and the Ottoman empire, and is to be to them what Princeton University is to New Jersey and the North American republic.

THE GREAT DUTY OF THE CHURCH.

[The Committee on Systematic Beneficence sends the two following articles.]

The mission of the church is to evangelize the world. The Scriptures set forth three ways by which it is to be done. These are Prayer, Going, Sending. The first and greatest duty is to pray. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 10:38). Thus we confess that Jesus is Lord, to whom we and all others belong. He alone has the authority and power. It is alone as he calls men, bestows upon them the needed grace and makes fruitful their labors, that anything can be accomplished. It can be truly said that the church of to-day is a praying church. Let us pray without ceasing—more earnestly and in greater faith—"Thy kingdom come."

The second way is to "go." "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). One of the most striking and suggestive facts in the missionary experience of the church is that the Lord has heard the prayer of his people and put it into the hearts of thousands to go as missionaries. This is specially true of foreign missions. Not so many are offering for the work of home missions, as the pressing needs of our own country require. We need to pray for our own land. Our Foreign Board cannot send all that are ready to go. What is to be done? The duty of the church is to give special heed to the sending.

The third way by which the church is to accomplish her mission is by sending those who are called to go. "How shall they call

on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14, 15.) The sending requires money. Now there is no more difficulty in persuading the church to give than there is to persuade her to pray. Neither is the product of the flesh; both are of grace. As soon as the church realizes, through the enlightening of the Holy Spirit, what her duty is in the matter of giving, she will obtain grace to give as generously as now she prays earnestly. Not to tarry to explain why it was so, it is admitted that the limited and occasional draft on the people sufficed to meet the apparent needs of the time. We ought to have done more and could have done better; yet it remains true that the people supported the church in its work at home and abroad up to the standard practically set forth by the ministry. A change has come. Doubtless it is from the Spirit of God. The church is confronted with a financial problem that the old-time methods will not solve. Three facts are patent to the least observing: 1st. The work of home missions never was so important and imperative as now. The disturbing forces of our present status are portentous. The great immigration is now largely of a class who are alien in language, traditions and religion. It is pouring in on us like a flood. It almost overwhelms us. Many are seriously advocating the enactment of a law that will restrict if not prevent immigration. Anar-

chism, socialism and other evils of the body politic give pause to reflecting minds. What of the future? It is made sure only by the gospel. These peoples must be evangelized. 2d. The marvellous progress in foreign missionary work. God has opened every door and the Macedonian cry comes from every nation. Many places that have never seen the face or heard the voice of a missionary are calling for us to send the gospel. 3d. The rapid increase of wealth in our country during the last twenty-five years. We are now the richest nation on the face of the globe. This wealth is largely in the hands of professing Christians.

Putting these three facts together, what does it mean? It means that God has given us the ability and made clear to us the duty of giving much more largely than we have been in the habit of doing. The ministry are to bring home to the people the duty of systematic, proportionate and adequate giving. The old-time method of a collection, picking up what is carelessly dropped in the

box, will no longer serve the purpose. A dollar means much less to the giver to-day than it once did, and, on the other hand, it is worth more to send the gospel. The people are to give dollars where now they give pennies. God has given us the ability. It involves in many cases less self-denial to give a dollar than a generation ago it did to give a penny. The duty of giving is the great duty, because it is the great need of the church. It is not something that, if we are very good, we may properly expect will be done. It is duty. Every man *ought* to give. It is an appeal to the conscience, not the heart. Love to the Lord will make it easy and delightful, but every Christian is bound to ask and answer the question, How much ought I to give? What is my duty? He who goes to the word of God will find that every man's duty is at least one tenth, and more as God prospers him. Further, that it is to be attended to with the same regularity as all the other acts of worship.

J. D.

OBADIAH.

Three years no dew nor rain. Streams ran low and lower. Fields were harvestless. Lean kine and wasted flocks were scarce worth killing. People in rags and gaunt with hunger were dying and despairing. Ahab's royal palace felt the universal pang. The lord mayor's perquisites dwindled down. Yet through all those years he fed a hundred prophets of Jehovah. And you? John says we show divine life in us by holy living and holy loving; and that loving is very practical, doing good to others. Do you save, and invest, and live comfortably, and turn from the claims of the kingdom? Do you reckon not how much but how little you may give to the boards of the church? I wonder if Peter's words to Simon Magus have any application here—"Thy money perish with thee." For is not such money like wheat stored in granaries to mould and rot and feed rats? And money given as God requires, is it not sowed in richest soil? Is the old promise worn out, "He which

soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"? Have you any such faith as Obadiah had? Your giving or withholding tells the naked truth.

Obadiah was rewarded. "How do I know? The record does not say so?" I know it because God is faithful. Perhaps Obadiah died a pauper. Perhaps he left a helpless family. Tradition asserts that the widow who some years later cried to Elisha to help pay her debts and save her sons from slavery, and to whom the prophet gave the flowing cruse of oil, was Obadiah's widow. I do not know if that be fact; but it is truth. God works that way. We have seen such things; the widow and orphan of the godly generous man provided for in ways as unexpected if not as miraculous. Look at the widow of Zarephath who divided her last crust with Elijah. And her board was not bare through all the famine years. When her son died, Elijah brought

him back to her. Tradition asserts that the lad became the prophet Jonah. I do not know if it be fact; but it is truth. God works that way. Promote his kingdom and he will promote your children. Notice that the mothers of Christ's foremost apostles ministered to his poverty of their own substance. The best investment for your children is money loaned to the Lord.

Our Lord was moved with compassion for the multitude. He went about doing good, healing the sick, feeding the hungry, preaching the gospel to the poor. Like him we love to bless others, to care for the sick, feed the destitute, and send the gospel all abroad. But our generous impulse involves us in difficulties. Sharp questions prick, often stab us. "How much ought I to give? What does God ask? Must I not provide for my family and its future? Where draw the line between covetousness and charity? What to do when pressing

need of a worthy object finds me without funds? Am I giving as much, or more, or less than I ought? Am I becoming more stingy or more liberal? Is God just pleased with what I am doing? Has not the word of God any answer for me?" Yes, it has. God directs you to "lay by in store on the first day of the week according as God hath prospered." Set apart a definite percentage of your income as consecrated money. "First-fruits for God." I believe God asks one-tenth. Others think otherwise. But none can deny that God asks a definite percentage. Set that by. Take from it for God's work as the work requires. Seek his blessing on each gift. Your anxious questions no longer trouble you. Giving becomes cheerful and delightful. Then add, from time to time, as your heart grows tenderer and truer, a larger percentage; and as special mercies come, add special thank-offerings.

E. C. R.

TEMPERANCE.

TEACHING OF THE PRESBYTERIAN CHURCH.

Seventy-five years ago the ministers of this church were urged by her General Assembly to preach pointedly and solemnly, warning all, and especially church members, not only against actual intemperance, but all those habits and indulgences which may have a tendency to produce it; and church sessions were enjoined to purge the church of a sin so enormous and disgraceful to the Christian name (1812, p. 511); and six years later our church planted herself squarely on the total abstinence platform, exhorting her officers and members to abstain even from the common use of ardent spirits (1818, p. 689).

More than fifty years ago she encouraged

the organization of societies looking to the reforming of the drinking customs of the times (1827, p. 214). Days of fasting, humiliation and prayer were appointed with special reference to the sin of intemperance (1828, p. 244). The general apathy of church members on this subject, and especially that any of them should feel at liberty to engage in the liquor traffic in view of the evils so desolating and awful connected with it, were deeply deplored (1829, p. 262), and the principle of total abstinence was strongly recommended and endorsed as the only one consistent with the Christian profession (1830, p. 298).

In 1840 all forms and fashions which give

countenance to the sin of intemperance were discouraged and condemned and total abstinence from everything that will intoxicate asserted to be the only true principle. In 1864 (N. S.) members were called upon to abstain from cider, beer, ale and from the manufacture and use of domestic wines as a beverage. In 1865 the manufacture and sale of intoxicating drinks as a beverage were declared to be an offence according to our Book of Discipline, inasmuch as it is a sin against Christ. In 1871 the manufacture, sale and use of alcoholic stimulants as a beverage were declared to be contrary to the spirit of God's word and wholly inconsistent with the claims of Christian duty, and it was declared that those who knowingly rent their premises for such purposes or endorse licenses that legalize it are guilty of *reprehensible complicity* in this sin. (See also 1875, p. 515; 1876, p. 851.) In 1877 sessions were called upon to purify the church by refusing to admit to membership or to retain within her pale those who are engaged in the manufacture and sale of intoxicating liquors as a beverage, or derive their livelihood from this sinful traffic (page 558).

In 1873 the friends of temperance in and out of Congress, in their efforts to secure the passage of a law to suppress the sale of intoxicating liquors as a beverage in the territories under the care of our government, were endorsed and the hope expressed that such a law would be passed at the earliest possible period. In 1884 endeavors to secure the enactment of laws requiring that in all schools sustained by public funds instruction be given on the nature of alcohol and its effects upon the human system were commended.

In 1854 and 1855 the New School branch of our church endorsed and approved the principle involved in prohibitory legislation; and our united church in 1883, 1884 and 1887 invoked the aid of the strong arm of the civil law as well as the power of a Christian conscience and public opinion for the utter extermination of the traffic in intoxicating liquors as a beverage.

Our church does not presume to dic-

tate to the state what kind of temperance or prohibitory laws shall be enacted or how they shall be enforced; but as an educator of the public conscience and in the interests of humanity, she believes that it is her duty to call to her aid all divinely-appointed means and agencies to suppress this gigantic evil.

Here then is her testimony, reaching over more than three quarters of a century. We believe it is as clear, decided and emphatic as that of any church in Christendom. She was an earnest teacher of temperance before there was anything like a modern temperance society. She gave her testimony in favor of total abstinence before the present great temperance movement was begun. She had fought some of her hardest temperance battles, when it cost something to fight them, before many who now think she is scarcely abreast with the times had taken their position in the line of battle.

And not only has she been in the very front in this great conflict, but she has always been consistent, and has never taken a backward step; and the only reason why so many of her late deliverances have been but little more than reaffirming her past testimony is because there are no higher grounds to occupy.

What she now needs is not more testimony, but *more life and power and moral backbone to enable her to live up to her testimony*; ministers who will boldly and fearlessly declare the whole truth in relation to this matter from their pulpits; office-bearers who with the courage of their convictions will keep the door of the church shut against those whose hands are red with the blood of their fellow men, and purge the church of all complicity with this terrible evil; and a membership which, acting under the power of an enlightened Christian conscience, will give such tone and character to public opinion that this evil will soon be compelled to hide its head and disappear from the earth. This done, we will not be ashamed of the part that our church will have in the coming great temperance jubilee.

REV. I. N. HAYS, D.D.,

Chairman of the General Assembly's Committee on Temperance.

OUR ROLL OF SUBSCRIBERS.

The first number of *THE CHURCH AT HOME AND ABROAD* was issued in December, 1886. Before the end of January, 1887, the names of more than 10,000 subscribers were on our roll. By the middle of February the number was doubled. March 15, the number exceeded 24,000. April 15, it was 25,708. May 12, it was 26,151, and at the end of the year it was 27,975.

All subscriptions expire at the end of the time for which prepayment has been made. Of this due notice was given by a circular sent to all subscribers, and the committee gave notice that the copies would thereafter be separately mailed to individual subscribers at one dollar for each.

A new subscription roll was begun for the year 1888, and our number of subscribers on February 7, 1888, was 24,479; on March 5, 26,384. At this writing, the number is greater by nearly 2000 than it was last year at this date, greater by 200 than last year, two months later, and is increasing at about the same rate. If the rate of increase shall continue as it did last year, our number of subscribers will be not far from 30,000.

We have before expressed the hope for a much larger roll than this, and our brethren, in correspondence, and in deliverances of presbyteries and synods, have kindly encouraged this hope. We have clearly understood that the first condition necessary for this is our making the magazine worthy of such circulation, by making it what all our ministers and people desire to read. Our endeavors for this have by no means fulfilled our own desire, but they have received much kind and encouraging approval; and they certainly are earnest, honest and unremitting.

We are thankfully mindful of the fact that our subscription roll was made so large

as it was in our first year by the general and generous efforts of pastors, elders and others, who think it important that the magazine which reports the organized work of our church should be generally read by the members of the church. Is it too much to ask that that effort be continued? Like every other church interest, perpetual vigilance and unceasing attention are necessary to its continuous prosperity.

One who sends from Ohio the names of a considerable number of subscribers writes, "It should require no argument to demonstrate that *the publication* of our church ought to be in the hands of at least *all the officers* of our churches, and yet I am afraid that it is needed."

How shall we make this argument reach all the officers of all the churches? We have no roll of their names. Will all our readers help us in this? At the exceedingly low price of one dollar the committee do not feel justified in hiring canvassers. But we have constantly offered to send specimen copies to all who will use them to make our magazine known to others and invite them to subscribe for it. Will not every pastor, elder or deacon who reads this ascertain immediately whether all his colleagues are subscribers, and at once send for copies enough to hand one to each of them, with a polite request to subscribe for it? Cannot every reader think of some friend whom a word from him might induce to become a subscriber? Please write to Mr. John A. Black for specimen copies and for convenient cards and envelopes for obtaining subscribers, and they shall be promptly supplied. May we not have a movement of this sort over our whole wide field at once, which will bring a most gratifying result, to be reported to the centennial General Assembly?

GLEANINGS AT HOME AND ABROAD.

Those who study, as it deserves to be studied, the roll of our ministers in the appendix to the Minutes of the General Assembly, find on page 337 four ministers named Newton, a father and three sons, all missionaries in India. Of the father we find this mention in the *Free Church of Scotland Monthly*:

Dr. Newton arrived in India upwards of fifty-three years ago, and is, I believe, the oldest missionary serving in India. He is still vigorous; the fire of his devotion burns very brightly. Any one familiar with life at a hill-station in India knows how crowds of *jamphanis* are gathered together each Sabbath. They are required to act as bearers for those who come considerable distances to church. Whilst their employers are in church they wait outside. Dr. Newton preaches regularly to these men, and has a large congregation. Each Sabbath a scene familiar enough in the Scottish Highlands is enacted here: one minister conducts the services within the church, while a second preaches in the "other language" outside. Hindi and Gaelic are similar in sound, and Dr. Newton, too, has a considerable resemblance to the late Dr. Mackay, Inverness. The veteran preacher is a man whom Scottish Presbyterians would delight to honor.

The *Brazilian Missions* is a monthly bulletin issued by the Presbyterian mission in Brazil, at twenty-five cents for twelve numbers. Address Rev. D. McLaren, D.D., 372 Lewis Avenue, Brooklyn, N. Y. In its first issue we find the surprising statement:

That there is a million of wild Indians on the plains and in the selvas of Brazil. Heretofore it has been the fashion to hunt these "bugres" and shoot them for sport, like any other wild game; but a few warm-hearted men tried the other plan, that of treating them like human beings, and the result is that they are begging to be taken care of. These tribes are of a timid and peaceable disposition, and only attack the white settlers when forced to retaliate. . . .

There is a large class of so-called "tame

Indians" scattered throughout the empire, whose condition is wretched almost beyond description, and who know nothing of Christ or his salvation. The condition of the wild Indian of these southern provinces is simply that of a wild animal, naked and unspeakably filthy. Has he a soul, and have Christian people a duty toward him? The work of the government is a farce, so far as any serious attempt to evangelize the Indian is concerned. The frontiersman shoots him without compunction; the Jesuit enslaves him in the most literal sense.

The last report of the Rhenish Missionary Society states that the part of New Guinea which has been placed under the protectorate of the German government is now called Kaiser-Wilhelm's Land. The Rhenish Missionary Society has commenced missionary work there. On the 16th of February of last year its first missionary, Rev. Mr. Thomas, arrived at Finch-haven; two months later, missionary F. Eich set foot upon New Guinea. Both men accompanied an expedition up the Empress Augusta river; they travelled up the river 380 miles with a steamer and endeavored to ascertain the best sites for missionary stations. One of the missionaries will settle at Boyadjun in the Bay of Constantia.

On the 21st of October two more German missionaries, W. Scheidt and G. Bergmann, sailed from London for New Guinea, where they hoped to arrive about January 1, 1888.

Mrs. G. A. Harmount, of Chicago, sends us the following, for which correction of an error she has our cordial thanks:

On page 226 of *THE CHURCH AT HOME AND ABROAD* for March, you quote from *The Missionary*, "Miss L. C. Flemming, recently sent to the Congo by the Baptists, is said to be the first single colored woman sent from this country to her own people in Africa." I beg to remind you that Miss Mary L. Harding, a young colored woman, a graduate of Ann Arbor, went out under the Woman's Board of the Northwest in 1882. She is supported by Mrs. Z. Chandler of Detroit, and has been doing splendid work for six years in Gaboon, Africa.

MINISTERIAL NECROLOGY.

[Information respecting deceased ministers should be sent to the Rev. W. H. Roberts, D.D., 950 Gilbert Ave., Cincinnati, O.]

CALDWELL, EBENEZER BYRAM—born, Westmoreland Co., Pa., May 25, 1844; graduated, Jefferson College, Pa., 1865, Western Theological Seminary, 1868; ordained, Wooster Presbytery, June 8, 1869; pastor, Hopewell and Nashville, O., 1868-78, Hopewell and Shreve, 1878-83; financial agent, Wooster University, 1883-84; stated supply and pastor-elect, Shiloh Church, Minneapolis, Minn., 1884-87; died from tumor on the brain, Minneapolis, Minn., December 19, 1887. Married Miss Etonette Laylander, of Nashville, O., April 13, 1875, who survives him.

CORTELYOU, THOMAS FOSTER—born, near Reading, O., August 28, 1832; graduated, Miami University, 1854, Danville Theological Seminary, 1857; ordained, Cincinnati Presbytery, August 14, 1857; pastor in Ohio, Williamsburg, 1857-61, Somerset, 1861-71, Montgomery, 1861-88; died of paralysis of the heart, Montgomery, O., January 7, 1888. Married Miss Louisa J. Graves, of Oxford, O., May 20, 1857, who survives him.

GRAND-GIRAUD, EMILE—born, Hericourt, France, June 4, 1816; graduated, Polytechnic School, Strasburg, France; studied theology with the Rev. Samuel Steel, D.D.; ordained, Chillicothe Presbytery, April 1, 1847; stated supply, Brush Creek, O., 1847, White Oak, 1848-49, Marshall, 1850-53, Rocky Spring, 1853-54; pastor, Red Oak, 1855-65; stated supply, New Market, 1866; teacher, Highland Institute, Hillsboro', 1866-75; stated supply, Falling Spring, 1870; pastor, Mt. Pleasant, 1875-81, Eckmansville, 1882-87; died of pneumonia, Eckmansville, O., December 23, 1887. Married Miss Georgiana Herdman, Bowling Green, Ky., December 31, 1840, who survives him with two sons and seven daughters.

HEATON, AUSTIN CARPENTER—born, Thetford, Vt., May 28, 1815; graduated, Dartmouth College, 1840; teacher, Alexandria, Va., 1840-49; studied, Princeton Theological Seminary, 1849-50; ordained, Winchester Presbytery, June 21, 1851; pastor, Harper's Ferry, Va., 1851-54; stated supply, Third Church, Baltimore, Md., 1854-55; pastor, Manokin Church, Princess Anne, Md., 1855-80; pastor, Lewes, Del., 1881-87; died of consumption, Middletown, Del., December 14, 1887. Married Miss Ariana F. Jones, Princess Anne, Md., October 2, 1861; also, Miss Anna M. Roberts, Middletown, Del., February 12, 1885, who survives him with four children by the first wife. Dr. Heaton received the degree of D.D., Delaware College, 1870.

HUMPHREY, EDWARD PORTER—born, Fairfield, Conn., January 28, 1809; graduated, Amherst College, 1828, Andover Theological Seminary, 1833; tutor, Amherst College, 1832-33; ordained, Salem Presbytery, November 21, 1834; acting pastor, Jeffersonville, Ind., 1833-35; pastor, Second Presbyterian Church, Louisville, Ky.,

1836-53; professor of Ecclesiastical History, Danville Theological Seminary, Ky., 1853-66; pastor, College Street Church, Louisville, Ky., 1866-79, pastor emeritus of the same, 1880-87; died of heart disease, Louisville, Ky., December 9, 1887. Married Miss Caroline C. Prather, March 3, 1841, Miss Martha Pope, April 3, 1847, both of whom are deceased. Two sons survive. Dr. Humphrey received the degree of D.D., Hanover College, 1852, LL.D., Amherst College, 1871; and was Moderator of the General Assembly in 1851.

MAHAFFEY, SAMUEL—born, Washington Co., Pa., March 25, 1816; graduated, Jefferson College, Pa., 1840; studied, Princeton Theological Seminary, 1841-43; professor, Delaware College, 1843-44; stated supply, Nottingham, Pa., 1845, Antrim, 1846; ordained, evangelist, St. Clairsville Presbytery, September 11, 1846; president, Madison College, O., 1846-48; principal, Miller Academy, 1848-50; in Ohio, stated supply, Sharon and Freeport, 1849-50, Antrim and Freeport, 1846-52, Birmingham, 1852-57; pastor, Concord, 1858-61; stated supply, Freeport, 1862-70, Olive, 1862-65, West Carlisle and Jefferson, 1874-75, Mt. Zion, 1876; residence, Washington, O., 1855-87; died of inanition, Washington, O., November 17, 1887. Married Miss Mary J. Lawrence, Washington, O., April 11, 1848, who with one daughter survives him.

VISSCHER, SIMON GREENLEAF—born, Tribes Hill, N. Y., February 8, 1828; graduated, Union College, 1855, Princeton Theological Seminary, 1856-59; licensed, Albany Presbytery, April, 1858; stated supply, Churchville, Md., 1860-61, Taberg, N. Y., 1861-62; residence, Rome, N. Y., 1863-87, being a licentiate of Utica Presbytery, and from 1872-87 an elder in the First Presbyterian Church; died of pleurisy, Rome, N. Y., December 24, 1887. Married Miss Adelaide L. Green, South Bend, Ind., May 20, 1863, Miss Isabella C. Denio, Rome, N. Y., June 14, 1865. Three children survive.

WILSON, DAVID MORRISON—born, Charlestown, N. H., March 6, 1819; studied, Pleasant Hill Academy (Belmont College, O.), 1840-44; graduated, Lane Theological Seminary, 1847; ordained, evangelist, Cincinnati Presbytery, October 16, 1847; foreign missionary, Tripoli and Abeih, Syria, 1848-61, returning on account of his wife's ill-health; stated supply, Congregational church, New London, O., 1861-64; stated supply, Presbyterian church, Radnor, O., 1864-67; stated supply, Athens, Tenn., 1867-84, Spring City, Grandview and Rockwood, Tenn., 1884-87; died, Spring City, Tenn., September 24, 1887. Married Miss Emeline B. Tomlinson, October 16, 1847, who survives him with one son and one daughter.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities. — *The Assembly of 1887.*

THE NEW YEAR.

Another fiscal year commences with this date. We can never face a new year with its responsibilities, opportunities and duties without awe. So much remains over from the previous year not done; so much confronts us that needs to be done—seemingly *must* be done this year; so grows the area and pressure of our work that we can only cry aloud again, “Lift up your eyes and behold the fields, for they are ripe to the harvest.”

Beginning a new year—yes, beginning a new century—in the history and work of the Presbyterian Church, is it not the time to enlarge our borders, lengthen our cords and strengthen our stakes?

The summary of the year's work will be made up as soon as possible and submitted to the General Assembly, and published probably in all our religious papers.

The interest of many will centre about the number of accessions to the church, particularly on profession. It seemed to us a good part of the winter that the revivals in the churches had not been as numerous or powerful as the year before, and the month of February was very stormy and the weather very severe, which really broke up many protracted meetings and interfered with other revival efforts; but the later reports, as given by the religious press, present a more encouraging view.

We can hardly hope the additions will be as numerous as last year, but we think they will constitute a great number to the strengthening of the church and the glory of God.

When the Presbyterian Church was organized one hundred years ago, it consisted of 178 ministers and 18,000 communicants. In our last minutes it consists of 5654 ministers, 6436 churches, 696,757 communicants. Within the one hundred years the population has increased fifteenfold, the membership of our church nearly fortyfold, or, if the two off-shoots are included, fifty-fivefold.

FORWARD.

At the end of the third day of the “Battle of the Wilderness,” both parties paused appalled at the fearful slaughter; more than 49,000 brave men lay dead on the field, and though our losses had been much the greater, General Grant issued his order, “*Forward, by the left flank.*” “Be ready to move at daybreak.” By pluck, perseverance and pounding in which other great battles were fought and great losses sustained, he forced General Lee and his army behind the intrenchments of Richmond, and held them there nearly ten months, at the end of which time they undertook to run away, but were struck by our forces and compelled to surrender, and the war was substantially at an end.

If General Grant had declined to advance, either to rest his army or for any other cause, he might have lost all he had gained and more. That was the supreme moment when he gave the order “forward,” and that was the supreme and final order which he never took back till the war was ended.

AN ADVANCEMENT.

There are times in home mission work when “Forward” is the only appropriate

word. Certain points have been gained; the auspicious time has come to advance. To delay till another year is to throw away all the cost of the preliminary work and all the advantages we had gained.

General Sherman lays down the principle or quotes the maxim that "an army once on the offensive must maintain the offensive." Our missionary forces are on the offensive. Through the help of the Lord we have made great advances and achieved great victories. But our work is not done and will not be till this country is evangelized, till all its wastes are made to blossom as the rose.

"Forward" is the only appropriate word for to-day. To falter or fall back is to lose the victory.

WORK NEEDING TO BE DONE AT ONCE.

We open our morning's mail. Some missionary in a restricted locality says, "We want *five* new men in this presbytery this spring." Another calls for "six." Another says, "I will be much obliged to you if you will help me to eight men before the 1st of June." From different localities in the West they write us, saying, "We expect a great influx of people in the spring; will you have the missionaries ready for us?" From one western state they are calling for "twenty-six men;" from another, "thirty-six men."

These churches were all supposed to be needed when organized by their respective presbyteries. They are undoubtedly needed. We can send forward the men if the churches will furnish the funds. The call for men involves a call for funds. We beg of all our friends to help begin a grand advance as we begin the new year. We beg of the pastors and Sabbath-school superintendents to charge their minds with the work to be done. We beg of the rich to help us with their thousands, and the widows and children with their mites. Let us keep abreast of our work through the year, that God may crown the first year of our second century with a glorious blessing.

WORDS OF COMMENDATION.

In the March number we printed some kind words by the Commissioner of Indian Affairs about our Sisseton, Dakota, Indian school. It gives us great pleasure to present, and we have no doubt it will give all friends of school work among the Indians great pleasure to hear, the following words about Muscogee, Indian Territory, and Tucson, Arizona.

United States Government Indian Inspector Frank C. Armstrong writes as follows about Muscogee:

MISS ROBERTSON:—So impressed was I with the thorough system and management of the school under your charge, which I had the pleasure of looking into on my recent trip to the territory, that I have been intending to write you on the subject, but have been prevented by sickness. During my service as inspector I have looked carefully into the educational system, and inspected nearly all the government schools and very many of the missionary schools. Nowhere have I found one better conducted than yours, and there are many things connected with your system that would add to the efficiency of the others.

United States Indian Agent E. A. Howard, of the Pimas, writes of the school at Tucson:

I have visited your school at Tucson recently and cannot speak too highly of it. It is simply in every way all that it could be, which is a great deal.

EMIGRATION.

THE CALIFORNIA "BOOM."

Rev. T. S. Bailey, of Iowa, says:

We have suffered much from numerous removals. I think we must have enough Iowa Presbyterians in California to make a decided impression for good on society in that state. If California makes any progress, give us some credit.

Rev. J. W. Sanderson, recently in California, says of the emigration to southern California:

Los Angeles centres the movement, and just now there are fully twenty thousand more people in that burg than the most prophetic or speculative resident expected, and the season

of immigration has just begun. The place looks like a big overgrown town enjoying a circus procession on a Fourth of July.

On the subject of emigration he says:

Tell our people who plan to come to obtain their letters and give in their relationship to the nearest church of their order, which will prove to be not far away; for this paradise must profit by the events which transpired in the first. The general vernacular of this Pacific slope is, as Bret Harte puts it, "painful and free;" it can be improved by more good people.

MONEY AND MEN.

The great enterprises of the church need constantly both money and men. They need more and more of both every day. We are perpetually asking for an increase of income for the Board. We are always calling for young men for the ministry. What keeps back the money? What deters the young men? In pondering these questions, the following extract of a letter from a Presbyterian pastor may serve a purpose. It may "point a moral," if it will not "adorn a tale:"

I have some indignation toward an old Presbyterian who, after giving each of his children a farm, is still owner of \$50,000 of property, cuts down his subscription \$50 (used to give \$100) on the plea of old age and helplessness, gives \$1 a year to Home Missions and growls at the mismanagement of the Board because it is in debt.

I was righteously mad Sunday, when I asked my people, in giving to the Board of Education, to give enough at least to support one or two young men from my church, studying for the ministry, to see one of my elders, worth \$30,000, put a dollar in the basket, and to see that the father of one of the boys kept himself from church that day, and as I suppose, to avoid giving to the support of his own son. If the boy was as mean and close as his father, I wouldn't recommend him to the Board. But the meanness of the family is concentrated in its head, and there is a tremendous condensation to get so much into a little man. But while these leaders did almost nothing, newer members—some of them strangers to these boys—put in the \$5s, etc. Our only hope is to stick to these fields and keep begging away.

THE GAELIC CHURCH IN BOSTON, MASS.

This Scotch church has been in existence only a few months, but, under the care of the Rev. Mr. Gunn, its pastor, has made rapid and encouraging progress. The church has been worshipping as strangers in a hired place, but on Sabbath, the 5th of February, they entered into their own home, where they may confidently expect home blessings, the presence, help and crowning blessings of their fathers' God and Saviour. This edifice, with its galleries, affords room for a large audience of many hundreds, and, with its spacious basement, which is all above ground, will give them every opportunity for the efficient carrying forward of their work.

We quote the following from the *Free Church of Scotland Monthly*:

The Bishop of Lichfield shows every now and then that his Scotch training has been of use to him. He has been arguing that the church does not sufficiently regard the contributions of the poor. Almost every parish, he says, would furnish a sufficient staff of trustworthy collectors, to each of whom might be assigned a manageable district where once a week every house might be visited to collect, if it were only one half penny. The church half penny, or better still, the church penny, might do great things; and not the least of these would be the definite attachment of the givers to the church, in which they would think they had a concern. He believes that a half penny a week, contributed by every church family in England, would raise no less than £400,000. It is not difficult to guess where Dr. MacLagan got these ideas.

The *Monthly* of course means to suggest that the bishop's "ideas" are borrowed from the Free Church, or at least from Scotland, and they have no doubt been put in that quarter into large and successful practice. But they are not at all novel, or untried, or unsuccessful, on this side of the sea, or in our own communion. On the contrary, Presbyterians have done so much and so well already in the line of these "ideas," that unquestionably, as far as human means and

methods go, the one thing we need to push and press and ply above all others is the matter of systematic and universal Christian giving. What the bishop hints at above has been argued and urged and illustrated and calculated any number of times in reference to our own church. "The church half penny" would probably not do in England as much as the bishop calculates, at least we cannot see how he figures for so large a resultant sum. But it would certainly add hundreds of thousands to the annual gifts of Presbyterians here, besides cultivating and maturing a gracious habit which would soon produce its millions.

Rev. Moses Ordway was the pioneer Presbyterian missionary in Wisconsin. He organized the first Presbyterian church in the state, at Green Bay in 1836. Rev. T. S. Johnson, of Beaver Dam, Wis., gives us, in the *Interior*, this sketch of Green Bay at that time:

As to the wickedness of the place when I came there is nothing to compare with it on earth, unless Sodom of old. It was an old French settlement—all pagans and half-breeds of every description. The Indians were here, and a large garrison with all its corrupting influences, as well as hundreds of runaway murderers, bankrupts, swindlers and gamblers and the like from all parts of the world. At this time there were about four thousand inhabitants in Green Bay, and they seemed to be agreed in blaspheming God's name and all other things in proportion. About every other night when the weather was suitable they would have a bonfire in the streets, and by the help of a whisky band they would have a dance and pow-wow. To see the fruits you had only to go over the ground the next morning, when you would find plenty of both sexes dead drunk in the ditches and in the corners of the fences.

Such has been many another place till the missionary came. All over the West, from the borders of New York and Pennsylvania, such places have sprung up, notably in all the mining territories, in which wickedness ran riot till some one came to them with the message of salvation. Such men have saved the West from being a veritable Sodom. The missionary, the church,

the Sabbath-school and the prayer-meeting, humble agencies to look at, have changed the face of society in many a place, and order and law and Christian institutions have been established.

The Swedish Sabbath-school of the First Presbyterian Church of Montclair, N. J., has presented a communion set, costing \$37, to Emmanuel Presbyterian Church of Hyrum, Utah, a Scandinavian church under the supervision of our Board of Home Missions.

THE COMING MAN.

A little urchin, full of fun and apparently thoughtful only of self and the present, in one of our schools in a southern state, when the matter of prohibition had just been voted on, startled the quiet of the school-room, a few days ago, by crying out to his teacher, "Miss I., don't you think this town would go *dry* if the women could vote?"

Rev. N. H. Bell, of Minneapolis, writes of himself and his people, who are building a church edifice, as follows:

I am happy to say that the work is encouraging. Our Sabbath services have a good attendance, and the prayer-meetings are full of interest, fifty or sixty being often present. A young people's society of Christian Endeavor, recently organized, is well attended, and great interest is manifested.

The people are united in all things and zealous for every good work, but unfortunately they have small means and cannot do more. I have shared with them in their self-sacrifices, denying myself and family books, magazines, clothing, etc., in order to help on the work.

I think we raised last year for all objects not less than forty-five dollars per member, as we began the year with less than sixty members and raised over \$3500; but the stress is greater this year, and it will be until all pledges for the new church are paid.

WOMAN'S WORK.

One of the most important features of the work which is being done by the women of the church is the systematic training of the

children in mission work, and giving to them a knowledge of what is being done, and remains to be done, in the great mission field. We cannot over-estimate the importance of these things. We who look back from twenty-five to forty years on the spasmodic efforts made by our parents to get us interested in these great matters can well understand that if the church of to-day, with its inadequate training, can do and give so much for the cause of Christ in missionary lines, the future workers and givers will be much more effective and munificent. Where there are two or three who give their tens of thousands, then there will be scores.

A PLEASANT THOUGHT.

A widow sends us a generous donation in memory of her deceased husband. Speaking for herself and her children, she says:

Of course our contributions for ourselves go in with the regular collections of the church here where we reside; but I send this memorial offering to you. I wish I knew how much he would give if he were with us now, for I would like to give it for him.

Is not that a pleasant thought—to give memorial offerings in behalf of deceased friends, and give for them what we think they would give if they were with us now?

OBITUARY NOTES.

Only a small number of missionaries have fallen from our ranks during the year. Since our last we have to record the death of Rev. R. B. Farrar, late of Beaver Creek, Minn. He was called away from the midst of his labors and in the prime of life. To us, as in so many cases, it seemed as if he could not be spared. But the Lord never makes any mistakes.

Mrs. Prof. J. M. Coyner, after battling with disease for years at Salt Lake City, southern California and Kansas City, died recently among friends at Chillicothe, O. Many of our readers will remember that Prof. and Mrs. Coyner went to Salt Lake City and established the Salt Lake Col-

legiate Institute about the time we sent Rev. Mr. Welch, from Princeton Seminary, to take charge of our church there. He subsequently married their accomplished daughter and only child. A year or two later Mr. Welch's health gave way, and he came east for medical treatment. Very soon Mrs. Welch from perfect health sank rapidly to the grave, and her invalid husband followed her a few months later. From that time it was manifest that the earthly light of Prof. and Mrs. Coyner's home had gone out. But they wrought on cheerfully till disease drove Mrs. Coyner forth for change of climate, till the end came as stated above. So we group the sad facts that cluster about the departed members of the family that did so much in laying the foundations for our Salt Lake City and Utah work.

The excellent and useful wife of Rev. H. B. Fry, D.D., of Joplyn, Mo., has suddenly been taken from her useful labors to her everlasting rest. Our synodical missionary, Rev. Thomas Marshall, says of her: "Mrs. Fry was zealous in her labors for the Master. She had broad views in her methods of work, and her influence was felt both far and near. By her death many feel keenly bereft."

Rev. R. D. Irwin, son of Dr. John C. Irwin, Albert Lea, Minn., was sent by the Foreign Board as a missionary into old Mexico. On his way out he spent a Sabbath or two at El Paso, Texas, and so pleased our people that they desired to call him and persuade him to become their pastor; but he would not consent or listen to them, and pushed on to his destination in old Mexico.

The location proved so unfavorable for the health of his wife that he was shortly compelled to leave there. Then, with the permission of the Foreign Board, he accepted the invitation at El Paso; but broke down in health after preaching the first Sabbath, and, lingering five or six weeks, moved northward, and was suddenly overtaken by death at Jetmore, Kan., on February 9, 1888.

SPECIAL CONTRIBUTIONS.

"NO MAN'S LAND."

THE GENERAL OUTLOOK—CLIMATE—SOIL—
POPULATION—THE COMING SEASON
PROMISES TO BE A GOOD ONE—SOCIETY
—RELIGION.

REV. R. M. OVERSTREET.

The Public Land Strip lying between the Panhandle of Texas and Kansas, commonly called "No Man's Land," is becoming quite well known and is attracting considerable attention in Congress this winter. The strongest argument in favor of a new territory, to be composed of this strip and the western part of the Indian Territory, is that the homestead settlers on the "strip," estimated at six or eight thousand, are entitled to law and government under the Constitution. All that has been done in the way of settling this country has been without the aid of civil law or government. Less than two years ago the federal authorities announced that the people could go upon these lands and occupy them as squatters. The clamor of the settlers now is for law and government; and with that rapid development, settlement and prosperity is assured.

Two years close observation and personal knowledge confirms me in the opinion that this is a good country—rather above the general average of western Kansas. It is so proving itself. It is better watered; in this respect it is *par excellence*.

THE CLIMATE

is all that may be desired; it is perfectly healthy. The winters are mild; this winter, which is an average, has not been pleasant; the thermometer never lower than ten degrees below zero, and that only for a short time. The cold waves seldom last over three days. We have had only four or five days that could be called severe. Stock have stood it well, the severest weather, on the range. Men have suffered only when bewildered on the prairie, when poorly sheltered or thinly clad, as is generally the case with the first settlers in so new a country; some such might freeze; some

have actually frozen, but it was from sheer carelessness or negligence.

THE SOIL

is generally good; sandy loam. The geology of the country, as well as testimony from observation, indicate that the surface was a sandy plain when rain struck it, possibly a quarter of a century ago, and it has been improving ever since. Like all these western plains, the soil improves by the rainfall, which increases as thorough cultivation goes on. The country always looks better, and is better, as soon as it is inhabited and cultivated. Hence the roving cattleman and the nomadic adventurer speak disparagingly of it for agricultural purposes; while the granger and the *land agent* extol it to the skies; each see it from a different standpoint. The wild animals and the countless herds which tramp the life out of the soil disappear before the granger, and so year by year, under such changes and processes, acre after acre of comparatively worthless land is reclaimed. I can see quite a change in this respect since I came here, less than two years ago, and the change will go on in a geometrical progression as population increases; and only a few years will lapse till most of the waste land will be classed with the good, three fourths proving average arable land, possibly one half first-class and the balance good grazing land, leaving none that is entirely worthless. This is no mere theory; facts all over this western country, that was once counted desert, confirm our statements.

THE POPULATION.

From the above facts the conclusion is inevitable that No Man's Land is capable of sustaining a dense population; and as it is most likely to be thrown open to homestead entry only, and is about the last chance which the government will have to offer homes to the homeless, free by simply living on them, it is reasonable to expect a swarm of people will throng this region as soon as Congress passes a law opening the lands for entry and giving

legal protection to property and person. Such an influx of population was ready to enter last spring, when the government failed to give us the needed legislation. As it was, many homeseekers came on bringing but little means; however, capital, which is always cautious, lingered, waiting for legal protection.

This has made it embarrassing for the six or eight thousand people in the strip. Not much of a crop could be expected the first year, and but little was raised, no public improvements or public expenditures going on; yet the people have weathered through, and though but little development of the country has been made, yet there has been enough to test and prove its character, and prepare the way for the coming throng.

NEXT SEASON IS A PROMISING ONE.

The abundance of rain and snow this winter betoken a good season the coming year. Preparations for early planting have commenced. The railroads are in readiness to push their lines, which are now at the edge of the strip, into the heart of the country; cars are now running on the Mulvane extension of the Santa Fé Railroad to Englewood, which is only three miles from our northeast corner, and pushing on this way. This will give us direct communication with Wichita and the balance of the outside world.

LEGISLATION.

Let all who are thinking of this country look out for what Congress may do in the premises, and arrange their plans accordingly. Whether a new territory is formed or not, the strip is sure to be opened this session of Congress. In the event a wise law is enacted, a throng of people will rush into this region, taking all the best lands at once, open farms, build cities, construct railroads, open up mines, establish factories, raise stock, etc. If the territory as indicated above is established, embracing an area equal to the state of Ohio, the whole will be occupied near the same time, furnishing an unprecedented settlement in the history of states or territories. All the restlessness to enter Oklahoma will move forward about the same time.

The Presbyterian Church is here, in advance

of all other denominations, for such a time as this. When our church, under the auspices of the Home Board, commenced operations in Beaver, the leading town of the strip, last spring, the community was wholly indifferent to religion; society heterogeneous, rough, and without organization or law. Gambling, drinking, thieving and robbery held high carnival. There was a sprinkling of the salt of the earth, however, here, but the good people were as silent as they were at the apprehension and crucifixion of Christ. Preaching commenced and a Sabbath-school was organized; the little handful moving about from place to place as they could catch a vacant, unfinished house, to hold meeting; and thus beginning, so to speak, at the granite quarry, they have cut out a little stone, under God, in the shape of a completely-organized church and Sabbath-school of sixteen and fifty members respectively.

They now meet regularly and statedly in a neat, substantial church building of their own, nearly completed and furnished with organ and bell, at a cost of \$1000 when finished, and only \$200 in debt; all, so far, without any help from the Church Erection Fund. Without claiming any glory for the influence of our little church, I would say that Beaver is now an orderly town, has an efficient city government, good society, is prospering, flourishing and abounding in every good word and work.

Other churches have started during the year, while two bands of thieves, robbers and criminals have been broken up; three desperadoes shot down on the street. These are some of the things and the changes we have seen in less than twelve months.

And so we stand, as a city set upon a hill, the first and only fully-equipped church organization and building in all this region of ten thousand people, in a territory (if the new one is established) equal to the state of Ohio, a monument of the power and truth of the gospel, and a pledge and earnest that this new country is to be taken for Christ and his church. With earnest and liberal efforts on the part of our Home and Church Erection Boards, the work in this needy field is full of promise to the Presbyterian Church this centennial year.

EDITORIAL CORRESPONDENCE.

NORTHERN CALIFORNIA.

LOUD CALLS AND OPEN DOORS.

REV. JAMES S. McDONALD, SUPERINTENDENT.

I spent the first Sabbath of the quarter, by appointment of presbytery, at Petaluma, assisting at the installation of Rev. W. H. Darden. Strong appeals having come from Humboldt county for missionaries, I was requested by the Presbytery of Benicia to make a visit to that county, where we have an old and prosperous church at Arcata. On my way I spent one evening with the Ukiah church, and one at Willets where Mr. Langley is now laboring. He kindly took me with his team on from Willets to Covelo, Round Valley, where on the Sabbath we dedicated the new church. I spent the remaining week with Brother Atherton, preaching every night. On the second Sabbath the communion service was held and some new members added to the church. Two ruling elders were chosen and installed. This church, sixty miles from Ukiah, forty-five miles from Willets, is doing an admirable work.

From Round Valley I journeyed two days on horseback and buckboard stage to Blocksburg, Humboldt county. In and around Blocksburg there are from thirty-five to forty families. There is a public school and a good Sabbath-school, but no preaching. I held four services there and visited a number of families. The Lord has a few good people there. They desire our aid. They can raise about \$250 or \$300 per annum for the support of a minister. Eventually a railroad will be built through this part of the county, and the fertile lands now sheep-ranges will be brought into cultivation. Apples, pears, peaches, almonds and almost all fruits do well there. At Bridgeville, on the Van Duzen, a branch of Eel river, I found about twenty families destitute of all religious privileges. A son of old John Brown—Ossawattomie, whose "soul goes marching on"—lives here with an interesting family. The people are well-to-do sheep-owners. They are very anxious to have a missionary spend part

of his time with them. At my request Miss Annie Robinson and a daughter of Mr. Brown visited nearly all the families, and reported that they could raise \$250 for the support of a missionary. Mr. Robinson pointed out a beautiful location on the river, which he promised to donate for a church. A young man willing to do hard, earnest work can find a needy and hopeful field by uniting these two points. From there I went, via another freight wagon, about twenty-five miles to Rohnerville, and the next day to Ferndale and Port Kenyon, near the mouth of Eel river. The result of several days visitation and preaching here was the organization of the Port Kenyon church, with sixteen members and two elders. About \$500 can be raised at the outset for the support of a missionary. Our home mission committee has manifested great interest in these fields, and will do all possible to supply them at an early day. The Roberts Brothers, of Port Kenyon, will give lots for a church.

I presented the cause of home missions in the Arcata church. The congregation gave \$75 and the Sabbath-school \$15. I held services at Blue Lake, on Mad river, nine miles from Arcata. In the lumber-mills and on the farms in the vicinity there are not less than fifteen hundred people.

I spent a few days in Eureka, a busy place of about seven thousand people, where we have always had Presbyterian population drawn by the lumber interests from the provinces. A number of our friends are anxious to have a church established there, but the time is not yet opportune for it. Instead of but one church in this large county, we should ere long have five or six. We ought to send three missionaries there soon. We hope to supply Port Kenyon without delay. On my return I visited Arbuckle and Willows, preaching in each place. Rev. B. L. Aldrich, of Willows, has made arrangements to supply Arbuckle, Tehama and Kirkwood with one service a month, at Willows.

DAKOTA.

MEN, MANSES AND MONEY.

REV. J. B. POMEROY, SUPERINTENDENT.

During November two churches were dedicated—Germantown and Beulah. Both have manses as well as houses of worship. Both are in the country, no town within a dozen miles; hence the necessity of the manse. What we need now more than new organizations is to provide comfortable dwelling places for our ministers. The morning of the dedication of the Beulah church two of us slept in the loft of a house of a single room, with only the boards and building paper between us and an atmosphere 32° below zero. We did not suffer much from cold, as blankets and buffalo coats were plenty; but down stairs, where the minister's self-denying wife slept, the mercury stood at zero in the morning, and, after more than an hour's firing up, the highest temperature reached was 45. No man can do his work as a minister, studying and writing, in such a temperature as that. No minister's wife should be asked to endure such discomfort, at the risk of health and even life itself. It seems to me that for the home missionaries, especially of the Northwest, the Wilson Memorial Manse Fund is of more importance than the million for ministerial relief.

Take another example. Brother Echols, at Raymond, informs me that the house he lives in has been sold, and no house can be rented in town. He has been asked to move several miles into the country, putting himself and family to untold inconvenience. The only thing to be done is to build a small manse; and without a loan of half the cost, this would be another impossibility. With a loan of \$250, a small house, neat and comfortable, can be built, and the rent saved in the three years will more than repay the loan.

During the month three pastors have been installed—McCauley, Boughton and Stevenson. Two others were installed in the closing days of October—Figge and McAlmon. Our working force has been increased by the Rev. W. T. Doggett and Rev. George W. McKenney. One church was organized, the Third German, near Emery, Hansen county, with 19 members.

Rev. B. T. Balcar supplies the new church. During the month of December assistance was given at Madison, with the result of twelve accessions. Ten were on profession. At Montrose, long vacant, a series of meetings was attempted, but a blizzard broke it up. December 25, the church of Britton was dedicated, free of debt, with a very neat and comfortable edifice. During January one Sabbath was spent at Miller, assisting in special meetings. Then I started to Chicago to visit the seminary, got caught in the blizzard between Balaton and Tracy, Minn., was out two full hours, and got back to Balaton with ears, nose, cheek and neck slightly frozen.

As to the newspaper statements that 1000 lives were lost, I would say that not more than 150 to 200 people perished in all Dakota. I have not heard of any of our ministers or members suffering. Eight days were spent between Huron and Chicago. The news of the storm was fresh in the minds of the students. I talked Black Hills to them. Three of the seniors are ready to go. These, with the two ministers now in the Hills, would be enough to form a presbytery and enter on an aggressive campaign in that great region. The wealth is there in great abundance. Mineral, agricultural and grazing lands are there mingled. East of the Missouri we have only grain raising, and with the present prices the profit is small. If the Board will authorize these men to go to the Hills, I can then devote my time to the score or more of vacant churches east of the Missouri. The vacant churches may be divided into three classes: 1. County seats where we have church buildings, such as Ellendale, Gary, Alexandria and Wilmot; four good men are needed at once for these fields. 2. Places where we have buildings in railroad towns of promise, such as Hurley, Mellette, Wentworth and Hutton; four men are needed for these. 3. Churches organized, but without buildings, such as Warner, Frederick, Northville, Andover, Homer, Colman, Miner, Boswell, Montrose, Rondell and Wheeler; five or six men are needed for these.

We need young men as we have never needed them before.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

January.—The evangelization of the great West.

February.—The Indians of the United States.

March.—Home Missions in the older States.

April.—Woman's work.

May.—The Mormons.

June.—The South.

July.—The Roman Catholics in our land.

August.—Our immigrant population.

September.—The Mexicans.

October.—The treasury of the board.

November.—Our missionaries and missionary teachers.

December.—The spiritual condition of the whole country.

WOMAN'S WORK.

GROWTH.

Woman's work in the home field has had a *marvellously rapid growth*. In the short time which measures the work in its present organized form, women have done great things at home as well as in other lands. Within five years the income of the Women's Executive Committee reached by great strides the sum of \$192,000. Deducting the \$17,000 given for work among the negroes, which was passed over to the Board for Freedmen, the committee received this last year and expended on their school work among the exceptional peoples the sum of \$175,000. An income so large built up in so brief a space presupposes and proves a vast amount of persistent, well-planned, well-directed activity in disseminating information, in promoting auxiliary organization, in working up interest, in presenting and pressing special claims. It is a goodly chapter in the annals of Christian well-doing.

INCOME.

Then, this woman's work has not only made this large contribution to home mission funds, but has besides this *stimulated the general interest and increased the Board's proper income*. Figures make this quite plain. Leaving out the women's collections, the church's gifts to home missions have grown in increased ratio since the woman's

work began. Quite the contrary of this was feared and foretold. It was said that whatever the women's societies collected would be largely or wholly obtained from the same sources that previous gifts had come from, and would make small net increase of income for home missions in general. It is demonstration of the contrary to state that, while in five years the woman's collections reached \$192,000, the entire income of the Board increased during the same time from \$403,000 to \$626,000. Instead of merely diverting part of an income already assured into a new channel, this work may fairly be credited with enlarging the Board's resources by a sum far larger than the amount directly contributed by the women themselves.

FIELD.

Another notable point in woman's home mission work is its *unique and specially-interesting field*. Nothing need now be said of school work among the illiterate southern whites, on whose behalf the merest beginning has as yet been made, though for them women are doubtless before long to achieve a vast and gracious work of enlightenment and uplifting. Passing this quarter by with this mere mention, there are New Mexico and Arizona, the Indian Territory, Utah and Alaska. In these woman's work mainly centres. Each of these has special characteristics of its own. The Indians are stolid, proud, suspicious, heathenish. The Mexicans, densely ignorant as they are, are doubly besotted under the worst form of Romish domination. The Mormons are devotees of a bigotry as bitter and unclean as that of Islam. Their persistent industry, their compact organization, their zealous propagandism—traits which are in some sense admirable—render them all the more unmanageable as subjects of evangelistic effort. There is doubtless no harder mission field on earth than Mormondom. No foreign field calls for more utter self-denial than that demanded of the lowly and lonely

teachers of Mexican schools. There is no Christian work in other continents more trying, more discouraging, more repulsive, more beset with various obstacles within and without, than that which seeks to lift and lighten the woes of the heathen natives of Alaska. And this very difficulty seems to have in it a special fascination for our Christian women. That they have found in these fields the sorest need and the smallest promise and the slowest progress has inspired and stimulated instead of daunting them. All along the line woman's mission work grapples with some of the direst forms of darkness and sin which the world can show; and the tireless Christian ambition which pushes on a campaign so hard is beyond all human praise.

SUCCESS.

Then, hard and discouraging as it has been, this work has been nevertheless *grandly successful*. Over and above all drawbacks and defects, its results have been plain and large. The late Dr. Timothy Hill used to describe the Indian Territory, in his enthusiastic way, as the most promising mission field in the world. Christian effort has transformed the Cherokees and Creeks and Choctaws and Chickasaws, and the tribes of the eastern half of the territory in general, from savage hordes into decent, civilized Christian communities. The like effort would work a similar change for the wild blanket Indians who abide all but utterly neglected in the western half. The past winter has seen marked revivals and large gatherings at Logan and Hyrum and Springville, in the Cache Valley, and other points in benighted Utah. Twenty-four pupils were received into the church at Mora, New Mexico. Scores of young men and women in Alaska have been rescued from sin and shame, and trained to be heads of orderly and happy homes and households. The work is hard and rough and costly, but it is far from barren. The tillage and seed-sowing have been trying and dreary, but even already the precious fruit begins to ripen. And with increased work and multiplied workers and reduplicated gifts, under

the smiles of heaven, what sheaves and harvests there shall be before long to gather!

Why then should not this noble and hopeful work be speedily doubled and redoubled? Our women have expended on it something like \$200,000 during the past year. There have been earnest appeals, widespread organization, generous self-denial, large increase of gifts and a steady enlargement of the work, and yet it is but fairly begun. The vast resources of our great church have been as yet hardly touched by the mighty pressure of its claim. How shall the thousands of women whose tender hearts and busy hands and generous gifts could augment this work twofold or tenfold be won to be its helpers? A dinner party in this city was lately described in our hearing as probably costing at least two thousand dollars. Even at that figure it was no great affair as compared with some of the entertainments of the wealthy. We find no fault with it, but we ask that it be noted by all whom it may concern that a like sum would equip and maintain for a year at least one of our women's schools. Without robbing any gay and pleasure-loving heart of a single joy or luxury, the surplus resources of our Christian women might double up at once the capacity and efficiency of every home mission school.

ENLARGEMENT.

And, to conclude, the enlargement of this work may be urged upon the people of our church, and especially our women, by many strong arguments, of which we mention only two.

The first is *sympathy with the teachers* by whom the school work is carried on. Among these there are a few able and faithful men, who do a trying work with admirable devotion and zeal. The rest, to the number of some two hundred, are women, and as noble a band of Christian women as have served the church in any age. They have left Christian homes and fellowships behind them to find, thousands of miles away, a hard and humble work, amid surroundings of trial and hindrance and repulsion and loneliness, which often tax flesh and spirit

too sorely for any human strength to meet and bear them but that which is fortified by the love of God and man. To win the confidence of bigoted and suspicious parents, to impart to neglected and untutored children the unfamiliar ideas of Christian truth and nurture and home-life, and lift them by dint of tireless training to a higher moral and religious condition, is a task which demands a rare degree of courage and tact and patient persistence. The women who have given themselves heartily to such work as this may fairly claim all the sympathetic appreciation and practical help which their sisters in the church can give them; and it will be a shame if tens of thousands who have as yet lent them no helping hand shall not speedily yield them all the generous aid that they deserve.

The other argument we press is the plea of the *great and solid success already achieved*. God has blessed this work abundantly, and this evident divine approval constitutes a pressing claim and call for added means and generous enlargement. Not a week passes

which does not bring touching and urgent requests from school after school for more room and better facilities and more complete equipment. In scores of places teachers and pupils are crowded and cramped in such narrow quarters that the work is hindered, and health suffers, and new comers are perforce denied admission. Often a small addition of space and appliances, at slight cost, would double a school's capacity and efficiency without adding a new building or another teacher. What nobler beneficence could mark this centennial year than the furnishing of the means for these increased facilities out of the large resources of our honored and large-hearted Presbyterian women?

The church at this monthly concert may well entreat the divine blessing upon the teachers now in the field and the pupils already gathered. But even more urgent supplication should be offered that the good Spirit would interest and enlist in work like this the thousands of our women who have as yet never felt or known the stress and pressure of its imperative claims.

NEWS FROM THE FIELD.

BOX ELDER, UTAH.

SIEGE WORK.

REV. S. L. GILLESPIE.

Our work is rather of a siege character, requiring much perseverance and patient faith. The agitation of the people from the frequent raids of the United States marshals has been a hindrance. The people are taught to believe this done on account of their religion, and that they are suffering persecution as the early Christians did. Apostle Lorenzo Snow has been in town all winter organizing and reorganizing the people into quorums and orders, so that no man or woman or child in the Mormon Church can attend our school or services without being "dealt with." This should be kept constantly in mind in judging of our school reports. Had this man been kept in prison and received just punishment for his crimes, our attendance the past winter would probably have been doubled. Our teachers have done efficient work,

but their energy has only drawn out special opposition and continued watchfulness over those families inclined to patronize our school. The day is coming when this priestly rule will be destroyed. Yet we often think the nation will have to suffer in some way for its tampering with this treasonable institution of the Mormon Church. The movement toward statehood for Utah may prove the providential means of exposing the treasonable designs of the Mormon leaders, either by the discussions in Congress and by the press, or more effectually by permitting the full growth of their treason under the protection of statehood and possibly thereby drawing to their aid all those who still hold to the doctrine of state rights.

I could wish that my family were in a more healthy moral atmosphere. To keep them here is like a soldier exposing his family to the dangers and privations of a campaign, or a collier taking his family into the dark, damp coal mine.

ATOKA, IND. TER.

REV. H. A. TUCKER.

I have given all of my time to Caddo and Atoka. The Sabbath-schools in both places are doing well. Congregations at public worship have been large and attentive. Twelve children are now boarding in the town at public boarding-houses and paying their own board. We need a house that will accommodate at least twenty-four children. I can secure some means on the field for the building, but we must get out of debt before commencing a new work. The school in Caddo is doing well. The ladies are at work in Atoka. They have organized themselves into a society known as the Thimble League. We have in this place a Society of Christian Endeavor for the young people, with a membership of thirty. It is under the direction of the session of the church. I am now engaged in delivering a series of lectures on the blessedness of being a Christian. Rev. Thomas Marshall, of St. Louis, spent Christmas week with us, and preached for us a number of times. His visit was a blessing to my people.

PARK HILL, IND. TER.

REV. A. G. EVANS.

At Park Hill our services have been regular and well attended. The day-school has been larger than ever before. Over eighty scholars have been enrolled, and the average attendance has been proportionately large. There has been a very marked improvement in the regularity of attendance and in the general conduct of the scholars. I have secured about seven acres of good land adjoining our present property. This will give us ten acres in all. This property is held in trust for us by John Ross until we can secure a grant from the National Council. I have had our stabling moved on to this land and a fence put around part of it. This enables us, according to Cherokee law, to hold it through a Cherokee citizen as trustee. I have also begun work on a cistern. We have had to haul our water from a spring more than a quarter of a mile away. We have been gradually getting the garden clear of stumps and making other improvements as far as we could do with our own and volunteer labor. The uncertainty of the weather has not been very favorable for pushing work in new localities. I have kept up regular services at a point recently occupied. The folks there were anxious to organize a church at once, but there was

a difficulty as to finding suitable elders. I have advised them to unite with Park Hill Church for the present, and be served as a station of that church. They have agreed to do this, and I have arranged to hold a meeting of session there and receive such as are ready to unite. I think it will tend to our more solid growth to work in this way, rather than to multiply small new churches with inexperienced officers.

The one new station we have thus started is known as our Elm Spring station. I hope to have regular work at another such station very soon.

NUYAKA, IND. TER.

A GLAD RETURN.

MISS GRACE L. ROBERTSON.

An imperative summons to Nuyaka brought a hasty departure. A half day's ride over the best mail hack road in the country and then dinner, the smoking venison and steaming coffee more than atoning for the primitive style of life in the little log cabin; then fresh horses twenty miles more in the teeth of a bitter "norther," and before night the United States mail and the single passenger were safe in Okmulgee. As for the last seventeen miles of the way out to Nuyaka, the next morning Snap and Ginger did credit to their names by making quick work of them. Dear Nuyaka! how good it was to get back! While still far away I could see the improvements that had been made while I was gone—the paint on the new out-buildings, the long-needed wood-shed for the boys, the rows of trees along the driveway, and, best of all, the longed-for addition to Boys' Hall, with the south sun shining full on its sitting-room and dormitory windows. But we were soon at the prairie gate, which a crowd of girls came running to open for us with eager welcome, their glad faces glowing in the cold wind, all well and happy, the same dear girls.

I love to look up from my work or writing, as now, and see them running in with bright faces to answer the bell, and then skipping and dancing across the yard for wood or to gather in the clothes, their merry laughter ringing out in that exuberance of joy that only happy children know.

The school-room certainly has its fatigue and monotony, but it has also its flashes of fresh, bright thoughts, its joys, its fascinations. I find a great deal of pleasure as well as weariness in the daily

drills of singing and speaking, while the daily slate exercises are as varied and as interesting as the columns of a city "daily." We get all the news, weather reports, accidents, markets, locals and personals. There are very highly-illustrated editions, too, sometimes remarkably well done and sometimes very comical, so that Mrs. Moore and I have many a good laugh over our piles of slates, while the old blind dog whom the boys are so good to (and who understands bells and holidays and Sabbaths just as well as he did ten years ago at dear old Tullahassee Mission) stretches himself closer to the stove for another nap, and the sunset burns itself out behind our beautiful hill. But there are little bursts of thanksgiving and silent prayers too, over those slates, for there are sometimes very precious things among the "personals."

SITKA, ALASKA.

A FULL SCHOOL—A LARGE GATHERING.

REV. A. E. AUSTIN.

Our home is filled to repletion with boys. Our school is large, and the scholars are making satisfactory progress under the able, earnest and faithful direction of our teachers. Our weekly and Sabbath services have been largely attended, and there has been increasing interest in religious matters among the Indians in the ranche. The most gratifying aspect of the work is the fact that the parents are becoming desirous that their children may be educated and brought into the Saviour's kingdom. This is manifested in their anxiety to have them baptized. There is a silent, unconscious influence exerted by the lives of our Christian teachers, which exerts a power for good to them far beyond our conception. Two of the children died during the month of January. Early, the first to go, was a bright, patient little girl, six or eight years of age, wise beyond her years. She was the only one left of five children, and her parents put her in the home, hoping thereby to save her life, for she was a sickly child. Her principal trouble was heart disease. They were very fond of her. It was very affecting to see them as they watched by her bedside, the tears rolling down their cheeks, clasp their hands in silent prayer. The father, a large, strong man, wept like a child. He did not expect her to live, and said he knew she was better off. Before she died she mentioned over her playthings, and he packed them in her little camphor-wood box, in-

cluding her Christmas dolly, and buried them with her. Harry Alford was the next to go. He was one of the three little brothers made slaves by the death of their parents by a Killisnoo chief. An Indian sent me word, and Governor Swinford took the case in hand, rescued them, and placed them in the "home." The cruelties suffered by Harry at that time were the seeds producing the disease that finally caused his death. He said he was not afraid to die; that he trusted in Jesus as his Saviour. At our communion service, December 4, twenty-four persons joined the church, and fifteen children were baptized. January 1, 1888, seventeen joined the church, and fifteen children were baptized.

HYDAH MISSION, ALASKA.

REV. J. LOOMIS GOULD.

Houses, hearts and hands are full. Our people have never given themselves more to feasting and good cheer, but so far decently and in good order. Two of Mrs. McFarland's girls were recently married to respectable Hydah men. All parties looked and did well. Two more expect to be married this week. The people are building as fast as they can get lumber, that they may abandon their old lodges; also have separate houses for their families. School and church have been transferred to the new house, which is yet too small, so we must have a church. We are encouraged by seeing increased attendance and punctuality on the part of old people. I found it impossible to include a room for school and church purposes in the home building. The demand was imperative, and there was no doubt about accomplishing the greatest good to the greatest number. So I set about erecting a school-house at my own charges, and have it as far toward completion as the lumber supply permits, and we occupy it in preference to the old pole-and-shake octagon which the snow and wind of last winter wellnigh wrecked. The room is 36 by 26, with suitable wood-house and vestibules attached. I furnished logs and had them sawed at the mission mill, keeping careful accounts. The Territorial Educational Committee notify me they will pay for the building and take it off my hands when they have funds to do so. I refer the matter to you before answering them. For some reasons it may be better that the building belong to the Board, for others perhaps not. I await your instructions, which I hope may come soon. I beg to

second Mrs. McFarland's application for the commissioning of Mr. and Mrs. McWirt as her assistants. She cannot possibly continue the work without help, even with her present numbers. Her larger girls are marrying. She is carrying a burden she cannot long live under. An addition of a man and a woman is essential to the work, which is increasing and will increase if not starved and crushed. Two more helpers will find all they can do. The demand is imperative. No words of mine can present the realities of the case. May the Lord open the way that you be enabled to devise liberal things.

RILEY CENTRE, KANSAS.
THE BREAD-BASKET TOO HIGH.
REV. FREDERICK LIPPE.

The fearful blizzard in January might have been fatal to us had it not been for a Godsend from the Morgan Fund, which enabled us to buy coal and warm our little ones around a stove. If you could see some of our frontier hardships you would admit that a horizontal cutting down is as great a fallacy in the mission field as in the national tariff. But, thank God, we were saved from freezing in the house by your kindness.

To give a specimen of the Antinomianism to be met with here, one man told me, "If ever you preach conversion and repentance, then we will hang the bread-basket too high for you, for we are God's elect and need no repentance." I saw the same worthy drunk one day, and he smoked his pipe in church in front of the pulpit till I commenced worship. That man is a legitimate offspring of a certain well-known system which I have suffered from before. It may cost me my place again to drive out that evil spirit of error.

CONWAY SPRINGS, KANSAS.
ENDURING HARDNESS.
REV. C. P. TAYLOR.

For two years Conway Springs had a very rapid growth, but in the last year it has stood still. Business has been stagnant, as the result of failure of crops, and the depression is felt in the church. Indeed several of our families do not get to church because they cannot buy warm clothes enough to be respectable, their old garments being worn down almost to rags. I have never seen a year before when I dreaded so much to ask my deacons to collect for me, knowing that there were scarcely any

that can pay without borrowing for the purpose. From the whole charge I have received in nine months of the year only \$110, so that we have been kept alive chiefly by that part of the salary which comes from the Board. I know that my people will pay as soon as they are able, for they have always squared up at the end of the year. But in this case I may have to wait till another crop is made. I speak of this to show you how much we feel indebted to the Board for the increased help over the last year which they gave us. We have had the severest cold I have ever known in Kansas, with great loss of stock and more or less of human life. Many have suffered because unable to buy fuel. Anthracite coal sells for \$15 per ton and soft coal for \$8 cash. Never was a missionary's family rejoiced more than we were over the box that came to us from the Lower Brandywine Church, Del. It was generously supplied with warm underclothing for all the family, and reached us just in the onset of one of our fiercest storms. May God reward their generosity.

LUCAS, IOWA.
MUCH FRUIT.
REV. A. M. HEIZER.

The past quarter has been one of very precious blessing; forty-three were received into the church, forty-two on profession of faith. October 30, the Fost brothers commenced a meeting with us, and continued twenty-two days. The presence of God was manifest from the first. The work wrought among the children was truly wonderful; and as we have followed up the work since the brothers left, by visitation and personal contact, our joy in the same has truly been intensified. We began our preaching services in the Methodist Episcopal church. The largest church building soon became too small, and we then went to the hall, which was at times filled to overflowing, by count some 1400. Before these meetings our little church, which will accommodate 200 compactly seated, seemed too small for us, and now the question is, what shall we do? Two weeks ago last evening many had to go home, being unable to get in. Last evening there was service at the Methodist Episcopal church, and we had a row of new benches in each aisle and still were full. There were 120 in Sabbath-school one week ago yesterday, and now with young converts as well as adults at hand for Sabbath-school

teachers, we feel that our prospect is indeed cheering.

One week ago last Friday A.M., our house took fire, and almost all our things were taken out, yet handled so well there was but little damage to them. The fire was at last put out, but the house was sadly demolished. This interrupts us a good deal, but we are thankful it is no worse.

DORSEY, HOLT CO., NEB.

A SNOW TORNADO.

REV. D. W. ROSENKRANS.

We have had for weeks a practical blockade in this neighborhood, owing to the great amount of snow and the intense cold, with a long series of fierce storms. The wonderful snow tornado of the 12th of January found me endeavoring to reach home from O'Neill. Words cannot tell the awful darkness and tempest of that day and night. My family were scantily provided with fuel. I had gone for a supply. Twice before I had started and been driven back. After several days delay, I reached home with the necessary supplies, and found my family still unfrozen. I saw domestic animals which had been blown miles from home. Whole herds of cattle and sheep had perished. At midday no one could see more than a few feet before him, and the snow flew like the water in the wake of a steamer. People but a few steps from their dwellings were blown away and frozen. I was thankful to escape with only a few frost-bites.

PEMBINA, DAK.

JACK FROST IN POSSESSION.

REV. CHARLES M'LEAN.

My field is the oldest Presbyterian field in north Dakota, and yet it is in a true sense frontier, being bounded on the north by Manitoba, on the east by the Red river, on the southeast by the military reservation on which is Fort Pembina, on the south, southwest and west by extensive unbroken prairie lands owned by speculators. On the north, east and southeast Pembina may be said to be fenced in by saloons of the very worst character, and the "people love to have it so."

This is said to be the coldest winter for many a year. Since the middle of December the thermometer ranged from 32 to 52 below zero. Jack Frost visited every family. He entered the Presbyterian parsonage, and, without asking permis-

sion, took possession of every room in the house from the cellar to the garret, freezing up everything but the fire with the breath of his nostrils. The fire he neutralized, so that some days food could not be cooked, and what was previously cooked could not be thawed out. I never experienced anything like it. Yet the climate is healthy. I have not for years felt as vigorous as I now do. Let a man be warmly housed and warmly clad, and he has nothing to fear in north Dakota, provided he mind his own business; but to be warmly housed and warmly clad here, especially in the northeast, means an outlay that many of us cannot afford.

Here allow me to refer briefly to the noble Christian ladies of a church in Pittsfield, Mass., who sent us the largest sugar barrel that could be secured in all New England, packed I don't think with hands, but by means of some pressing machine, with garments of all kinds and stationery. There was not an inferior article in the ample barrel.

GREAT FALLS, MON.

WINTERING IT OUT.

REV. JOHN REID, JR.

Everything is favorable for a strong Presbyterian church here. I hope to get two more elders soon, as two of our eldership live in the country—one four and the other nine miles away. The Sabbath-school still continues to be a crown of rejoicing; and as spring-like weather is now upon us, our attendance is increasing.

I am wintering it out in a 12-by-14 second-story room. What a fine time we have you can scarcely imagine. Mrs. Reid wants to cook or iron, and I want to study, whilst my six-year-old is desirous of monopolizing all the room for her play at the same time. In the same wee cupboard or closet are stowed away in total darkness wearing apparel, books and food. We try to keep them as separate as possible, but it's hard on a man's spirit to be cramped up like a snail in its shell. Having ten dollars a month to pay for said apartment, that's all I could afford, and that's why I am in it. Oh for a manse! Down stairs (room under ours) lies a sick woman. She has bronchitis, pneumonia and typhoid; so we have just to move on tiptoe, and receive the occasional fumes of the sick-room with good grace. For three days my wife and myself are under the weather through this chicken-coop business. Oh for a manse!

Other denominations are going to make efforts

to get a foothold this spring, and it will be somewhat of a religious Babel for a season. Of course next year, if the town grows as I expect, we shall be under obligation to put up a brick or stone edifice of at least \$5000, and this will give us control of the ground by a deed.

Ten thousand thanks for the box from San Bernardino, Cal. It was a gift acceptable to both God and man; but permit me to suggest that the good folks of Maine, Minnesota and New York know what suits 20°, 30°, 40° and 60° below zero, and have what northwest home missionaries need. The genial California surroundings will naturally be helpful to our southern brethren.

MILES CITY, MONT.

REV. T. C. ARMSTRONG.

My greatest discouragement is the wall of indifference that seems to surround the large non-church-going class. Many people never attend religious service of any kind. The community in this respect is different from any I have ever seen. I believe there are only two stores in the town closed on the Sabbath. These both belong to Presbyterians. A statement was made a few years ago that west of Bismarck there is no Sunday and west of Miles City there is no God. And yet we see some indications of improvement. As the community gets older we expect to see a firmer religious tone of society. Last month I preached one night at a school-house up the Yellowstone river to a small but very appreciative congregation. The whole surroundings suggested pioneer life: the large building with a dirt floor, a lantern suspended from the ceiling to light the room, rude benches for seats, good-sized children that had never heard a sermon, at least in this country where they have lived for several years. Yet I do enjoy such services, the people seem so appreciative. One man said after the service he had not been at any kind of religious service for twelve years; that his wife was a Christian woman; he respected the church and wanted me to come often. These people are intelligent above the average family class in the East.

AKRON, COL.

GROWTH AND REVIVAL.

REV. H. W. RANKIN.

I went lately to Brighton, in Denver Presbytery. This was my third visit to this field, my first visit

being four years ago, when I held the first service ever held in the place, preaching in a saloon, the only place that could be secured. That meeting will never be forgotten by those who attended it. A company of cow-boys, hearing that a meeting was going to be held, came galloping in on their ponies with the determination to break up the meeting and run the preacher out of the place, as they had done in several other places. They began by running their horses around the building, whooping like Indians, and firing their revolvers, then running their revolvers through the broken panes of glass in the windows and firing through the building. Many of the people became terribly frightened and ran out. I entreated the people to remain, saying that I was going to continue the service, with God's help, even if all left. This gave the people confidence, and many kept their seats. I went through with the service, and a few minutes before the meeting closed they jumped on their horses and rode off vanquished. The next day they rode into the place. I went and spoke kindly to the leader, and invited them to come to the meetings. The big tears rolled down his cheeks, and, taking me by the hand, he said, "You are the greatest brick of a fellow we ever met, and we will never try to break up one of your meetings again. We will do anything you want done." And they were my friends from that time. We continued the meetings at that time two weeks. There were many bright conversions, and the foundation was laid for the organization of a church, which was effected a short time after by Dr. Kirkwood.

Now we have a very neat brick church, all paid for when completed, with a membership of over one hundred, and nearly self-supporting. Our work there this time is even more wonderfully blessed than before. People came to the meetings for miles around. Twenty-three persons united with the church before I left, and several more have been since received.

From there I went to South Pueblo, and held meetings there for two weeks, with blessed results; then to Bessemer, a mission field in connection with South Pueblo. There are over fifteen hundred people in this community, without any religious organization whatever excepting Sabbath-school. We held meetings here eight days, and great good was accomplished.

From there I came to this place. It is a new

town, in the eastern part of the state. Two years ago it was a barren plain. Now the land is all taken up for miles around, and the town is growing rapidly. I began meetings ten days ago. A remarkable interest is already developed, the church being crowded at every service.

CAYUCAS, CAL.

REV. SAMUEL BLOOMBERG.

Let me first speak of the Cholame division of my district. The labor there, being of a pioneer character, is mostly physical, and has entailed upon me over seven hundred miles of extra travel during this quarter. My services are now divided between four school-houses, at Starkey, Choice Valley, Orange and Eagle school district, each community having to be content with one service per month. I am asked already to visit two or three other school-houses. The people seem very grateful for the gospel, but as yet they have little to contribute. One message said, "Can you go over to Polonia Pass? the people there are hungry for the truth." As I passed a man ploughing on the hillside learned what I was, and said, "Couldn't you come and preach for us here some time? I'm a rough kind of a feller myself, and I don't know as preaching ever done me much good, but if you'll come and preach for us I'll get our school-house seated, and I'll get you a congregation." At the Eagle school-house last Sunday week it transpired that two heads of families there had not had any opportunity of hearing a sermon for more than two years, a circumstance mentioned as a great privation. I am doing all that I can for these people over an area of several townships. Starkey is the chief centre in the Cholame part of my district. In the Cayucas part of the district we have had special tokens of the divine favor. At our communion service in October we had three additions on examination of bright young people. Since then, with the aid of Brother Seward, synodical missionary, we have had a series of special services, attended with much good. We hope to have nearly half a score of additions to our membership at next communion service.

ROSEBURGH, OREGON.

REVIVAL AND INCREASE.

REV. WM. A. SMICK.

We have just closed a very interesting series of revival meetings, conducted by the Rev. E. T. Ingle, held jointly with the brethren of the Meth-

odist Episcopal Church South. Of the number of the persons converted, fourteen went to their church. A number will go to other churches. Twenty united with our church, and of these twelve were heads of families. Three had united a few weeks before, making a total of twenty-three for this quarter. Much credit is due to Brother Ingle for the able and efficient manner in which he conducted these meetings.

INDIAN RESERVATION, WASH. TER.

REV. M. G. MANN.

After the adjournment of synod I went to Gray's Harbor, preaching on the way at the Chehalis Indian Reservation. A letter of introduction to Mr. Cambell, at Hoquiam on the harbor, opened to me a pleasant home during that and subsequent sojourns. While at Hoquiam I was introduced to the Indian Agent at Quinault, Captain Willoughby, who advised me not to proceed, as the measles prevailed among the Indians on the coast and made all intercourse with them hazardous. Nothing could be done at that time but to return.

After filling my other appointments at Puyallup, Nisqually and Chehalis, I started again, reinforced by three Indians, my elder, John Smith, and his son and uncle, who were related to these Quinault tribes. The steamer from Hoquiam brought us to the shores of the great Pacific. I had to walk about seven miles along the beach before reaching the first Indian hut. Reaching a settlement of Indians on the coast, the woman of the house, who could speak and understand our language (the Nisqually), set about cooking for us a royal dinner of three courses—stewed bear, stewed duck and stewed salmon previously smoked. As I did not examine minutely into the process by which these dishes were prepared, I made up my mind that it was all levitically clean. While the wife was thus busy, I talked with the husband and a brother concerning the object of my mission and the gospel feast to which all were invited. To my surprise, he told me that he had heard me preach before last summer in Puyallup. I found another Indian who had often seen me on Clatsop Plains thirteen years ago. He was the last member of that once powerful tribe. I saw on a shelf a Bible, washed ashore from a wreck. On the fly-leaf I saw that it was loaned to a certain ship by the New York Seaman's Friend Society. I opened its precious pages, and read some portions of Scripture and

interpreted their contents, and they began to realize what a treasure they possessed without knowing it. The man's eyes beamed with delight, as though he had suddenly come into possession of a mine of wealth. I visited all the houses and families, talked with each of the inmates and invited those who were courageous enough to accompany me to the reservation, twenty miles up the coast. To my surprise, about ten of the young men, well dressed in citizen's clothes, accompanied me on their ponies. I borrowed a wagon, but could not proceed with the team until the moon was up, about 9 o'clock at night, on account of the tide. Arriving at the river Chehalis, the tide was still too high to ford. We built a fire on the beach, for it was intensely cold, the east wind blowing from the snow-capped Olympia range. At midnight we ventured across those treacherous quicksands and finally came to a cape running far into the sea. The moon went down and we were left in darkness to find some road over the bluff. We halted, built a fire and lay down among the boulders, with a piece of drift-wood for a pillow, and in spite of cold winds and rocky bed, and wooden pillow and no blankets, we were lulled into profound sleep by the music of the waves.

Next morning, having passed the bluff, we were stopped again by the tide, as the waves were dashing wildly against the perpendicular rocky wall three miles long. By this time the inner man was quite in harmony with the elements without. Salt air is not only bracing, but also appetizing. On the edge of the bluff I espied a hut and smoke issuing out of the cabin stove-pipe. I climbed the rocks and found a trail among the underbrush that led to a hunter's cabin. I knocked and entered, and was told in good English to sit down. The Indian was in the act of testing the boiling potatoes in the pan with his iron fork. I sat down on an empty soap-box, as close to the stove as possible, and anxiously watched the developments. I told the Indian hunter who I was, the object of my visit, and described our party and our hunger. I discovered on the floor some stale bread, unleavened and unsalted. I apologized to the Indian for my eagerness. I took up a fragment and attacked the most vulnerable part, carefully avoiding the plain marks of the Indian's incisors. No pound-cake in my early youth, nor fruit-cake on Thanksgiving day, was ever so relished. The Indian, seeing that I did not despise his fare, told me he would make more bread for my friends. Going outside, I waved

my handkerchief to those below on the beach as the pre-arranged signal of success. The Indian put flour in a large can, poured in water, kneaded and stirred the dough with his unwashed hand, and put the mixture in the oven. A cracker-box served as a table. Tea without sugar or milk, unleavened bread without butter, and potatoes without salt, were indeed a feast. Of course the floor served as chair for all, and, to save the trouble of washing, we dispensed with the luxury of tablecloth and napkins. My Indian elder returned thanks to God, the Giver of all good gifts. Not only were we entertained, but also our poor horses were fed from the Indian's hay. His name is Ned. He is a bachelor. His Indian name is unpronounceable and unspellable. It was a beautiful spot. From a level plateau two hundred feet high he eyes the sea day by day, not for its varied grandeur, but for the sea-otter which roll and play in the surf, which he shoots from his rocky fastness. Ned promised to come up to the reservation and hear me preach, and he also fulfilled his promise.

When we at last arrived, the Indians, curious to see us, were out on the street. One hospitably received me into his house. After refreshments and salutations, we went about and invited old and young to a talk in the government school-house in the evening. They understood neither Puyallup nor Chehalis, so I preached in Chinook. Some of the children, with the help of the teachers, sang some gospel hymns. The chief and several headmen replied to me, saying they were very glad I had come among them and given them the same good talk that had made other Indians so good. I again preached on Saturday afternoon and Sunday morning and evening. After the evening service we held another meeting at the house of the chief of police, the most civilized of them and quite an eloquent speaker. He desired to secure constant preaching. I informed him that when I came again, if I found believers in Jesus Christ, I would organize a church among them to be under the care of the Presbyterian Church. I believe that field is ready for the harvest.

While I was there, the head chief and five other Indians came down along the coast from another reservation, fifteen miles distant. The name of the tribe is Quaits. They all paid the closest attention to my preaching. Several spoke in reply. The Quaits chief said that if I should come to his reservation his Indians would carefully "take in every word that I would say, and not a word should drop

to the ground," and that if the sea was too rough for a canoe he would send me a horse and young men to guide me on the trail over the mountains. There are about three hundred Indians that could be reached with the blessed gospel. The Quaits Indians have a day-school of about sixteen pupils, an Indian acting as teacher. These young men might be instructed to have Sabbath services. I also found a young Indian at Quinault who had been employed as teacher in a day-school. I hope and pray that these young men may become converted, so that they may become teachers of Christian truth to their own people.

Captain Willoughby, the United States Indian Agent for these tribes, and his kind-hearted and accomplished wife made my stay with them very agreeable, and rendered me all the help in their power. On my taking leave, Monday morning, they kindly put us up some lunch. When we arrived at Point Granville a stormy southwest wind made the waves roll far up the beach, so that the driver could hardly distinguish the boulders in the way. At last our horses seemed to give out. Our wheels were blocked by the boulders. Just then an enormous wave came along which completely raised the wagon, myself and the two Indians on its crest, lifted us over the rocks, dashed against the side of a wall of rocks, and, curling over, deluged us completely, and, receding, left us again on terra firma. Proceeding a few rods we took shelter on a little elevation, made a fire, dried our clothing and ate our lunch, now well soaked and doubly salted. On the way home I preached at Hoquiam, in our neat little Presbyterian church, and at Elma, and to the Mud Bay tribe of Indians, and spent several days among the Nisquallies.

HOME MISSION APPOINTMENTS FOR FEBRUARY, 1888.

Rev. E. D. Van Dyck, Carlisle,	N. Y.
Rev. S. R. Warrender, South Wales,	"
Rev. J. Cairns, Monterey and Sugar Hill,	"
Rev. E. Hall, Canoga,	"
Rev. J. Nelson, Centerville,	"
Rev. A. Schabehorn, Clarkstown, German,	"
Rev. A. F. Hutchinson, Morrisville,	Pa.
Rev. B. H. Armstrong, Harrisburg, Elder St.,	"
Rev. A. L. Kelly, Ann Carmichael,	"
Rev. J. McMaster, East Greene,	"
Rev. J. L. Swain, Allegany,	"
Rev. H. C. Schlueter, Carmel, German,	"
Rev. G. W. Morrill, Chandler and South Lake Weir,	Fla.
Rev. C. M. Livingston, Seneca and Sorrento,	"
Rev. G. Fraser, Caney Fork,	Ky.
Rev. C. A. Duncan, Jonesboro',	Tenn.
Rev. J. C. Lord, Caledonia and Westminster,	"
Rev. T. M. Gossard, Decatur,	Ohio,

Rev. D. R. Love, New Pisgah,	Ind.
Rev. J. Scott Davis, Fairfield,	Ill.
Rev. T. E. Hall, Ava and Vergennes,	"
Rev. W. H. Halsey, Macon,	"
Rev. W. Gay, Anamosa and Centre Junction,	Iowa.
Rev. T. C. Potter, Manchester, 1st,	"
Rev. S. C. Head, Pomeroy,	"
Rev. A. H. Campbell, Hamburg,	"
Rev. A. J. Hetrich,	"
Rev. T. Towler, Holly,	Mich.
Rev. A. Marsh, Greenwood,	"
Rev. E. G. Bryant, East Jordan and station,	"
Rev. J. J. Thompson, Parma,	"
Rev. C. L. Richards, Newberry, 1st,	"
Rev. H. L. Brown, West Merrill,	Wis.
Rev. L. V. Nash, Bloomville, Dudleys and Chat,	"
Rev. A. S. Foster, Pipestone,	Minn.
Rev. O. H. Elmer, Crookston,	"
Rev. J. P. Dyaart, St. Paul, East,	"
Rev. N. Bolt, St. Paul, German, Bethlehem,	"
Rev. N. McLeod, Minneapolis, House of Faith,	"
Rev. R. E. Anderson, Owatonna,	"
Rev. T. McNinch, Hitchcock and Crandon,	Dak.
Rev. B. T. Balcar, Emery, 1st German,	"
Rev. M. Bowman, Wessington and St. Lawrence,	"
Rev. E. L. Dresser, Artesian City and Forestburg,	"
Rev. W. H. Ware, Big Stone City,	"
Rev. J. B. Bensville, Ascension,	"
Rev. C. R. Crawford, Good Will,	"
Rev. D. Greycloud, Manyassan,	"
Rev. L. Mazawakinyanna, Buffalo Lake,	"
Rev. P. Witte, Germantown,	"
Rev. H. P. Carson, Scotland,	"
Rev. W. Travis, Gilby,	"
Rev. A. C. Stark, Hastings, 1st German,	Neb.
Rev. H. J. Brown, Grand Lake,	"
Rev. B. H. Hunt, Burr Oak,	"
Rev. L. Jessup, Hubbell and Diller,	"
Rev. F. S. Blayne, Hebron,	"
Rev. J. A. Hood, Schuyler and Colfax counties,	"
Central,	"
Rev. J. H. Miller, Kansas City, 4th,	Mo.
Rev. D. K. Steele, Warrensburg,	"
Rev. C. Reed, Grant City and Knox,	"
Rev. T. E. Armstrong, Union, Burbois and Mo-selle,	"
Rev. R. R. Marquis, Sedan,	Kan.
Rev. H. N. Pond, Troy,	"
Rev. A. Glendenning, Cheever, Industry and Willowdale,	"
Rev. D. G. Richards, Sharon Springs and Wallace,	"
Rev. W. F. Gibson, Clyde,	"
Rev. J. A. Stayt, Glasco and Delphos,	"
Rev. J. W. Talbot, Wakarusa,	"
Rev. J. McKean, Sedalia,	"
Rev. S. S. Haines, Jacksboro',	Texas.
Rev. E. F. Mundy, Salida,	Col.
Rev. F. M. Collier, Delta and stations,	"
Rev. A. W. Cooper, Fossil Creek and Stout,	"
Rev. John Knox, Tombstone,	Arizona.
Rev. H. J. Furneaux, Las Cruces, 1st,	New Mex.
Rev. T. C. Armstrong, Miles City,	Montana.
Rev. D. L. Lander, Hueneme,	Cal.
Rev. J. S. Gillilan, Los Angeles, Bethany,	"
Rev. H. L. Hoyt, Elsinore, 1st,	"
Rev. H. P. Dunning, Walnut Creek,	"
Rev. J. A. Gardiner, San Pablo, 1st,	"
Rev. J. F. Cherry, Portuguese Missionary,	"
Rev. A. Adair, Moscow,	Idaho.
Rev. R. McLean, Grant's Pass and stations,	Oregon.
Rev. G. F. Whitworth, White River and Benton,	Wash.
Rev. W. B. Williams, Chehalis, Lincoln Creek,	"
Claquato and Seaco,	"
Rev. D. Thomas, Carbonado and stations,	"
Rev. W. B. Lee, Olympia, 1st,	"
Rev. S. Jackson,	Alaska.

COLLEGES AND ACADEMIES.

OUR FIFTH YEAR CLOSES.

This Board's books stand open till April 30. At the date of this writing, February 27, it is not possible to tell in what condition they will close. The two months of March and April have, in all past years, been our harvest time. When their proportionate yield was least, which was in our second year, they gave us very nearly the half of the whole year's income. In each of the other three years they have given us more than half. Last year March and April not only equalled the giving of the preceding ten months, but added to it by a full half—those two months bringing in more than three fifths of the receipts of that ecclesiastical year. Even then, however, the Board paid but 83½ per cent. on its appropriations. This year it has voted so prudently, and its income during the months already past has met with such a real though moderate increase, that if March and April shall again bear their generous proportion to the rest of the year, our institutions will come nearer to getting the face of their appropriations than they ever have before.

But we have some fears, which, if the churches will frankly consider them, will be the less likely to be realized. In all the past years our March income, which has always been the largest of any month's, has been made up in great measure of the returns of February giving; our request for which, backed by the Assembly's vote and our own January circulars, has met steadily-increasing response. Whether this March is to open, like the last, with February's "latter rains" murmuring like a little freshet into our treasury will be decided before these lines can be read. If it shall not, we shall be sure that every one will be sorry to see any loss to this material, thrifty but most dependent effort of our church attending upon any other excellent success. We trust, indeed, that that conviction of the fundamental needfulness of this Board's work,

which has so manifestly grown upon the churches, will have ensured to our treasury every contemplated collection. We would wait, if we could, to discover whether that does not prove to be the fact. But we must go into type; so we speak *nunc pro nunc*, and therefore blindfold. If March, 1888, shall maintain for us the traditions of its four predecessors, and fairly *march* on like the rest, then thanks and congratulations on every hand. But if *possibly* by April 1 it shall be discovered that any special circumstances bound up with the general welfare of our church and ministry have this year turned back the history by which our March contributions have successively stood at *four* thousand dollars, *five* thousand dollars, *eight* thousand dollars, *twelve* thousand dollars, then may we not tell our emergency in the denominational papers, and will not any churches that may have checked their giving to our treasury respect our reasonable plea and the need of our teachers and promptly send their help?

THREE QUESTIONS ANSWERED.

- I. WHAT EXCUSE HAS THIS BOARD FOR ASKING PERSONAL GIFTS FROM THOSE WHO CONTRIBUTE IN ITS ANNUAL COLLECTIONS?

Answer. Exactly the same excuse that Dr. Happer lately had for soliciting for his Chinese college of those who give in the collections of the Foreign Board. If the Foreign Board's collections enabled it to build and endow the colleges whose teachers it is supporting, it would itself attend to that extra outlay and have done with it. If the collections of the Home Board had enabled it to build churches as well as aid the men that preach in them, there would have been no need of a Board of Church Erection. There is no Board of College Erection, nor any thought of one; but there

is a *work* of college erection and endowment, for which, in theory and we trust in ultimate fact, the regular income of this Board is to provide. Thus far, however, the Board's income by collections has never enabled it to pay in full its very frugal appropriations to current work; and unless there shall be a great expansion in congregational giving to the Board, the department of educational work must long continue to exhaust all income from that source.

Then what is to befall the department of college property? But there is a question back of that. Are the readers of this magazine bound to care what befalls it? Emphatically, yes, if they are to care for this cause at all. Of what avail will the Board's past outlay at any point have been unless the church's property at that point become secure? Let the Board maintain a particular teaching work for four or five consecutive years, at an aggregate outlay, say, of \$5000; then let that property, on which \$10,000 has been paid, and which some good man's gift of two or three thousand dollars more would have put out of the corroding reach of interest, be brought into a peril which its local friends cannot meet; and the practical question is this: shall \$10,000 and \$5000—\$15,000—of discreet and most promising investment in property and work be sunk?

But we are met by the challenge, Was it discreet investment that left room for any such result? We answer, Yes. Was it expected that this young Board would never vote in aid of a college or academy whose building should not be both complete and paid for? If we had been armed with a separate "college erection" income, we might have taken that stand, for we could have made every property snug and safe by a last payment and a corresponding lien; but lacking such supplemental resources of our own, we have been forced to decide whether we would encourage the movements that reasonably promised success or would refuse all encouragement by money until the locality had produced its property complete. Mission churches and frontier

schools are not produced in that way, and the Assembly, in organizing this Board, had no expectation that Presbyterian colleges and academies, any more than Congregational, Methodist, Episcopal and Baptist, could be so conjured out of the virgin soil. The Assembly clearly expected the local movements for school property to get help from distant friends. Indeed, such distant help entered so largely into the conception of this new Presbyterian movement that the opposers of it said in private (no one opposed it in public) that the western Presbyterians were thenceforth to have all their academies and colleges built for them by the eastern. When, after less than five years, it results that the western Presbyterians have produced for our church new property on new sites to the value of nearly half a million, is the church now to discover that her Board has blundered because it did not compel those western men to foot every bill before school opened? It is a matter of course, then, that there are margins of debt on some of these western properties that cannot be provided for at home. That fact raises before the common heart and the common sense of our church a very grave and pressing issue, that is not at all met by saying, "The Board of Aid gets its annual collection." The one name of this Board covers two interests, which are just as distinct as those two which are severally watched over by Dr. Kendall and Dr. White, and our collections help one of those interests not at all. This centennial year is making appeal to persons; and for objects so excellent and so closely related that no one of them can be disparaged. But is there any other point at which denominational imprudence could save to worse advantage than at that of the few thousands that would make these young academies and colleges secure under their roofs? There is Scotland Academy, for example, threatened with foreclosure for the lack of three thousand dollars. If one's means are adequate, why should his past act of putting ten dollars into the "Board of Aid" collection forbid him to be the Greatheart that pioneers that handmaid of Christ into safety?

II. WHY HAVE THE BOARD'S INSTITUTIONS ANY SPECIAL CLAIMS TO THIS KIND OF HELP?

Answer. Because the Board's work of college extension is done by system. A leaflet, which most of the readers of these pages are not likely to see, makes statement on this point:

Formerly the vote of a western synod or presbytery could launch a project of a Presbyterian college. Then followed the collecting, often of thousands of dollars, sometimes of tens of thousands, which, in the absence of all denominational system, could be as utterly wasted as though thrown into a furnace. It was bad enough when competing colleges, planted too close, made precarious survival. It was worse, however, when nothing survived but abortive ruins at the West and disgusted benevolence at the East. A western man of wide observation, Dr. W. M. Blackburn, for many years professor in our theological seminary in Chicago, recently argued in our denominational papers that such gifts for Christian education at the West as thirty or forty years ago were thrown away would rapidly endow the colleges now planted by system under an overseeing Board. No one that knows the two sets of facts can challenge that statement.

If **THREE THINGS** work together, they will, by God's blessing, give this movement for new colleges and academies triumphant success—**WISE AND RESTRICTED SELECTION OF SITES; CHURCH HELP**, concentrated in one treasury and wisely **DISTRIBUTED AMONG THOSE SITES; PERSONAL BENEFACTIONS** toward buildings or endowments, **CONCENTRATED ON THOSE SAME SITES.**

III. WHY SHOULD SUCH HELP BE GIVEN THROUGH THE BOARD'S OWN CHANNELS?

Answer. First, because conference with the Board will reveal the points of greatest need and interest. Information from one direction cannot be so well balanced as information that aims to be impartial and has possession of all the facts.

Second, because money given through the Board is to be secured by lien upon the property. If this centennial effort could do for our young academies and colleges these two things: wipe out existing debts, and complete indispensable buildings; and if

our denomination's second century could begin with every one of these widely-distributed young institutions thus free and legally secured, what finer culmination of our church's first century could be conceived than such an outcome of its last five years? what better presage of the future solidity of her educational work?

In a recent appeal, to which the officers of this Board were urged by the perils of some of our institutions, \$75,000 was asked for as a fund for clearing off debts. If that sum were enlarged to \$200,000, that money could be so distributed—in part upon the new properties of half a million, and in part upon the aided institutions that are not absolutely new—that there should be thirty-five Presbyterian boards of trustees out of debt, with their schools in snug buildings, their teachers in hope of fair support, and their communities ready to make the next vigorous advance in properties that could not be mortgaged or brought into new straits.

Where this broad project has been broached in private it has met a friendly hearing, and response is begun. What say the readers of **THE CHURCH AT HOME AND ABROAD**?

GOOD CHEER.

The following extracts are made from recent letters. They show the interest which pastors are taking to secure to this cause the contributions of their churches. It is plain sometimes that the interest is not fully shared by the pastor's advisers, but it is just as plain that where it is real it is sure to prevail. If the writers' names were printed, it would be seen that the new friends of this Board, like its earliest ones, represent the most approved wisdom and worth of our ministry.

At a meeting of my session on — I discovered, to my surprise, that my church, although it has the name of giving a large sum every year to aid colleges and academies, has never given anything to your Board. I expressed my surprise in such a way as to persuade them to put your Board on our list, and in due time hereafter you will get something

from this church every year. . . . God bless you in your work, so much needed, and so much blessed already. May it be only as the beginning of a grand work for the Master.

Our church has always excused its slight contributions to the boards on the ground of its own need; but I am determined in this centennial year that it shall do something for all the boards. I shall give them the whole month of February in which to make their offerings for your work.

Our distribution to the boards is made from a general fund; but at a meeting of our elders on — it was voted that, in addition to the regular percentage, a contribution for the Board you represent—a special percentage—should be added. This will be forthcoming in due time.

Your Board has never received anything from this church, but this year you will receive an offering. By a pledge system I have secured already \$—. I hope to reach \$— when the collection is taken up. [His limit was far beyond the average collection, and he exceeded it.—SEC.]

I have not felt comfortable under our neglect thus far to do anything directly for the Board of Aid for Colleges and Academies. I am now agitating the subject, and would be greatly helped by some of your literature. . . . I need hardly tell you that I take much interest in your Board and its great work, present and prospective.

The following came from the session of one of our foremost churches:

Enclosed find check for \$—, which credit to — church, account Board of Aid for Colleges, etc. It is our first collection for that fund; but we have put the Board on our list, and it will get an annual collection in future.

The foregoing are but samples of the encouraging words that frequently precede or accompany our remittances. Such expressions acquire additional interest from

A REMARKABLE FACT.

It appears from a tabulated comparison which our treasurer has lately made of the monthly receipts of this Board from the beginning that the increase in the income of our general treasury has been as regular as a well-engineered grade to a mountain pass. We are now within two months of the end of our fifth year; so that for four years we have had the experience of twelve months,

and for the fifth year of ten months. A comparison, therefore, of the successive receipts of the several Mays, of the several Junes, etc., would include fifty-eight items. A perfectly steady increase would require that every May should improve on the May of the former year, and every June on the former June, and so on. The wonderful fact is that, out of the fifty-eight items of the comparison, there are but seven in which that rule does not hold; and every one of these exceptions is only incidental, for the next month in the series maintains the upward grade, as though it had not been interrupted. After the May of 1885, for example, had yielded somewhat less than that of 1884, the May of 1886 made advance not only upon its immediate predecessor, which had fallen below grade, but upon the May of 1884, that is, upon the grade itself. Since this is true in every case of the seven, those incidental recessions, so few in number and so immediately repaired, abate nothing of the interest of this steady advance.

How much longer will it last? We believe for years, perhaps not so equably. It would be a wonder if it did. Perhaps this very March will have introduced us to our eighth experience of a short down grade. Nevertheless the road-bed mounts and the track pushes on. Five years of such growing approval and help in a denomination as thoughtful and steady-going as the Presbyterian are as decisive as any human sign can be of the career of the Presbyterian Board of Aid for Colleges and Academies.

Rev. W. M. Hindman, of Joliet, Ill., makes the following statement in an interesting article on the Joliet Penitentiary recently furnished to the *Mid-Continent*:

Most of the men are ignorant in the extreme, not even having a knowledge of the rudiments of the English language. A few have a common-school education, while now and then you will find a well-educated man. The warden informs me that in an experience of thirteen years *never has there entered a convict educated in a Christian college*—a strong argument for our Board of Aid for Colleges and Academies.

PUBLICATION AND SABBATH-SCHOOL WORK.

\$100,000.

RESOLUTION OF THE ASSEMBLY OF 1887.

Resolved, That in view of the enlarged scope and importance which the work of this Board is now about to assume, not less than \$100,000 should be contributed to its use during the coming year; and that pastors and elders be requested to inform themselves more fully as to the needs and work of the Board, in order that special efforts be made by church sessions to secure liberal gifts for this purpose.

CONTRIBUTIONS.

With regret the statement is again made that the contributions to this Board are falling off. Whilst it is true that the receipts for the fiscal year to the end of February amounted to nearly \$56,000, or more than \$18,000 in advance of what they were for the corresponding period of last year, it is also true that the receipts for the month of February were \$153 less than during the same month in 1887.

It is a sad fact that at least one third of our churches, and many of these amongst the most wealthy, have given nothing to our great missionary Sabbath-school work. From the fact that this work is under the care of the same Board that has charge of Publication, many seem to be unable to dispossess themselves of the idea that in giving to it they are in some way giving to support the work of Publication. No idea can be farther from the truth than this. Not one dollar contributed to Sabbath-school work goes to enrich the treasury of the Publication side of the Board. On the contrary, the Publication Department is a large contributor to the Sabbath-school work.

There are others, however, who from the fact that Sabbath-school Work and Publication are under the care of one Board leap to the conclusion that the latter should support the former. As well conclude that because Publication and Foreign Missions are under the care of one General Assembly,

Publication should support the Foreign Missionary work. This erroneous conclusion is largely based upon the idea that Publication is a money-making business. In the business world it may be made so; as an instrumentality of the church, however, it can do little more than support itself. It is required by the General Assembly and by regard for the interests of the church to publish a large class of works on which no profit can be made, and which often entails a loss. It is debarred on the one hand from publishing those classes of really valuable secular works on which respectable publishers make fortunes, and on the other, from placing in the market the glittering trash, or worse than trash, by which the ungodly heap up wealth. It offers to the church and the community its publications, valuable as to matter, manufacture and material, as cheaply as any other publishing house in the land, and as cheaply as is consistent with self-support. It annually furnishes to the Missionary Department, at the lowest wholesale price, thousands of pages of sound and elevating literature to be gratuitously distributed throughout the world; and at the close of the year, it must, under the order of the General Assembly, pay over to the Missionary Department two thirds of the net profits of the entire business.

LETTER TO NON-CONTRIBUTING CHURCHES.

A copy of the following circular has been sent to the pastors and sessions of each church that has failed to send us a contribution during the present fiscal year:

To the Pastor or Stated Supply and Session.

DEAR BRETHREN:—We now come before you presenting the needs of ten millions of boys and girls in this land. The burden has been laid upon us, by your representatives, of endeavoring to rescue these from infidelity, irreligion, immorality, intemperance, ignorance, superstition, Mormonism—in one word, from eternal death—and of bringing them to the

Lord Jesus Christ. Where is the Christian, where is the minister, where is the Sabbath-school worker, where is the patriot, whose heart is not touched by the exceeding bitter cry of these perishing youth? We are assured that you will help us save America for Christ by helping us save the children.

Whatever may have been the cause, in the past, for your not contributing to this Board, that cause has been entirely removed. The last General Assembly, in accordance with the desires of the church at large, made changes in its organization which, we believe, must meet with your approval and secure your hearty co-operation and your liberal offerings. Among these changes are the following:

This Board is now a unit, with a single Secretary and three Superintendents in the three departments. Its missionary work is henceforth to be primarily and principally Sabbath-school mission work. The title of its field agents is changed from "colporteurs" to "Sabbath-school missionaries." The collection for this Board is not to be designated for "Publication," nor is it to be for that cause; it is designated and is to be for "Sabbath-school Work." The new Board is thoroughly reorganizing its missionary work.

With sincere charity for all forms of Christian effort, we believe that no line of Christian endeavor comes nearer to the heart of God's people than does the work of organizing mission Sabbath-schools and saving our coming men and women for Christ, for virtue and for heaven.

We are happy to announce that the debt which burdened us at the close of the last fiscal year has all been paid. But we are in sad need of money to send at once Sabbath-school missionaries into Dakota, Nebraska, Kansas, Texas, Montana, Colorado, Utah, New Mexico, Idaho, Wyoming, Nevada, Oregon, Minnesota, Missouri, Washington Territory and California.

Only one month remains of our fiscal year, and \$47,000 of the \$100,000 recommended by the last General Assembly remain to be raised. Brethren, will you not present this cause to your people, even if they are unable to give us a large collection? Set these facts before them. We shall be glad to receive whatever they can give. Send on the money at once, as our year closes March 31.

Faithfully and hopefully yours,

JAMES A. WORDEN,

Superintendent of Sabbath-school and Missionary Work.

Approved:

E. R. CRAVEN, *Secretary,*

Presbyterian Board of Publication and Sabbath-school Work.

MARCH 1, 1886.

MISSIONARY LETTERS.

The following are copies of some of the letters that have been sent from Sabbath-school missionaries to schools that have united in their support:

DEAR FRIENDS:—One of the pleasant features of this Sabbath-school missionary work is that we are always sure of a welcome, even though it be in a lumber camp. Even there we find many of whom I think it can be said, they received the word with gladness. One day I called at the boarding-house in a lumber camp to see about organizing a Sabbath-school there, for I had seen a number of children in the camp. I was invited to remain at the boarding-house for the night and talk to them after supper. When supper was over the room was soon filled with men, women and children, others not being able to get in. I was told that when I got tired of talking to those in the boarding-house, to cross the way and get rested talking to those over there. It must be remembered that those men who were thus patiently waiting for the second service have to be up very early each morning.

The other evening I stayed with a family where they have to be up very early in order to enable the father to get away to his work as soon as it is light; and yet he and his wife were loth to have me retire even when the clock struck twelve. They were really hungering for the Bread of Life! One woman upon whom I called was anxious about her husband's conversion. She said, "I have prayed for him for twenty years, and believe the Lord will convert him in his own good time." "But," said I, "the Lord's time is now." Said she, "Do you believe it has been a lack of faith on my part?" "Yes," said I. We prayed for him, and after I left her she continued to pray for faith. This was her prayer all the forenoon. Her work was neglected, but that evening her husband sought us out to be prayed for. He gave evidence of having found Christ before he went home that night.

Last winter I called on a family lately moved into that place. The husband slipped out of the back door and went into the woods. I waited, but he did not return. I said, while waiting for him, "Some ten years ago I called at this very house, and the husband gave me the slip in the same way, but God's Spirit found him in answer to prayer." About two weeks ago I received word from this second family that they were very anxious to see me, that the husband and wife had found Christ,

and were anxious to have a Presbyterian minister come to their church (it is vacant), as they wanted their little one baptized.

What, to some, seem like obstacles, is many times just the way to a man's heart. They are truly the steps up to a holier life. More than once have I found the school-house closed against our preliminary meeting for the purpose of organizing a Sabbath-school in some place destitute of such, but always have I found that the Lord is on our side, and in the end the doors are opened. A number of times we have gone into the grove near the school-house and held our meeting there. Twice, while in the grove, have the school officers come and apologized, and offered the school-house, which we always thankfully accept. A number of times I have telegraphed to the president of a railroad (when we were on the line of one), and have been granted the use of the depots. Once the little depot was not large enough, and they gave us a passenger coach. At another time we found a neighborhood where most of the men were infidels—not a professing Christian in the settlement, man or woman. We organized a little Sabbath-school in a kitchen. In the course of a couple of weeks the room used by an infidel club was offered for our use, for they desired to be liberal. In less than a year the Sabbath-school influence had broken up the club, and the hall was converted into a school-house.

So the grand work goes on, as I cover miles and miles, and almost daily I can hear "Well done!" in the crowning of these humble efforts, and the praises and prayers of men, women and children, where before, perhaps, the name of Christ was never heard.

Yours in the work,

D. A. JEWELL,
Missionary in Michigan.

ALBERT LEA, MINN., February 9, 1888.

DEAR FRIENDS:—My heart has been made glad by the wise and important measure taken by the last General Assembly in reference to placing Sabbath-school missionaries in the field. I regard the Sabbath-school work in the West, among this foreign and mixed population, as a most important part of Christian effort. While it is difficult, often impossible, to reach older people, we can and must reach the children and youth. These should be taught to read and to study the Bible for love of the truth, and to know the way of life.

One day while riding along, I found three children near a log house, and stopped to talk to them.

"Do you go to Sabbath-school?"

"No."

"Why not?"

"There is none."

"Are your father and mother at home?"

"No."

"Have you a Bible in the house?"

"Oh, yes—three—that big," spreading out his little arms as far as he could.

"Who reads the Bible?"

The boy of ten summers shook his head and said, "Father never reads it, but mother reads it sometimes when there is thunder and lightning."

We don't want to wait until thunder and lightning drives a smitten conscience to read the word of God. On the other hand, this evangelistic work must be pushed by the church and the missionary without gilt-edged invitations. Honeyed words and coaxing promises are not the best means to incite to a Christian life.

I went one day to a small town that had been without a Sabbath-school for a number of years, because of the want of a Christian man or woman to carry it on. After looking over the ground, I talked with one of the leading business men, who had hinted to me that nothing could be done. Finally he said, "You had better go where you can do more good. This is no place for you." My reply was, "I know of no place just now where mission work is more needed. I came to plant a Sabbath-school here, and I will have one before I leave the town." I organized the school, but had to work for it. Two churches have since grown out of this school, and while this man to my knowledge did not give a penny to start the enterprise, he has since given over a hundred dollars to build one of the churches.

On another occasion I was asked to conduct a gospel meeting in the evening, after having organized a school during the afternoon. I was glad to do so. A lady invited me home to tea, and on our way she said, "I wish you could get my husband to meeting; he never attends." I promised this wife, whose heart was yearning for her husband's salvation, to do all in my power. On reaching the home, after being introduced to the husband, I asked him for a pair of overalls. "What do you want with overalls?" "I want to help you do the chores," I replied. "The chores are all done," he answered. "Well," said I, "if the chores are all done, you will go to meeting to-night." "I don't know about that," he muttered. Finally I induced him to go, and we

had a glorious meeting, with five conversions, this man and two of his children among the number. He now takes his family a distance of seven miles to a church every Sabbath.

We need Sabbath-school missionaries to take some of our older Sabbath-schools by the hand, and to lift them out of the dreamland where they have drifted, into life and activity. Every presbytery in this far West needs and should have a Sabbath-school missionary to build up our church, to seek out unsupplied and destitute neighborhoods, and to take possession of this whole Northwest for Christ.

That the dear Saviour may raise up consecrated men for this grand work, fill the hearts of his people with prayer for its success, and quicken the hearts of benevolent men to sustain it, is the prayer of

Ever yours,

R. F. SULZER,
Sabbath-school Missionary.

CHILDREN'S DAY, 1888.

Preparations are making for the celebration of "Children's Day," on June 10, 1888, by every Sabbath-school in connection with the Presbyterian Church. So great has been the enjoyment and so profitable the results both to the schools participating and to the cause of Sabbath-school Missions, that we urge earnestly upon all an early preparation for this day, the enlistment of the hearty interest and enthusiasm of the scholars of their schools, and a united purpose to make it a day long to be remembered by them.

The offering taken up on that day goes to the Presbyterian Board of Publication and Sabbath-school Work, to be used by it in the carrying on of this mighty work of Sabbath-school Missions, and we feel sure that our people will make a ready and generous response. No cause can appeal more directly to our church and Sabbath-schools. Ten millions of youth in this country are outside of all Sabbath-schools—Romanist or Protestant. To rescue these for our Lord Jesus Christ we shall appeal especially to the young people of our church, on "Children's Day," for such an offering as will enable this Board to send out Sabbath-school missionaries all over our land, especially in the great sections of the West and Northwest, to establish Sabbath-schools, to help the struggling schools already existing, and to gather these millions of our boys and girls under the fostering care of the church. Such missionaries are now doing a grand work, but the call for reinforcements is deep, imperative, and often very touching. A strong effort will be made all over our church on "Children's Day" to raise the sum of \$50,000 for this work.

The Board of Publication and Sabbath-school Work, on application, will furnish, entirely free of expense, all the programmes needed, full of varied and delightful exercises, collection envelopes, "Hints" as to the best and most enjoyable methods of conducting the exercises, etc.

PUBLICATIONS IN FOREIGN LANGUAGES.

Last month we mentioned that applications had been made to us to publish a hymn book for the Creek and Seminole Indians, a book for the Cherokees, and the Shorter Catechism with proof texts for the blind. On former occasions we noticed calls for publications in Portuguese and Spanish. During the last month a letter was received from the Rev. J. Milton Greene, D.D., one of our most able and faithful foreign missionaries, laboring in the City of Mexico, from which we extract the following:

CITY OF MEXICO, February 11, 1888.

Never until I began my foreign missionary career did I at all appreciate justly the place of the press in the evangelization of the world. And of this I desire especially to write you. We have in manuscript an excellent translation in Spanish of Dr. Breed's book, *Presbyterianism Three Hundred Years Ago*. Cannot our Board publish it for us? We greatly need the work for our nascent churches, and would be able to sell a great many. From the first we would pledge ourselves to take 750 copies.

CHURCH ERECTION.

"JEHOVAH-JIREH."

Our readers will recall a letter in the January number from one of our missionaries upon the Pacific coast, in which he described the means by which the "one hundred dollars shortage" upon the subscription list for the new church was made up, the missionary himself giving up "his luxurious salary from the people, amounting to fifty dollars," and facing the need of his own household with the words, "Jehovah-jireh."

We are happy to say that kind friends have made up that fifty dollars, and at their request we forwarded it to Brother Weekes. His letter acknowledging the receipt contains such vivid and, it may be added, amusing pictures of his experience in that far-away field that we give from it liberal extracts.

The \$50 contributed by kind, generous friends in New York, to make good deficiency in salary, received. I am deeply grateful. I feel unable to express an iota of my sincere gratitude for this most needed and valued gift. May the divine, all-beneficent Father abundantly reward the esteemed donors. Please convey to them my heart's sincere gratitude. I might add here that my financial experiences in this peculiar mission have been very unique. For the first three years—during the joint occupancy of the islands by the British and United States governments, and previous to my being taken under the care of the Home Board—my income consisted mainly of vegetables and some general produce, about enough to exist upon, with an occasional dollar for furnishing salt, etc., to make the vegetables palatable, but insufficient to enable me to buy even a suit of clothes during the entire three years—the members of Brother Rev. John R. Thompson's congregation, of Olympia, Wash. Ter., taking pity on me at the end of the third year, and furnishing a brand-new suit. Then our valued Board of Home Missions took charge of the field, and have stood faithfully by it ever since. Oh, how many struggling mission fields, as this, would have to be abandoned were it not for the generous and blessed aid contributed and dispensed by this Board!

May the funds of its treasury be largely augmented this centennial year. Whatever duties I was called upon to perform (in past years especially), whether preaching, attending marriages or funerals, my pay would usually be in vegetables. I have repeatedly travelled fifteen miles or so to a wedding, and packed home my marriage fee—a sack of fine cabbages, etc.—on my back. I have often been asked to return the sack. The first collection taken up here amounted to \$1.75. At the close of the service a sparse-appearing man approached the desk and thus addressed me: "Parson, I want you to give my money back." I asked, "What money?" He replied, "The money I put into the collection plate." He then fingered the few dimes and quarters over, taking out of the plate two five-cent pieces, putting them into his pocket, saying, "These belong to me, sir; I put them in." I asked why he put the money in but to take it back. His reply was, "I only put it in for example's sake."

Some time ago, at the close of the year, on Lopez Island, a young man came to me after service, presenting the year's list of contributions toward my support, as follows: One sucking pig, one turkey (all ready for fattening), two roosters, five young ducks (that died *en route*), a roll of butter, one ham, three sacks of turnips, two sacks of potatoes, and \$7.50 cash.

OUR INDIAN CHURCHES.

We are sure that the following extracts from letters from the Rev. John P. Williamson, for many years a missionary of our Foreign Board, will greatly interest our readers. We remember hearing Mr. Williamson say that since he has been laboring among the Dakota Indians he has stood upon a little eminence near the site of the present flourishing town of Aberdeen and seen herds of buffaloes, in number sufficient to feed New York city for a year, file by him. When we remember that he and others now living in Dakota can easily remember the settlers of that country and of Minnesota fleeing from the Indians, whose

children are now praying for gospel teachers, we realize how rapidly a Christian civilization transforms and elevates those to whom it comes.

The appeal for a log parsonage, to cost beyond the work of the people \$100, is touching. It is doubtful whether the form of our charter will permit such a gift from our regular fund. Is it too much to hope that some one who reads these lines will feel moved to send a special offering to meet this very peculiar case?

The statement of the condition of the manse fund in the February number of *THE CHURCH* is forbidding to an applicant; yet I come asking for a crumb.

Two years ago the Board of Church Erection, by their aid, secured a beautiful house of worship for the Indians at Devil's Lake. It is called Wood Lake Church. That house has indeed been a light in a dark place. Large congregations have heard the word every Sabbath, and many souls have been converted from heathenism; so the church now numbers nearly one hundred. The Indian pastor is Rev. W. O. Rogers; and now the people are working with him to build a parsonage. Their ideas accord with their circumstances, and they propose to build a double log cabin, with floors and roof. They already have the logs and some lumber. They need \$100 to complete it, and I ask the Lord through you for this crumb.

You may better understand the condition of the people when I tell you \$250 a year is considered sufficient salary for the pastor, of which the people can only raise \$100; \$150 being given by our Home Board.

A very interesting work of the Spirit has manifested itself among the Indians of Lower Brule agency. In most cases the gospel must be carried to the heathen unsought. Joppa and Macedonia were exceptional cases, and we can report few such as this among the Indians.

Some five years ago a delegation of heathen Indians came ninety miles, from the mouth of White river, Lower Brule agency, to ask me for a Christian teacher. I could do nothing for them; indeed, I was suspicious of their motives. Two years passed, and the request had been repeated several times by letter, without success. Then they heard of our mission meeting, which convened here three years ago, and sent another delegation to lay the request before the meeting. The next winter we sent a teacher to them for two months, the next

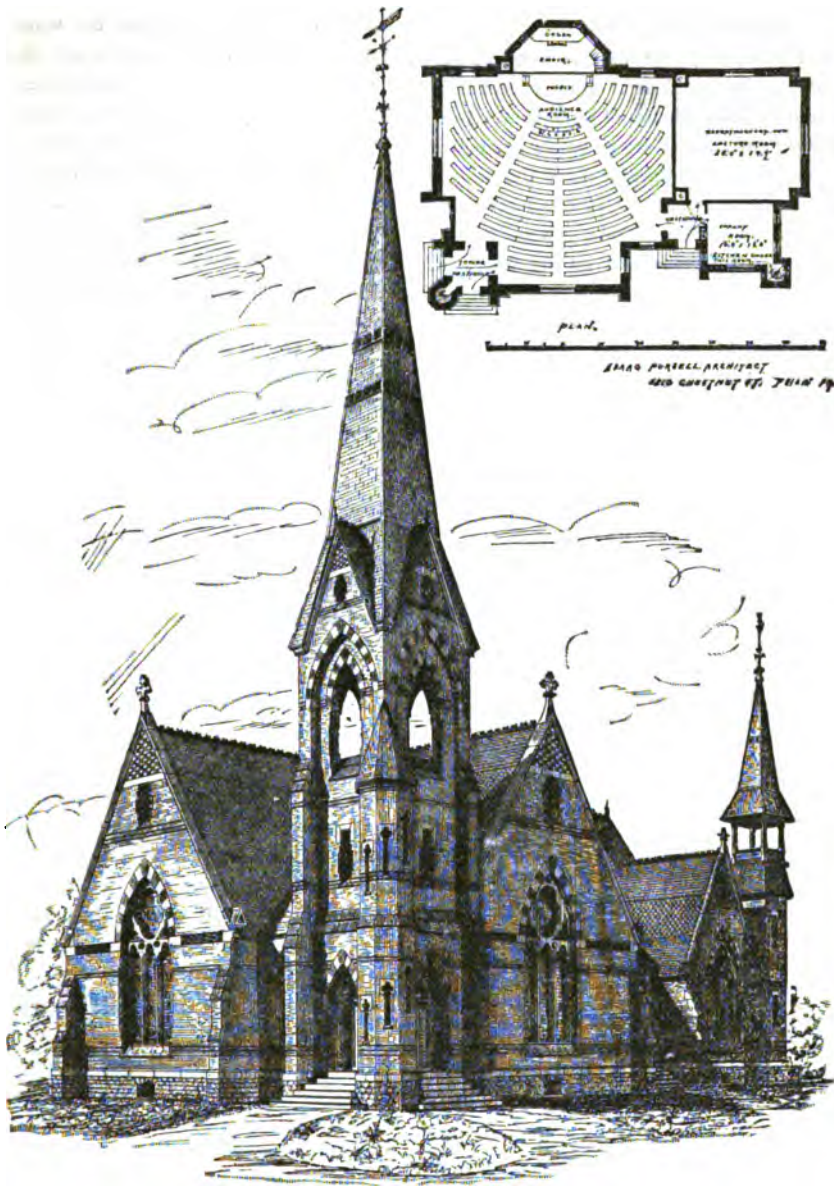
winter for three, and this winter for five months. The second winter over twenty professed Christ. Last June the presbytery organized them into White River Church, which now numbers over forty members—converted heathen.

Now they want a church building. They can raise very little—perhaps \$100 in money and some work. The other Indian churches will help \$200 or \$300. But they should have a building worth \$1000 or \$1200. *Can you raise for them \$500 or \$700?* It will have to be an exceptional case, like Wood Lake Church, to which your Board gave \$750 two years ago, as no title can be given to land on an Indian reservation.

\$10,000 CHURCHES.

Within a month we have received four or five requests for plans of churches costing from \$10,000 to \$20,000. To correspondents making such inquiries we have replied that when it is proposed to build edifices so expensive, it is, in our judgment, wiser and in the end more economical to put the matter in the hands of a competent architect, asking him to prepare a design with special reference to the site whereon the building is to be erected and to the conditions it is desired to meet.

The plans provided by the Board are for the most part adapted to the needs of smaller congregations who expect to limit their expenditure to from \$1000 to \$4000. Such are the great majority of the churches that apply to the Board for aid, and naturally and properly the Board provides for them architectural designs which experience has proved to be adapted to their requirements. For buildings of the size and character needed by them the actual oversight of an architect is not generally needed. The plans are simple, and have been prepared by competent and generally by well-known architects. The working plans and details can be easily understood by good mechanics, and by their use unnecessary expense and delay are avoided. But in the construction of larger and more elaborate buildings the case is different; and although we send such designs as we have, we prefer to introduce the building committee to the architect.



To meet the wishes of recent correspondents, we publish this month one of these designs for a building to cost about \$15,000.

The exterior is graceful and effective, and the ground plan comprehensive and convenient. Although, as we have said, the

building of such edifices seems to be somewhat beyond the sphere of the Board, we will gladly give any further information or suggestion within our power; but for the working plans and details, we must refer inquirers to the architect.

FROM THE FIELD.

FROM BRITTON, DAKOTA.

Enclosed find receipt for the five hundred dollars granted us by the Board. I am exceedingly rejoiced that we have a house of worship free from indebtedness; and that we are no longer compelled to hold services in the upper room of the school-house, which was unplastered. It would have been impossible in this severe climate. Our church is very neat and comfortable, and all are delighted. We expect to dedicate it on Christmas morning. It is my earnest prayer that we may see a revival of religion here this winter, and many souls may be born anew into the kingdom in our new edifice. In behalf of our people I wish to express their gratitude. You cannot imagine how glad they were when they received your assistance. I hope the good work begun may be the earnest of greater things.

FROM WAYNE, NEBRASKA.

Your communication regarding the \$600 loan for our manse, dated January 24, 1888, has been received. The trustees informed me this morning that they were ready to make the necessary papers. We ask you, therefore, to please forward the blanks for mortgage and insurance, and we will attend to the matter at once. I cannot tell you how happy we all were, and especially myself and family, to receive the promise of a loan of \$600. It practically saves the parsonage scheme from getting wrecked. It is difficult for you in the East to understand how necessary it is in this western country to have a parsonage for the minister and family.

Not only that suitable houses are scarce and rents high, but owners of houses are continually selling out and buying and building other houses. People are speculative and restless here all over the West, and the renter does not know whether he can stay in a house rented a year or a week. Now we have a house in which we and our successors can stay.

Many thanks for your promised loan.

FROM ST. PAUL, MINNESOTA.

DEAR BROTHER:—Your letter received to-day has occasioned much joy in the drooping hearts of Goodrich Avenue Church. I ran to the nearest telephone and called up one of the elders, who is also a trustee and church treasurer, and told him

the news. He called back, "*Praise the Lord!*" I imagined that I could feel the wires *tingle* in sympathy with us. You may be sure that the new year will be a happy one to us all, and that the whole congregation will send up, with the treasurer, a hearty "*Praise the Lord!*" when I announce next Sunday morning what the Board has done. This will give us a better grip on the Christian purses here, for we can now say, "We have the last \$1000, now help us get the rest." We are going to make a desperate struggle to get free July 10, 1888.

Let me extend to you the sincere thanks of the church, which I know would be given were I to ask for it, and in behalf of them and myself wish you a "Happy New Year."

THERE IS STILL TIME.

There is still time for those churches that have sent no contribution to make good the deficiency. The fiscal year of the Board closes upon the thirty-first of March, but our books remain open until April tenth to receive belated offerings intended for the current year. It is the experience of this Board, and we presume of all the others, that many churches postpone making their contributions, or at least sending them, until the last month of the year. We have learned to depend upon this certainty, and do not hesitate, even when our treasury is exhausted, to make grants, the payment of which must depend upon our expectations being realized. We have little fear that we shall be this year disappointed, but we nevertheless venture this friendly hint to our lagging friends.

In response to our circular with reference to the Wilson Memorial Manse Fund, we have received a number of promises of contributions before April 1. The promises have not been as many as we had hoped, nor for as large amounts; but they have been at least sufficient to encourage us to persevere.

Perhaps next year will be just as good for us in this respect as if it were to be a "centennial" year.

MINISTERIAL RELIEF.

THE CENTENNIAL FUND.

The Centennial Committee of Allegheny Presbytery (Rev. Joseph B. Turner, chairman) have published in pamphlet form an address recently delivered in the First Presbyterian Church of Allegheny, by the pastor, the Rev. Isaac N. Hays, D.D. It is a most earnest and forcible plea on behalf of the memorial fund of \$1,000,000 proposed by the General Assembly to be raised this centennial year for ministerial relief.

Dr. Hays presents two pictures drawn, as he says, not from his imagination, but from real life, and they forcibly illustrate the need of such an agency in the church as the Board of Relief. The first represents a large number of those upon our roll—pastors who are broken down in the prime of life. The blessed ministry of the Board has brought many comforts to these homes of sickness and suffering. Very often its modest appropriations in such hours of need have been the means of restoring the sufferer to health and to long years of usefulness in the church.

I. THE SICK MINISTER.

Here is a young man of unusual promise, who, after having spent every dollar of his patrimony, entered the ministry. His presbytery predicted for him a very bright future, and would have willingly recommended him as a worthy candidate for any of our city pulpits. He, however, felt called upon and preferred to go to the far West, and for a few years wrought mightily for his Master; but just when he saw the field beginning to ripen for the harvest, his health failed him, and in a short time he was compelled to come back to the old home an utter physical wreck. What was he to do? He had no capital with which to begin business; and if he had, he had had no such business training as would fit him for a business pursuit; and then, in addition to both these difficulties, there was that utter lack of physical force and energy so essential to business success, and, last of all, he knew that the very fact that he was an ex-minister would be reckoned as just so much against him.

Again I ask, what was he to do? It was not death he feared. Death, without dishonor or the sad consequences which it would bring to his family, would have been simply a triumph. But as he laid his weary head upon his pillow, and looked into the face of that angel who sat beside his bed, fanning his fevered cheeks and trying to calm his troubled breast, and every now and then wiping away the big unbidden tear which would steal down his cheeks, and then thought of those dear little ones sleeping in yonder crib, is it any wonder if he did break into tears and in bitter agony cried, "My God, my God, why hast thou forsaken me? Are thy mercies clean gone forever? Is there no help for me and mine in this our time of need?"

Christian mothers, suppose that young man was your son, on whom you had bestowed everything you had but life itself, would you think that the great Presbyterian Church had done her whole duty to allow his sun thus to set amid clouds and darkness?

The other case given by Dr. Hays represents those upon our roll whom the church should ever regard with a peculiar and tender interest.

II. THE AGED MINISTER.

Take another illustration. He is an octogenarian, a grand old soldier of the cross, who has worn himself out in the Master's service, and now stands looking toward the setting sun, waiting the call of the Master. When I knew him first, he was equal to any in his presbytery—learned, instructive and eloquent; but as years rolled on, his acceptability as a preacher diminished. By and by that mysterious dead line was crossed, and he was crowded out in order to give place to a younger man. Under stress of circumstances some of his children had been scattered in the far West, and others had died, and his home was left desolate.

The scanty meal-tub was seldom replenished, and the hungry wolf often stood at the door. What is he to do to keep the old tabernacle from going to pieces before God was ready to call him up higher? I will tell you what he did do. The last time I saw him he was leaning upon his staff and peddling books from house to house, in the hope that he might have a little with which to gladden the heart of that

grand old mother in Israel who like himself was sitting at her tent door waiting the marching orders of her ascended Master.

Brethren, I will never forget that sight. It made my heart sick, and I involuntarily lifted up my heart to God in prayer that he would wake up our grand old Presbyterian Church to a sense of her duty to these worn-out servants of God.

Referring to some good people who hold aloof from this great movement because it "is not the best way of doing a good thing," Dr. Hays says, "I have lived long enough to know that there are a great many ways of doing a good thing, any one of which is better than not doing it at all!" He loses all patience with those who are out of sympathy with the sacred work of this Board because now and then a family may be recommended by the presbytery for "a little more than it deserves." Most of the readers of *THE CHURCH* know that the average annual appropriation of the Board is less than \$200 to each family. There is not here a very large margin for any one family to get "more than it deserves!" And the aggregate amount cannot surely be large, with all the safeguards of presbyterial recommendation—renewed annually in each case—thrown around the administration of this sacred fund.

Dr. Hays says in conclusion:

Brethren, I am terribly in earnest about this matter, and all the more so because I hope and believe I will never be called upon to draw one cent from this fund, and for that very reason I am all the more bold to plead for my less fortunate brethren. I believe in missions, both home and foreign, and in all the other boards of our church; but I say, before God and high heaven, if it must be so, let everything else stop until we wipe away this burning disgrace of turning out God's faithful ministers, like old horses, to die in poverty and neglect. We can't afford it; the Church of Jesus Christ can't afford it, and above all, the great Presbyterian Church, with her wealth, intellect and piety, can't afford it. Whatever, therefore, must be left undone, let this one million dollars for ministerial relief be raised, and raised quickly. This is our opportunity. You and I will not be here at the next centennial. Let the closing of this one be made thrice glorious

by the liberality and heartiness with which we contribute to this memorial of God's goodness, which shall stand as our mile-stone along the pathway of time.

It is evident that Dr. Hays is "terribly in earnest about this matter." He uses strong language—"let everything else stop until we wash away this burning disgrace of turning out God's faithful ministers to die in poverty and neglect!" But he has carefully guarded against being misunderstood, for he adds the emphatic words, "*if it must be so.*" He knows—we all know—that not one of the boards "must" stop, even for one moment, in its progress upon the important fields ever widening before it. "The great Presbyterian Church with her wealth" can easily give to the mission work at home and among the freedmen and in foreign lands the two million dollars asked for this year by the General Assembly in behalf of these three boards, and can carry on effectively the annual work of all the other five boards, and yet raise, with gladness and rejoicing, this centennial fund to secure God's faithful ministers against the possibility of "being turned out to die in poverty and neglect."

Of course the amount given to this fund by one congregation, or one minister, or one private member of the church, is no guide as to the privilege or responsibility of another. Yet some of the offerings made to this centennial fund may show what can be done by those in moderate circumstances, where there is a willing heart. A pastor, in sending to our office a contribution of \$301 from his church, mentions the significant fact that his salary is \$600! If every church within the bounds of the General Assembly would contribute one-half of the salary of its pastor, the result would be several millions of dollars instead of the one million it is hoped to raise this year.

While preparing this article for *THE CHURCH*, a letter was received from one of the families upon our roll, enclosing the receipt for the semi-annual appropriation of \$125. The family consists of a minister, his wife and a daughter. They own the little house in which they live, but this annual appropriation of \$250 and the earnings

of the wife and daughter (whose time is, of course, largely taken up in the care of the helpless minister) is their entire support. His name, alas! must not be given here. He is "receiving aid from the Board!" But let me assure the readers of *THE CHURCH* that his name is always spoken by the people whom he has served and the brethren who have been associated with him in the presbytery not only with the sincerest respect, but with the tenderest affection. Here is the brief letter "of thanks" written by his faithful and devoted wife, enclosing one of the subscription cards furnished by the General Assembly's Committee at Cincinnati:

I return receipt, and really know not how to express thanks for the appropriation sent; always coming so promptly and lifting such a burden from our troubled minds. No one can realize the relief given who has not passed through the trial.

His name is all my husband has ever written since he was paralyzed; this he put on the enclosed card, with his left hand, anxious to help a little in this good cause. Oh that we could do more!

Upon this card was feebly traced, by the left hand of this almost helpless but truly blessed servant of the church, FIVE DOLLARS—and the money was enclosed!

Probably you have written upon one of these cards your name and the amount you have set aside for "this good cause." Perhaps it was as much as you ought to have given. You are to be the only judge of that. But do you not think your contribution would have been larger if, happening to be in the humble home of this dependent family, the subscription card had been passed to you, that *your* name might follow the tremulous signature of this afflicted minister who subscribed five dollars?

THE MINISTER'S WIDOW.

Beside the two classes upon the roll of this Board, so touchingly illustrated by the cases mentioned in the above extracts from the address of Dr. Hays, there is another class—those faithful and devoted women

who have faithfully wrought with their husbands in parish work, and have borne the largest share of the self-denial and privations of the manse where the meagre salary makes necessary a sharp struggle to keep from ending the year in debt. Many of these cultured, refined women are now dependent widows, with nothing but this Board of Relief between them and hard, bitter want.

A recent editorial in the *Herald and Presbyter*, from the pen of its accomplished and veteran editor, Rev. J. H. Monfort, D.D., LL.D., presents their claims upon the church with such pathos and force that we reprint it entire. In many a darkened home this article will be read with a grateful heart, though with tear-dimmed eyes, by her who "sits solitary." Let every reader of *THE CHURCH* give it a thoughtful perusal.

Of all the lonely in this life, no one has a higher right to enjoy the sympathy of Christians and the church than the widow of the minister. Most women in their widowhood remain in the same circle of social life as before, surrounded by their children and their neighbors, without change even in their church relations and privileges. In the case of the minister's wife, the relations of husband and wife, of parents and children, are not different from others; but in their duties and enjoyments, the minister's calling and work enter into the whole of life, whether in thought, in fellowship, in secular interests, in social relations outside of the family, in hospitality, in everything. When the minister's wife is left alone she differs from other widows. Her occupation is gone, and she can only gather and retain some of the fragments. Her manner of life must be changed, her chief tastes can no more be gratified, her chief hopes have perished, her most cherished and delightful services must cease, her well-deserved honors have mainly vanished away. It is too late to find new friends, to form new tastes and habits, to do new service. Her life-work as a minister's wife is done, and only its pleasant memories and the hope of the recompense of reward remain. How lonely must be the remnant of life, even though she may be loved and cared for by children and kind friends! How sad and solitary, as is often the case where food and raiment and shelter are not secure! "Have pity upon me, O ye my friends, for the hand of the Lord hath touched me."

Not many can enter into and understand the life of a minister's wife, or realize how special, and almost exclusive, it is. The fact that she is a minister's wife is in all her thoughts, and every remembrance inspires emotions of love and pride, and a purpose to be a true helpmeet. As he goes out, she thinks of his dress, and sees that all is as it should be when "he is known in the gates and sitteth among the elders." When he visits the sick, she prays for him and them, and when he returns, she learns the situation, and is full of sympathy. In all his pastoral work he has her heart and counsel. When he is in his study, she guards him from interruption, and sometimes asks him what he is preparing to preach about, and when she cannot hear him, she inquires how he made out. When she hears him, she is the one in the audience most interested. When he conducts a funeral, if she is not there she waits for a report, and communes with her husband over all the probabilities of blessing to the bereaved. When he solemnizes a marriage, they talk of the prospect of blessing to all concerned. When a child is baptized, they join in heart for a blessing upon it. When discipline is to be exercised, their united hearts' desire is for divine guidance and blessing. When communion is to be held, preparatory exercises are observed around the family altar for days before. When there is a revival, it is the home theme, and how do the hearts of the pastor and his wife burn within them as they talk over it and plan for its increase and good results! When the minister goes to presbytery or synod, how does the wife's imagination follow him and picture the scenes through which he is passing, and when he returns, how delighted is she to hear his report and learn of the hospitality he enjoyed and the friends he met! A week will not suffice to get it all.

A good minister's wife is not forgetful to entertain strangers, and her great delight is to entertain ministers. She feels as if they were her brothers-in-law. She eagerly learns all about them, their families and their churches, and when one of them dies her heart mourns as for kindred. Her guests are not all ministers, but they are so largely persons connected with the church and its work that she seldom feels that her hospitality is exceptional.

Several years ago we met minister's widow at a synod and had some pleasant talk over old times. After a while we said, "It must be a great change to you from the former times,

when you were the mistress of a minister's family, and kept open house for ministers and church people. Those were good days for you and for your household and your guests." She answered, "Yes, indeed; but God has been good to me. My only daughter is a minister's wife and my home is with her, and it is my old home over and over again. I see as many ministers as ever, as well as other church workers, and when we are alone our life is just the same. Little is said except about the church, the Sunday-school, the prayer-meeting, revivals, missions, and my grandchildren listen and put in their words just as my children used to do. I am as happy as I could expect or wish without my husband. If my daughter had married a millionaire and had tried to make me happy in a palace of luxury, it would have been a failure. But I am happy in her humble and frugal home, so like my own." This was a rare case. Usually ministers' widows suffer in many ways from their bereavement.

Ministers should not forget the widows of their deceased brethren. If we have them in our congregations, we should keep them in mind, and give them kind recognition and attention. We can afford them much comfort by a little care. If they lack this world's goods, we should see that they are comfortable. When we are in places where they are, we should visit them. What does the Golden Rule suggest in this connection? A week ago we buried one of the beloved ministers of Cincinnati Presbytery. Twenty-five ministers were present, and eight took part in the funeral services. Much was said in the way of honor for the dead and sympathy for his bereaved widow. Let not this be the end of it.

It is an honor to the heart of our General Assembly that it has provided that the chief offerings of this centennial year shall be asked to endow a fund for the support of disabled ministers and the widows of deceased ministers. The claim of the widow is not less than that of the disabled minister. It will bring great glory to our church if this fund shall be raised. It can be raised. There is great wealth in our church, with too much luxury and extravagance, and too little thought of the affliction of the needy. We believe, however, there are enough of the wealthy and liberal-hearted in our church who will feel the claims of the cause, and consecrate of their substance to it all that is needed. *Don't forget the minister's widow.*

EDUCATION.

OBJECTIONS TO THE POLICY OF THE BOARD CONSIDERED.

(CONTINUED.)

Another objection sometimes urged against our educational policy is that it tends to allure into the ministry unworthy candidates. The danger is an obvious one and needs to be guarded against. Our church in its arrangements has tried to reduce it to a minimum. In the first place, it has limited the aid allowed to a half or a third of the actual expense incurred, not enough to offer a strong temptation to such as are looking for an easy entrance into a high position. Our students who have no means of their own are still obliged to work hard in order to pursue their long course of study successfully. Their position is not a very tempting one to a worldly spirit. Then, again, those who are aided by our Board are obliged to pass through an examination which ought to be sufficient to test the genuineness of their character and intentions. Our rules require that they have the approval of their sessions and presbyteries renewed annually, and also a creditable report of their character, abilities and promise of usefulness sent in three times a year. A stricter supervision covering so large a sphere could hardly be devised. Yet it must be confessed that mistakes are made. There has been in some cases a laxity of administration, and in others a too-generous exercise of that charity which hopeth all things where there was small ground for hope, and in still others the practice of a deception which would deceive the most cautious. These are evils incident to the administration of every scheme of benevolence. None worked by fallible men works exactly true. We must count on them and try to obviate them as far as we can, thankful that in spite of them all so much good is done.

Another objection urged is that pecuniary aid in education tends to destroy the manliness of the ministry. To this we reply that

a manly youth starting on his course of study with high aims, and resolved to consecrate his talents and acquirements to his divine Master and his church, will never feel humiliated in being assisted in the accomplishment of his purpose when such assistance is needed. He can stand erect in the consciousness of his self-devotion and of his intention to requite the church for all he gets by the services he will render to it. You can find such men among our foreign missionaries, in large numbers among our home missionaries, ministering also to many of the strongest churches of our land, and occupying some of the highest seats in our literary and theological institutions as great church leaders. We have their names and could point them out, were not the thing invidious. And when cognizant of what they are and what they have done, it pains us sorely to listen to the disparagement cast upon them by persons who little imagine whom they are flinging at. Sometimes it has been the very persons whose noble work for the church they were in the same speech highly complimenting. Such wholesale disparagement is grievous and reckless business. The candidates whose manliness is destroyed by aid cannot have had much manliness to lose. They are not such as the church wants in her pulpits.

The last objection to be mentioned is that the self-help which the giving of aid supersedes is an important factor in the education of the minister and ought not to be dispensed with. We grant the great importance of that energy which self-help tends to develop. The discipline is good; yea, better than some that the candidate gets in the class-room. Our policy does not aim to set it aside. All that is intended is to prevent the student from breaking down under too heavy a burden and to give him full chance for profiting by his course of study. And with the small aid at present granted we find many instances where even this intention is not reached.

But if this discipline of self-help is so

essential to the making of a good minister, how can we count hopefully upon the efficiency of such candidates as have all their expenses paid for them by their parents and are thus spared all exertion save at their books? Is there not danger that these will be spoiled by their free supplies? And if this be so, it must be seen that the church, if compelled to rely on the self-educated alone for its able ministers, would soon suffer from a great want. The objection therefore must be set aside as more plausible than sound.

But enough. The fact that this system of educational aid has been adopted by all denominations, and has been so long tried and has produced such rich results, ought to suffice to satisfy any candid mind of its necessity. Abuses no doubt attend it. There are faults in its administration now and then through the carelessness or incompetency of persons who have it in charge. But the remedy for this is not to abolish the system and lose all its advantages, but to correct its evils and prove more careful in its administration. This is common sense; and the church at large may be assured that the Board of Education means to do its best within its own province to assist in helping into the ministry workmen of whom it need not be ashamed.

ONE HINDRANCE TO ENLISTMENT.

In the New York *Evangelist* of February 23 there appears an article entitled "Ministers Driven out of Churches," which vigorously discusses a great evil that is operating more extensively than many suppose to deter young men from entering the ministry. We can do little more than call attention to it. The article was occasioned by the resignation of a minister who was forced to give up his charge through the disaffection of "a handful in his church" that were opposed to him. It was said to be the sixth instance of the kind which had taken place in that presbytery within a year. In view of it the writer says, "This wrong of breaking up men's homes for slight causes and driving them off is fast becoming unendurable; and from the mass of letters I have in my pos-

session, I think that an explosion will come before long." He quotes also the remark of a minister "whose name is honored in all the church" on the same occasion, "If I had sons to enter the ministry, I would urge them to go upon the foreign field; but, because of this very evil, I would do all in my power to dissuade them from entering the ministry at home." He then puts the pertinent question, "If men who know the working of this evil would dissuade their own sons from entering the ministry, have we any right to urge the ministry on the sons of other men who are ignorant of these ugly facts?" This question reminds us of a sudden set-back which we once got from an elder in a church when in his hearing we spoke to his son a word about considering his duty toward the sacred office. "No," said the father emphatically, "not till the people learn how to treat their ministers better than they do."

Plainly here is a call for presbyteries to exercise more vigorously their inherent episcopate, and to exert their authority in sustaining the men whom they have installed over their churches. Ministers driven from their churches by the agitation of one or two malcontents and "hoisted out of their homes" to go they know not where, and churches long remaining vacant for lack of a potent supervision, present no inviting sight to a young man who is contemplating the problem of his future calling. What then is to be done? The writer of the article under consideration replies:

I see but one of three things; either—

1. To so reach the mind and conscience of the people that Presbyterian churches shall conform to Presbyterian order; or,
2. To change the polity; or,
3. To tell the plain truth to young men contemplating our ministry, that there is no security or permanence in the pastorate, and that presbytery cannot help or protect them.

I prefer the first course. If the matter cannot be reached in a wiser way, our presbytery will have a "protest and testimony" on the evil for synod and General Assembly.

The whole subject of the relations of ministers to churches is one that loudly calls for wise counsels and careful management, if the church is to develop its ministry as it ought.

AN EARNEST PROTEST.

We have received the following article from a zealous worker in the far West by way of protest against some suggestions offered in a previous number of our magazine in regard to the supply of our weak churches which are dying for want of spiritual care. A good deal of what the writer says deserves careful consideration. He writes from personal experience. Yet we think he labors under a misapprehension of the intent of the writer whose opinions he controverts. No good Presbyterian would ever recommend that our church put into the ministry uneducated men. Such preachers do not pay. The only question is as to the kind and quantum of education a candidate shall have. All alike acknowledge that it must be an indispensable requisite for ordination that the candidate be thoroughly versed in the Bible and in the system of truth taught in our church, that he be able to preach the word and to uphold it against all gainsayers, that he be intelligent on the main points of secular and church history, and to know something of mental and moral science. The point mooted is, whether it is expedient to exact of all alike, in addition to these qualifications, a knowledge of the classical languages and the higher sciences—in other words, a full collegiate course. With this kept in mind, let the letter be read.

LINKVILLE, OREGON, JANUARY 17, 1888.

DEAR DR. POOR:—As missionary and educator I was stirred and disturbed by the article in the January number of *THE CHURCH AT HOME AND ABROAD*, which inquired "What provision for our feeble churches?" Allow me to say that the last and divinely evidenced of our being a true church, viz., "that the poor have the gospel preached to them," will be, not when \$500 ministers are furnished for them, but when more ministers of the highest qualifications, in the spirit of their Master, seek just that class to be their hearers. To give poor preachers to the poor people would seem to fix the status of the poor as underlings in our church polity, and to establish two grades in our ministry. Surely God-given talents are not to be quoted in a ministerial market, or put up at auction and sold to the highest bidder! An undertone of the article alluded

to seems to imply that the sale has already been made, stock cleaned out, and a new invoice of cheaper grades called for to supply such buyers as could not reach the figures at which the last lot went.

But the main question of how to meet the demand is a serious one. I have been for ten years a missionary, and am now just beginning work in a field where the church promises only \$250. The people are ignorantly infidel; and I never occupied a position where thorough mental discipline has been more serviceable than here. Possibly I have made a mistake this time, but I have been impelled to take to my study as never before. These *weak churches are just the ones that need strong men*. But how shall we get the men? Shall we multiply the number of cadets educated at the expense of the church? Not necessarily. Let us have more years in preparation for the work. A large number of those aided in their course of study ask that aid in order that they may get through sooner. Had they begun earlier, they would not have needed aid. The best men are those who see the need of a long course of study. A European university course is now often added to the American course by those who aim to stand high in any special department of science or letters. The man who now wants to be thoroughly furnished waits until he has reached his thirtieth year before entering upon his life-work.

Statistics from our colleges go to show that the best material for college graduates comes from the country, and not from the city; from families in moderate circumstances, and not from the rich. The pastor of the country church, then, is the one whose neglect of his high privilege and duty (in not enlisting candidates as he might) has brought our church into its present straits. To him must we look to help us out, and that right speedily.

Parents should be urged to make sacrifices for the education of their children. The boys should be the minister's special care. A few words from the minister would send many a bright farmer's boy to his books. A little help, a little encouragement, a little lifting of the veil and revealing to the lad the treasures of knowledge now hidden, and you have another student preparing for college. Start him early and give him to understand that he can afford to wait until he is thoroughly prepared, and that part of his education is to be acquired in training others, and what have you? A young man patiently, joyously working his way through college, and, as he goes, blazing a path

for God and his church right through the tangled jungle of infidelity that is growing up and around and over our public school system. Then let the country pastor on his bare living of say \$500 a year become the Aristotle who shall mould the minds of our future Alexanders.

There is no sense in groaning over the time and money it costs to prepare for this high service. The Lord of glory was shut up in this pest-house of a sinful world for thirty years to prepare him for his ministry, and shall we think to do with much less? What we want is more sanctified parents and more consecrated boys. Then for the love they bear the Lord's bride, though their seven years of service for her be doubled, they will regard them as but a few days.

That other thing you speak about, "why the Board is not better sustained," makes me just a little intolerant. Less than ten per cent. of nominal waste among all the ordained ministers of our church! Why it is simply marvellous. No other profession can show so few that have switched off. And some of these are doing substantial work. Here is a man in my field, an ordained minister, who served six years as a foreign missionary, then returned on account of broken health, and was last year chosen to the Oregon legislature. Though marked "without charge" he has preached and done noble work all the time. On our lists he is put down among the unemployed, but the enemies of Christ here think him the busiest fighter in the state.

Don't think me impatient, Dr. Poor; I fear I would provoke Job to envy.

Yours as ever,

E. MCLEAN.

Now recognizing fully the obligation resting on ministers to do more than they are doing to turn the attention of their young men to the service of the gospel, and conceding also the value of a prolonged education begun early in life, still the question arises, Will this meet the pressing demand? Certainly not at present. Even should our ministers at once betake themselves to vigorous enlistment, it will take some years be-

fore the results will accrue. Meanwhile the demand is increasing. Our churches are multiplying faster than our ministers are. At the same time here are men, somewhat advanced in years it is true, yet evincing superior gifts for preaching, and having some experience in church work, who with a good theological education in English could be amply qualified to care for many of these churches. Now we ask, Shall the church decline their services when thus qualified because they have not the title of A.M. or A.B. to affix to their names? Would not this be contrary to the example of our blessed Lord and to the teachings of the apostles? Conceding that "weak churches are just the ones that need strong men," can not such men become sufficiently "strong in the Lord and in the power of his might" to edify such churches and build them up in faith and love? Yea, have we not abundant instances of such edification in condemnation of our too great reliance on learning as an indispensable requisite for evangelistic efficiency? Now we need not disparage such men by calling them \$500 ministers, or by assigning them to a second grade. We know some of them who have been called to large churches, with large salaries too, who stand high. But if they have a true zeal for their work, all will go wherever the Lord appoints them, and where there is work to be done, whether to new fields or to old ones. Moreover, their individual ability will be determined not by their skill in reading languages or in calculating eclipses, but by their ability to win souls and their fitness to explain and enforce God's word. What the church wants is enough of such men to fill its vacancies and spread its conquests.

One thing however is indubitable. If our church insists on having what is called a liberally-educated ministry, it must be more liberal in providing for it.

And Jesus said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the

kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

FREEDMEN.

FREEDMEN OR FREE MEN?

"With a great sum obtained I this freedom," said the Roman captain to Paul, who proudly answered, "But I was born free."

The short, terse utterance rings with the manly spirit which was born in Paul, and which his Christian experience strengthened. He humbled himself before God, as chief of sinners; but no Roman captain or magistrate could cow him. No noblest Roman of them all need try to look down on him, the son of an Hebrew of Tarsus, a citizen of no mean city—a Roman citizen!

We cannot fail to feel the emphasis which Paul's clear voice must have put upon the word *born*. The captain's citizenship had been purchased. Paul's was inherited. He was a Roman citizen, and the son of a Roman citizen.

To one who has been a slave, emancipation is a precious boon. To those of our countrymen who were slaves twenty-five years ago, it was a great thing to become freedmen. But do not they rejoice, with even a deeper joy, that their children may exclaim with Paul, "We were *born* free—born American citizens"?

How long are we to keep on calling these fellow citizens of ours *freed men*? Is it not time for them to disown this title with its lingering smell of servitude, and proudly claim the title, as they rightly claim the franchises, of *free men*?

There are said to be seven millions of them. At the time of manumission they were roughly reckoned four millions. Whether those numbers represent their increase with something near to accuracy, we are not able to affirm. But no intelligent observer questions the great rapidity of

their increase. This token of God's blessing upon them is manifest. How many of the present seven millions are properly called freedmen? More than half of the whole number must have been born free. Why should they be called by a name which falsely intimates that they once were slaves? And those who became free a quarter of a century ago, are they not yet worthy to be called *freemen*?

Attention has often been called to the care with which the far-seeing statesmen of a hundred years ago excluded the words *slave* and *slavery* from the great charter of American liberty, the Constitution of the United States, although, for the hardness of some hearts, they suffered the evil thing to be hidden under such circumlocution as "held to service or labor."

If the terms properly describing the slavery which existed in 1788 were so carefully excluded from the phraseology of statesmanship, while the states adopting that marvellous instrument were thereby *constituting* the nation, is this centennial year (1888) too early for dropping from the phraseology of the church terms so needlessly keeping alive the memory of the slavery which was abolished twenty-five years ago?

NEGRO.

This seems to us a more suitable, more desirable and more honorable term than any other which is used with the same meaning. It is really a notable evidence of the progress of the people whom it describes that, in our current literature and ordinary speech, this handsome word has won its place so nearly to the exclusion of

that mean corruption of it which was spelled with two gs, and has also won its right to be written and printed with a capital N. It is true that some otherwise accurate writers still write "negro." Why do they not write "indian," or "caucasian"?

NEGRO, rightly printed, is really a handsome word, and there are men who proudly apply it to themselves. They are black men of ability and culture, like Dr. Blyden, of Sierra Leone. He believes in the African race and in the great possibilities of Africa. He objects as strongly as the proudest Anglo-Saxon to the mixture of Negro with Caucasian blood. He believes that the pure-blooded Negro has his best opportunity in Africa, to the climate, scenery and conditions of which his nature is adapted, and he believes that only Negroes can reclaim Africa from its savagery and make it the home of a grand Christian civilization. We are not prepared to accept all of Dr. Blyden's views. We have more fear of Islam in Africa than he seems to have, and less hope of its greatly benefiting the Africans who exchange their paganism for it. But the practical thing which Dr. Blyden urges us to be up and doing cannot be too strongly urged. If we doubt the value even to pagans of listening to the muezzin calling them to prayer to the one God whose prophet is Mohammed, let us prevent the muezzin by the church bell, calling them to pray to the one God through his incarnate Son, who alone can make him truly known.

There is no little reason to think that this can be better done by black Americans than by white Americans—by Americans of African blood than by Americans of Caucasian blood. The American Negro, enfranchised, educated and consecrated, cannot have nobler work than the evangelization and education and civilization of the Negro race in their own great Africa.

Whether, besides the missionary work, as

we are only so feebly doing it, the enfranchised Negroes of the United States might wisely organize a grand emigration to that interesting African republic which is a genuine off-shoot from the American republic, we are willing that they should earnestly inquire. What Dr. Blyden says on that question in his article in our December number we hold to be worthy of the earnest study of all thoughtful Negroes.

The following letter is sent us by the lady to whom it was addressed, representing a Ladies' Home Missionary Society. They had sent a box to a colored minister, who thus acknowledges it. The explanatory notes in brackets were inserted by the lady herself.

December 27, 1887.

DEAR MADAM:—My heart is too full of praise to God and gratitude to the kind friends at — to write a letter.

My skill and strength are quite exhausted. Our church debt entertainment, together with the very agreeable surprise from —, have about used me up. :

The box came safely the day before Christmas. The freight was \$3.90, leaving a balance of \$1.10 to be used on our church debt. As to size and contents it was the best we ever received. [It contained, almost entirely, second-hand clothes and shoes, *well mended*, but far from good looking.] We are so glad that you gave us permission to use for ourselves anything that would suit. Several articles are now doing good service in my own family. A large majority of the clothing, in fact the whole box, is at work—has been distributed among my poorest of the poor people.

One poor man, an elder in my church, read an article in my paper, some time since, about a poor minister who received an overcoat and other things for himself and family, just before Christmas, in answer to prayer. So we agreed to pray for whatever we needed. When the box came and was opened I found an overcoat marked for myself, which I am wearing, and another, unmarked, which Mr.

— is now wearing. He firmly believes God sent it to him in answer to prayer.

The new shoes are about two numbers too large for my wife, *but she is wearing them*; and the black and blue dresses have been made a little larger, and one of them is now in service.

I can give you no correct idea how many boys and girls have been made happy by the arrival of the box.

Saturday night Santa Claus crept to Master Johnnie's bag [his little four-year-old son] and deposited candies, cars, wagons, garden tools, a nice new suit of clothes, shoes and cap. And Carrie's bag [his little two-year-old daughter] was filled with things sent her.

Early next morning Johnnie ran to see his bag, and his first words were, "Thank the Lord." He has been almost wild with delight ever since. Still he made a noble sacrifice of an exquisite pleasure in not running his cars on Sunday; but his train has been on the track, with very little rest, ever since. His suit and shoes fit him exactly. The little watch, mittens and pocket-book, the last things discovered, are all his delight. Carrie walks round under her bonnet, with her doll, as happy as happy can be. Christmas day "all was sunshine in each little breast." Johnnie says he will put his money in the church, for God must have it.

It is always a pleasure to me to see my wife, children and parishioners happy. Anything given for them is joyfully received.

"Tis the common deeds of the common day
That ring the bells in the far away."

I know you will not laugh at me when I admit I was melted to tears, and immediately knelt in prayer and praise to God, when I opened a small package marked for the Rev. Mr. —, and found a note-book with a \$5 bill enclosed. When I thought of the many necessities of life needed in my family, of the outstanding bills long since due, of my meagre salary, long since overdue because of the illness of Dr. Allen and the embarrassment of our Board of Missions for Freedmen, and then wondered about the strange prompting and sacrifice of the good person who sent the present, I was

obliged to thank God and ask his special guidance and protection for myself and friends.

God bless all the cheerful givers who have contributed so much toward our earthly happiness. May heaven's sweetest benediction rest upon you all. . . .

In the name of my people I return many thanks to your good people who have sent us these things this Christmas. Assure each donor our prayers shall ever be for his or her success. God bless those little children who made sacrifices for us. Please pray for us.

Another Christian woman sends us the following letter addressed to her, with the prefatory note which sufficiently introduces the thoughtful and clear-minded writer.

—, PENNA., Feb. 3, 1888.

DEAR SIR:—I am an invalid, but in my weak way I do all I can for missions. I am specially interested in the efforts being made to educate and Christianize the freedmen. The most I can do is by prayer and in using my influence to have others give of their means.

The letter received by Rev. Mr. Smith, of Mary Allen Seminary, from Sallie V. Ramsey, and which appeared in the last number of *THE CHURCH AT HOME AND ABROAD*, touched me deeply. I read it aloud, all the time wishing I could aid her. The dear Lord heard my longing, for when I finished it a friend present handed me \$2.50 for her use.

Such letters must certainly do good, and for this reason I enclose a copy of one I received last week from a colored preacher of Danville, Va. I shall be gratified if you give it space in the freedmen's department of the magazine.

DANVILLE, VA., Jan. 30, 1888.

ESTEEMED FRIEND:—I received your card and papers last Saturday, for which please accept my many thanks. I shall be glad to have any reading matter you may send. I am sorry I have not the time to give you a full account of my field and work. My school and church take up my whole time; I scarcely have time to eat. This is truly an important field. One can do a grand work here for God and man. There are over one thousand children out of school, and about four thousand persons who are not members of any church. Ignorance, immorality and intemperance are sapping the life-blood out of the people. It is true the

freedmen have made some progress, but it can hardly be seen in the city of Danville. I know of no field in the South where there is greater need of Christian culture than here. Realizing the sad condition of things, I am doing all that I can to eradicate these evils.

My church is quite small and most of the members are poor, but I think our future is bright. I have a large school in connection with my church, which numbers about eighty-five. I might have twice this number, but I cannot accommodate them. I have been forced to get an assistant, but do not know as yet how I shall pay him. The Board is doing but little for this work; in fact, it is not able to do what it should. It is sometimes nearly five months behind in my small salary. To speak the truth, I do not get enough to support my family in this town. I am giving my labor free and trusting in my loving Father for my reward. I stand in special need of money to carry on this work. Had I the means, with God's help I could do a noble work here; but how and where I shall get the money is the question that puzzles me. I need right now twenty-five dollars to pay for blackboards, desks, stove and glass, which must be raised. We charge forty cents per month for tuition, and the school does not bear its own expenses. Things (from a financial standpoint) look dark, but I am determined to go forward.

Oh, I would to God that I could make you see the importance of this work as I do. It is with me the first thing in the morning and the last at night. If the Presbyterian Church neglects these poor ignorant people right at her door, she will bring a stain upon her garment which can never be erased. I sincerely believe that the Presbyterian Church is better adapted to restrain the emotions of our people than the other churches. In fact, if the colored people of this Southland are ever to be elevated intellectually, morally and spiritually, the Presbyterian Church must have a distinguished part in bringing it about. She has done a noble work, but at present her progress is retarded only by the want of money.

Having shown you my great need, and believing you to be a Christian worker, I am going to make a request of you, and that is this: please see if you cannot get some aid for this work here—I mean for the school. The white Presbyterians of the town would gladly help us were they able.

Asking your prayers that God may dispel the darkness, I remain

Yours in Christ, E. F. EGGLESTON.

WHAT SYNODS SAY.

SYNOD OF DAKOTA.

With pleasure we record the fact that no year in all the history of the Board of Freedmen has been so fruitful as the one that has just closed. Though cramped for money, the work has progressed all along the line. Churches have been erected, converts multiplied, membership largely increased, parochial schools especially successful, older institutions more fully manned, a great interest awakened in the education and evangelization of the colored race. But the increased interest in this great work is by no means commensurate with its importance. Seven millions of degraded souls, of whom 1,420,000 are voters and 1,065,000 are illiterate, present a problem that must soon command the serious attention of the nation. In order to fit these rapidly-increasing numbers for future responsibility and usefulness they must not only have secular but Christian education. "They need the purifying and elevating influence of Christ."

SYNOD OF MICHIGAN.

During the year 1886-87 the churches in the synod, or rather about forty-five per cent. of them, contributed \$1589 to the Board. This was an advance of \$525, or more than fifty per cent., upon the preceding year, when \$1064 was contributed.

We are glad to notice that there has been an increase in almost every instance in the number of churches contributing and in the contributions.

The need of the hour for the work among the colored people is for means to send missionaries to new and important fields now appealing to Board.

It is to be hoped that during the month of December or at some other time before the close of the fiscal year of the Board, all the churches that have not already contributed adequately to this important cause will respond liberally to the pathetic appeal that comes to us from the freedmen, whom our Lord loves and toward whom our hearts and our means should go forth in sympathetic helpfulness. We present in conclusion the following resolution:

Resolved, That all our churches, Sabbath-schools and women's societies are urged to heed the appeal of the General Assembly to them to devise liberal things in aid of this cause.

We should have been glad to print a word from all the synods, but one or two have been silent on the question, and others have sent us no reports.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

When this number of *THE CHURCH AT HOME AND ABROAD* shall go to press, there will be but about one month more for the contributions of the church toward the missionary work of the present fiscal year. We are receiving letters from various parts of the church stating that the measure of contribution aimed at is the million dollars voted by the General Assembly. It is only a matter of arithmetic, and success would be easy if a like spirit should everywhere prevail. The million of dollars called for by the Assembly could be realized. Let the good example of the loyal and generous be followed. Let no one wait for another. The time is short.

The very latest letters received from Rev. Frank P. Gilman, of Hainan, state that the outlook is more encouraging than it has been for some time past. Although the officials do not grant a title to the land for which negotiations have been made, and although they still keep the agent who sold the property in prison, yet the missionaries remain in quiet possession and are at work, particularly those engaged in the medical department. The numbers received at the hospital are undiminished, so that Dr. McCandless is kept busy.

Two Christian men are under training for future work. On a recent visit to Nodda and Nam Fung, Mr. Gilman administered the Lord's Supper and baptized six converts. Mr. Jerimiasen is building his hospital at that place.

Tidings have been received of the death of Rev. R. D. Irwin, who, with his wife, had been appointed a missionary of the Board to Zacatecas, Mexico. Mr. Irwin had been recommended by the highest testimonials for this work, and great hopes had filled not only his breast but all who were interested

in his work. Almost from the first, however, Mrs. Irwin's health seemed to suffer from the change of climate, and it became necessary at length for him to withdraw from the field on that account. He was asked to enter the service of the Home Board at El Paso, U. S. A., and had barely reached his new field when he was attacked with nervous prostration. After some days he rallied sufficiently to allow him to set out upon his homeward journey to Minnesota, but at Jetmore, Kansas, more serious symptoms appeared, and as a result he died at that place, February 9.

This promising young man was thus called to lay down his work almost as soon as it was begun, and his father, Rev. Dr. J. C. Irwin, of Albert Lea, Minnesota, will receive the sympathy of a large circle of friends for himself and family in their bereavement.

Two younger brothers are now in McCormick Theological Seminary, Chicago, and one at least of these bids fair to enter the foreign missionary work. So the succession will not fail. When Bishop Hannington died, a score or two of young men in Great Britain rose up and said, "Send us." How many of the young men of the Presbyterian Church will volunteer to take up this fallen standard and bear it on?

There are rumors of a great refreshing in Japan. We hope that they may not prove to have been premature. In any case, however, reliable statements have been received that the total gain in the Protestant churches of Japan during the past year is about five thousand. The Union Presbyterian Church will report about fifteen hundred, which maintains the yearly gain of thirty-three per cent.

A munificent gift has been made by Rev. Dr. A. T. Pierson, author of "The Crisis of Missions," and by his publishers, Messrs.

Robert Carter & Brothers, which we are sure the churches will highly appreciate. There are placed at the disposal of the Presbyterian Board of Foreign Missions one thousand copies of the above-named book for gratuitous distribution to missionaries and others. It is proposed to send a copy, post-paid, to those who will really make good use of the same, and not to waste expense upon any who may simply wish to add an unread book to their library shelves. The donors, in making this generous gift, aim to promote the spirit of missions, and any one who will write for a copy with the understanding that it shall be read and loaned to others, in a word, sent about doing good, will receive a prompt response.

It is one of the most timely and valuable of popular works on foreign missions. If the whole church could be brought up to the high-water mark which it has struck, if the same spirit of consecrated enthusiasm that breathes through these pages could fill all hearts, there would be no slackness, or apathy, or niggardliness, much less skepticism and positive distrust of the mandates of the Master.

Rev. E. M. Haymaker, of the Guatemala mission, is asking for the means of purchasing missionary property at the capital of that young republic. When President Barrios four or five years ago asked that a Protestant missionary be sent to his capital, there was, so far as we know, no Protestant service held in the republic. There was no ordained missionary nor even a chaplain. There may now be other missionaries besides Mr. Haymaker, but we have no knowledge of any. The development of material resources in the republic is rapid, and real estate is advancing apace. Rents are already high, and it is a poor economy not to own permanent missionary premises; but where are the funds?

There are special reasons why Guatemala is a most inviting field. In some respects there is a more cordial welcome than in Mexico. The constant plea of the clerical party has been that Protestant missions are an element of danger to the independence

of Mexico, that they help to Americanize the country and prepare the way for annexation. Although there is no substantial ground for it, this plea is plausible and effective as a weapon against our Protestant mission.

With the Guatemaltecos it is very different. *They are afraid of Mexico* and they are mainly anxious to make friends of the United States. Though these are minor considerations, they nevertheless have their importance. At the very least they remove what in Mexico has proved a serious obstacle. But the greatest of all considerations is that the work is His to whom "all power in heaven and earth is given," and sincere efforts to give to the people the word of God in its purity and power may claim His divine blessing.

We have never heard a more spirited debate than that which occurred on the evening of February 27 at the new Mission House, 53 Fifth Avenue, under the auspices of an association recently formed of Presbyterian ministers and laymen in the city of New York. The question under consideration was, "How far may the Roman Catholic Church be regarded as an ally, and how far a foe, in the evangelization and civilization of this country and of the world?" The leaders in the debate were Dr. Philip Schaff, of the Union Theological Seminary, and Dr. John Hall, of the Fifth Avenue Presbyterian Church. Brief remarks were made by Drs. Howard Crosby, John R. Paxton, Henry M. Field and Wendell Prime. About one hundred and fifty gentlemen were present, and so able was the discussion on both sides that the audience was aroused to the pitch of intense enthusiasm throughout. It is evident that all are not agreed on this many-sided question; but full and free discussion on this and all other great and vital interests of the day is valuable not only to the ministry but to the laity of the church. It is high time for the laity to have a share.

A meeting for prayer, conference and thanksgiving was held in the auditorium (formerly occupied by the gallery and li-

brary of the late James Lenox) in the new Mission House on Monday, February 20, at four o'clock P.M. For two hours previous all the rooms of the building were thrown open for inspection by friends of the boards from this city and vicinity.

Rev. Dr. J. Fewsmith, President of the Board of Church Erection, presided at the religious service. Prayer was offered by the veteran secretary, Dr. Lowrie, and by Rev. Dr. John D. Wells, President of the Board of Foreign Missions. Addresses were made by Rev. John Hall, D.D., President of the Home Board, and Hon. H. C. Van Vorst, member of the Foreign Board.

The benediction was pronounced by Rev. Dr. Kendall.

It would be well if from week to week this audience-room could be occupied as a place of prayer and praise by friends of the various boards of the church in New York and vicinity. Nothing would give greater satisfaction to the boards themselves, or add in a higher degree to the edification of their executive officers, than such a weekly gathering. It would hold up the hands of those upon whom these great responsibilities are laid.

We understand that certain officers of the Government have recently contrasted the narrowness of the Protestant mission boards with the broader spirit of the Catholics, with regard to the orders of the Indian Department concerning the use of the vernacular in the Indian schools.

Well, those who are familiar with the history of the Romish Church, the broad and tolerant spirit which it has ever maintained toward other sects, its loyalty to governments—especially in its Order of Jesuits—may not be surprised at its noble spirit now! Yet it is a little queer that the Catholics should be lauded for their magnanimous acquiescence in the expulsion of the vernacular Bible, or in fact of any other Bible, from the free use of the people.

We beg leave to remind those who are in charge of this whole Indian school business that there is a slight difference between the standpoint of Protestants and that of Cath-

olics in regard to the use of God's word. A cross of ivory or of wood is as intelligible in the English school as in the Dakota. A Latin prayer is in either case incomprehensible, of course, but from the Catholic standpoint it is just as efficacious nevertheless. Baptismal regeneration cares nothing for the language in which the rite is administered. Cardinal Gibbons, therefore, can join hands heartily with the Indian Department in regard to this whole matter of the obnoxious government orders. Catholic priests all the way from Washington to the Sioux Reservation may secretly chuckle over the warfare which the department is waging against the Protestant Bible. "Of course the Dakota Bible should be suppressed," would be the hearty verdict of every Roman Catholic. "What is wanted is our sacraments. The image of the Virgin is intelligible in all languages. Yes, we are ready to teach English, and nothing but English. We are on the side of the Government. We are brimful of loyalty or anything else that will help us to root out the Protestants."

It is very different, however, with Messrs. Williamson and Riggs, who believe that the Bible is of some account, and whose sainted fathers spent much of their lives in placing the word of God and a Christian literature before the Dakotas in their own tongue.

Some of the recent changes which have been made by Commissioner Atkins we heartily appreciate. As compared with his former utterances the last orders make favorable modifications in three respects. First, they allow native teachers in remote regions where no English school has been established, to use the vernacular in day-schools. Second, they allow the training of a native ministry in the vernacular, that they may preach to the large adult populations whom no school can ever reach. Third, they allow oral instruction in morals and religion. This, of course, only in schools that are wholly supported from missionary funds. We believe that the Government has made a most serious mistake in not extending these same privileges to all schools, even those supported by government funds. We are sure that this would be found a wise

policy even as a means to the development of the English language and the civilization which it represents.

But one thing of the greatest importance the Government has refused to grant, namely, the privilege, even in mission schools, of teaching the Dakota children to read their own vernacular Bible. The whole influence of the Government is against this. It is as thoroughly hostile to it as the most intense bigotry of the Catholics could be.

Yet we are told that children by reading the Dakota Bible in the households to which they belong have been and still might be the most effective means of conveying the gospel to thousands of adult Indians who otherwise must, to all human foresight, perish in utter heathenism.

An unusually large number of individuals have made liberal contributions during the last year for special fields. This is encouraging, but it is to be borne in mind that even yet the department of miscellaneous gifts cannot compare with those of years not far back, when well-known individuals gave \$10,000 and sometimes even \$30,000 each annually for the cause of missions. There is more wealth in this decade than in the past or any one of the past, but where are the large givers whose contributions from year to year saved the work of the Board from serious shrinkage and inadequacy? If the treasury this year is to be saved from debt it must be by the large gifts of individuals, for it seems certain at the date of writing that the regular contributions of the church will not meet the demands of the work. Up to March 1, individual donations are nearly \$6000 less than last year.

The Sabbath-schools, also, have come far short of meeting the demands of the General Assembly. Instead of advancing \$25,000 beyond last year, the schools have fallen far short of the amount then obtained.

Last year the China Inland Mission called for one hundred new men, and the call was responded to by scores of candidates. As additional means for sending out this en-

larged force, special contributions were solicited to the amount of \$50,000. We understand that this entire amount has been promptly contributed *by eleven individuals*. It is by such means especially that the great wants of the advancing missionary work must be met. The gathering of the mites is well; it is sedulously attended to by every mission board so far as we know; as a means of spreading missionary interest among all classes, it is indispensable. Efforts are made, also, to enlist Sunday-schools and all children, for even though this is a matter of dimes or even pennies, it is indispensable to the healthy development of the missionary spirit.

But over and above all such agencies, there must be a rendering up of those large stores of wealth which God has placed in the hands of the wealthy for his service and glory. The *surplus wealth* of the Christian Church is called for. All the voices of Providence appeal to those who have more than will ever be needed by themselves or can be judiciously used by their children. The surplus beyond the possible needs of those who hold it is especially a stewardship of Christ for the interest of his kingdom. Whether the mission work shall be a complete success or shall languish from decade to decade, may be said to depend vitally upon the question whether the wealth of the wealthy shall be given to Christ.

A notable occasion was the meeting of the General Assembly of Evangelical Missions in Mexico, which was held in the city of Mexico on the 31st of January, and in which the various Protestant missions of Mexico were well represented. Besides missionaries, two bishops were present and two secretaries of mission boards in the United States, one of whom was Rev. Dr. Reid, of the Methodist Board.

"Before settling down to the serious business of the Assembly," says the report which we have received from Rev. Hubert W. Brown, "it seemed eminently fitting that we should become personally acquainted, and to this end upward of 150 invitations were

sent out by the ladies of the Presbyterian boarding-school. Monday evening found nearly eighty missionary and lady workers gathered in the parlors of that institution, in spite of cold and rain. Tuesday noon a still larger attendance sat down to an American lunch in the rooms of the Trinity Methodist Episcopal Church, and this time fully one half of the 150 guests were Mexican preachers and teachers. On Tuesday evening the Presbyterian Church of Divino Salvador was crowded with a large audience to hear the opening sermon by Rev. J. Milton Greene, D.D. The vision of the 'valley of dry bones' was ably discussed." No topic could have been more appropriate for such an occasion in old Mexico, where nominally the Christian Church has existed for over three centuries, but where it might at any time have been more properly called a desert than a garden of the Lord.

A delightful spirit of harmony prevailed throughout all the sessions. One of the most important topics discussed was "Union between missions and denominations holding a common faith and order." Not only were the different Presbyterian bodies ready for union, but the missionaries of the American Board seemed ready to unite their fortunes with their Presbyterian brethren on a common ecclesiastical basis. Has not the time come for a Mexican Presbyterian Church sound in doctrine and order, but of such flexibility and adaptation as to catch the national spirit? Constantly our native brethren have had thrown in their faces the false but damaging charge of being more American than Mexican. Constantly have insinuations been thrown out that they were disloyal, that they were secretly giving aid and effort to the enemies of the republic, paving the way, in short, for the absorption of Mexico by the United States. Were our missionaries in Mexico, clear-minded, judicious and staunch as they are, to cast in their lot with the native brethren as well as with the missionaries of the Presbyterian Church South, acting upon the principle set forth by the General Assembly at Omaha, all these false charges would be cast aside. With the banner of a patriotic Mexican

Presbyterian Church thrown to the breeze, we believe there would be increased promise of success.

"Why the difference," our missionaries in Korea are asking, "between our Presbyterian Board and that of the Methodist Church?" The two organizations commenced work in Korea about the same time. That of the Presbyterian Board was especially favored by a series of providences which gave it great prestige, and which placed in its hands a hospital entirely supported by the Government. Now the Presbyterian Board has two missionaries; the Methodists have nine and are expecting to send out two more at as early a day as possible. Why this difference, though our missionaries are pleading for reinforcements? The Board has only one male medical missionary. He is in charge of the government hospital, is physician to the king, and has more or less practice among the foreigners. Should he fail in health, all this work would pass from the hands of the Presbyterian mission. It is very important that a physician and two clerical missionaries should be sent at once for the occupation of the capital, to say nothing of two or three other important stations which might be opened with good promise of success. Four or five new missionaries should be sent to Korea during the coming season. Where are the men? Perhaps a harder question is, Where are the funds to send them, should the men be found?

It is the Centennial year of the Presbyterian Church. It should be a year of liberal things. God grant that its missionary work may end not in humiliation but in rejoicing.

One of the New York daily papers heads an editorial article on the liquor traffic in Africa with the caption, "A Strange Missionary Work." This is an ingenious but wicked shifting of responsibility. How can a right public spirit be cultivated when the public press even goes out of its way to select terms which are utterly misleading? Between the motives and character of the

sainted Comber, the missionary pioneer of the English Baptist Church who sacrificed his life for the sake of the gospel on the Congo, and those of some Boston rumseller who ships a cargo of liquid poison to the Congo valley, regardless of all sentiments of truth or of humanity, there is a moral distance as great as between light and darkness, mercy and cruelty, love and hate. There is no stronger antithesis.

And yet the name "missionary," in which Comber gloried, a name entirely synonymous with the name "apostle," which was the glory of Paul, is placed over the iniquities of the Boston traffic, as if he who was the author of the great commission and who promised to be with his people to the end of the world, were responsible for this darkest crime of our generation.

An interesting farewell service to the Rev. and Mrs. F. S. Curtis, missionaries of the Presbyterian Board of Foreign Missions, was held at the Tenaflly Presbyterian Church on the evening of February 29. Mr. and Mrs. Curtis are already on their way to Japan, where we trust an important work awaits them. Mr. Curtis had preached for several months to the Tenaflly church with great acceptance, and his earnestness had contributed much to the development of a missionary spirit in the church. His wife, a daughter of Rev. A. T. Pierson, D.D., has been trained in an atmosphere saturated with the missionary spirit, and both husband and wife go forth with high hopes and with an earnest missionary enthusiasm to their work. Prayers and blessings will follow them.

Rev. S. G. Wright in his recent report alludes quite unostentatiously to the fact that in a labor of forty years among the Chippewas he has been able to meet every appointment and be present at every service appointed. Through the half-cleared pine-ries of the Wisconsin Reservation he has ridden from station to station during this winter, and that with a lame horse whose speed rated at three miles per hour, and sometimes with the mercury forty degrees

below zero. Good congregations of Indians have attended his services, and alternately he has preached also to the lumbermen, who in one camp number no less than sixty. The enemies which he has met in his work have been "the world, the flesh, the devil," and *whisky*. This fourth element in the co-partnership of evil, though not mentioned in the New Testament enumeration, is now an everywhere-present foe of the mission work. This veteran of more than forty years self-denying labor says, almost in despair, "The great and sore evil we have to meet all the time is the influx of whisky. Some of the Indians near us are drunk almost daily."

Several interdenominational meetings have been held in New York and Brooklyn in the interest of the London Missionary Conference to be held in June next. Doctors Talmage and George Alexander, of the Presbyterian Church, Rev. Dr. MacArthur, of the Baptist Church, and Drs. R. S. Storrs and W. M. Taylor, of the Congregationalist Church, have held services, and one is in contemplation in the Reformed church, Dr. Coe, pastor. The interest in these services has been fully up to expectation, and it would be very desirable if, during the spring months, similar services could be held in various parts of the land.

The Empress Dowager of China during the year sent valuable birthday presents to the Emperor William and to the queen of England. This was neighborly. Emperor William, Queen Victoria and the kind-hearted old Dowager at Peking have lived long enough, and seen enough of life's vicissitudes, to realize the value of sympathy. This kindly handshaking is an omen of good for the future of the human race. Let all who believe that the kingdoms of this world are to become the one Kingdom of Immanuel, rejoice therein.

Contributions for the famine sufferers in Persia are considered as special gifts, and will not be included among the regular receipts of the Board.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

INDIA.

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed (Gal. 3: 8).

MISSIONS IN INDIA.

LODIANA MISSION.

RAWAL PINDI: 170 miles northwest of Lahore; mission station commenced, 1855; missionary laborers—Rev. J. F. Ullmann, Rev. Robert Morrison and his wife; Miss Margaret A. Craig; native Christian assistants, 12. *Outstation*: Murree. *In England*: Mrs. J. F. Ullmann.

LAHORE: the political capital of the Punjab, 1225 miles northwest of Calcutta; mission station commenced, 1849; missionary laborers—Rev. John Newton, D.D.; Rev. Charles W. Forman, D.D., and Rev. J. Harris Orbison, M.D., and their wives; Rev. Henry C. Velte; Rev. P. C. Uppal, Rev. Isa Charran and Rev. H. Golak Nath, Jr.; Miss Clara Thiede; native Christian assistants, 9. Employed by the mission—4 Christian female teachers.

FIROZEPUR: 50 miles southwest of Lodiana; occupied as a station, 1882; Rev. Francis J. Newton, M.D., and his wife; Mrs. E. A. Morrison; native Christian assistants, 2.

HOSHYARPUR: 45 miles north of Lodiana; mission station commenced, 1867; Rev. K. C. Chatterjee and Rev. H. Abdullah; native Christian assistants, 9.

JALANDHAR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced, 1846; missionary laborers—Charles W. Forman, Jr., M.D.; Miss Mary Pratt; Rev. Golak Nath and Rev. F. C. Bose; native Christian assistants, 8.

LODIANA: near the river Sutlej, 1100 miles northwest of Calcutta; mission station commenced, 1834; missionary laborers—Rev. Messrs. Charles B. Newton, Edward P. Newton and James M. McComb, and their wives; Miss Margaret M. Given and Miss Carrie E. Downs; Rev. John B. Dales; native Christian assistants, 2 Scripture readers, 9 male and 3 female

teachers. *Outstation* at Jagraon, Rev. Ahmad Shak and 1 native teacher; at Ropar, Rev. Matthias; at Morinda, 1 native teacher; at Khama, 1 native catechist; at Rampur, 1 native teacher.

AMBALA: 55 miles southeast of Lodiana; mission station commenced, 1848; missionary laborers—Rev. Messrs. George S. Bergen and William J. P. Morrison, and their wives; Rev. W. Basten, Rev. Sandar Lal; native Christian assistants, 9. Near Ambala: Rev. Marcus C. Carleton and his wife, Marcus B. Carleton, M.D., and Miss Jessica B. Carleton, M.D.; 2 native helpers.

SABATHU: in the lower Himalaya mountains, 110 miles east of Lodiana; mission station commenced, 1836; missionary laborers—Rev. B. D. Wyckoff and his wife. *In Germany*: Rev. Adolph Rudolph.

DEHRA: 47 miles east of Saharanpur; mission station commenced, 1853; missionary laborers—Rev. Reese Thackwell and his wife; Miss Lizzie M. Pendleton, Miss Sarah M. Wherry and Miss Annie S. Geisinger; employed by the girls' school, 1 Christian female teacher; native Christian assistants, 10.

WOODSTOCK: in Landour, 15 miles eastward from Dehra; school begun, 1874; missionary laborers—Mrs. James L. Scott, Miss Irene Griffith, Miss Clara G. Williamson, Miss Anna M. Condit and Miss Emily G. Foote. *In this country*: Miss Mary Fullerton.

SAHARANPUR: 130 miles southeast of Lodiana; mission station commenced, 1836; missionary laborers—Rev. Elwood M. Wherry, D.D., and Rev. A. P. Kelso, and their wives; Rev. Theodore W. F. Wylie and Rev. Gilbert McMaster; native Christian assistants, 9.

MOZAFFARNAGUR: a few miles south of Saharanpur, on the railroad; Rev. William Calderwood and his wife; Rev. Kanwar Sain.

FURRUKHABAD MISSION.

FURRUKHABAD: on the Ganges, 723 miles northwest of Calcutta; mission station commenced, 1844; missionary laborers—Rev. Mohan Lal, Rev. Rajaram Chetambar; native Christian assistants, 16. *Outstation*, Chabramow.

FUTTEHGURH: mission station commenced, 1838; missionary laborers—Rev. John S. Woodside, Rev. Henry Forman, Rev. C. A. Rodney Janvier and his wife; native Christian assistants, 17. Employed by the mission, 2 Christian female teachers.

MYNPURIE: 40 miles west of Futtehgurh; mission station commenced, 1843; missionary laborers—Rev. Mr. T. Edward Inglis and his wife; native Christian assistants, 12. *In this country*: Rev. George W. Pollock and his wife.

ETAH: not distant from Mynpurie and Etawah; station begun, 1873; missionary laborers—8 native Christian helpers.

ETAWAH: on the Jumna, 50 miles southwest of Mynpurie; mission station commenced, 1863; missionary laborers—Rev. Thomas Tracy and his wife; Rev. Nabibakh; native Christian assistants, 9. Miss

Christine Belz, teacher and zenana visitor. Two sub-stations.

FUTTEHPORE: 70 miles northwest of Allahabad; station begun, 1853; missionary laborer—1 native assistant.

ALLAHABAD: at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; mission station commenced, 1836; missionary laborers—Rev. James M. Alexander and his wife, Rev. J. J. Lucas and his wife, and Rev. John N. Forman; Miss Sarah C. Seward, M.D., Miss Susan A. Hutchinson, Miss Mary B. Lawson, Miss Mary P. Forman; *Rev. F. F. Caleb*; native Christian assistants, 40. *In this country*: Rev. William F. Johnson, D.D., and his wife, Rev. J. C. R. Ewing and his wife, Rev. Messrs. George W. Pollock and George A. Seeley and their wives; Miss Elizabeth J. Seeley.

GWALIOR: capital of the district of the same name; mission station commenced, 1874; Mrs. Joseph Warren; 3 native Christian assistants.

JHANSI: 65 miles south of Gwalior; occupied as a missionary station in 1836; Rev. James F. Holcomb and his wife.

KOLHAPUR MISSION.

KOLHAPUR: 200 miles southeast of Bombay; mission station commenced, 1853; taken under the care of the Board, 1870; missionary laborers—Rev. and Mrs. Galen W. Seiler; Mrs. J. J. Hull, Mrs. E. J. Wilder and Miss Grace E. Wilder; native Christian assistants, 2 licentiate preachers and 9 teachers and helpers. Three outstations. *In this country*: Rev. and Mrs. Joseph M. Goheen.

RATNAGIRI: 70 miles northwest of Kolhapur; mission station commenced in 1873; missionary laborers—Rev. and Mrs. L. B. Tedford and 2 native Christian assistants.

PANHALA: 14 miles north of Kolhapur; mission station commenced, 1877; missionary laborers—Rev. and Mrs. George H. Ferris, Miss Esther E. Patton; native Christian assistants, 4.

SANGLI: 30 miles east of Kolhapur; work begun, 1884; Rev. and Mrs. Joseph P. Graham.

THE CONVERSION OF INDIA.

REV. P. F. LEAVENS.

It is not by chance that our risen Lord's command takes the form, "Go ye therefore, and make disciples of all the nations." The point of the order is not merely that individuals are to be gathered from all sources. It is to transform the NATIONS. We speak of national life, national character, the birth or the decay of a nation. There may be also the conversion of a nation. Pagan Rome became Christian Rome; pagan England became Christian England; heathen India will become Christian India.

INDIA A UNIT.

India has a definite *geographical* unity. It comprises the territory capped by the Himalayas, washed at its feet by the Bengal and Arabian seas, its right flank buttressed against the plateau of Iran, its left resting upon Indo-China. Within these ramparts has ever been a home for myriads having some family relation and common interests. Amid endless diversity the germ of *race* unity is the Aryan Sanscrit-speaking stock. Highest authority distributes the population at present under British control as follows: non-Aryan tribes or aborigines, 18,000,000; comparatively pure offspring of the Aryan race (Brahman and Rajput), 16,000,000; great mixed populations, generally known as Hindus, 110,000,000; Mohammedans, 41,000,000. In the feudatory states a similar ratio prevails. The Aryan constituent predominates. If we look for *linguistic* unity, we must content ourselves with noting the supremacy of the Sanscrit or Aryan element in Indian languages. This class leads, although the Dravidian are strong in the south, and the Turanian prevail among the aborigines. "Broadly speaking, the Himalayas are peopled by Turanian tribes. The great river plains of Bengal are still the home of the Aryan race. The triangular tableland (the Deccan) has formed the arena for a long struggle between that gifted race from the north and what is known as the Dravidian stock in the south." The clew to *religious* unity is the primeval Brahmanical system. It furnishes an axis to Indian history. The attacks upon it and modifications of it have been classified as follows: (1) By Buddha and Buddhistic doctrines from the sixth century B.C. to our era, and thence on to the melting into modern Hinduism, say the sixth century A.D. (2) By the Greeks, from the invasion of Alexander in the fourth century B.C. to the end of the Greek-Bactrian empire, the third or fifth century A.D. (3) By the non-Aryan aborigines, whose influence was ever at work dissolving the primitive Brahmanism into the later Hinduism. (4) The reaction against the last named, giving rise to Hindu sects, Sivaite, Vishnavite, reaching its climax

in the period from the twelfth to the sixteenth century A.D. (5) The Mohammedan invasion, from 1000 A.D. to 1765 A.D. (6) The English supremacy in the eighteenth and nineteenth centuries.

The *political* unity lies in whatever framework of government exercises the "*paramount power*." Natural reasons, similar to those which forbid two sovereign governments upon the present domain of the American republic, render India politically indivisible. For the period of modern history the Moghul dynasty, with its capital at Delhi, and such monarchs as Baber (1526-30 A.D.), Akbar (1556-1605), Shah Jehan (1627-65) and Aurangzeb (1665-1707), was suzerain of all India.

It is difficult to conceive the immensity of the swarm that has filled this hive of humanity in all ages. A comparison is suggestive. "The provinces which paid tribute to the great Akbar contained a population (according to a contemporary account) exactly double Gibbon's estimate of all the realms that obeyed imperial Rome." The territory within what is now styled British India far exceeds the provinces under Akbar. The usual aggregate is 240,000,000, that is to say, 54,000,000 under native princes and 186,000,000 directly subject to British rule.

We are here to note, in a broad view, the forces which have been set in order and put into operation by divine Providence to achieve the transformation of this vast family of mankind from what it has been hitherto into Christian.

CHRISTIAN GOVERNMENT.

1. The establishment of a Christian government. The position of the British state in India is unique. Englishmen of the last century found the Great Moghul suzerain of the entire land; as, on the day of Pentecost, Tiberius was of all the provinces of the Roman Empire. Englishmen faithfully recognized the fact, and bowed to the authority of the padishah. Lord Clive used extraordinary pains to respect the powers in being as ordained of God. To be sure, after the death of Aurangzeb the padishahs were but shadows and spectres compared with their mighty ancestors. Neverthe-

less they were on the throne, and there was no other centre of authority. Decay and dissolution were accelerated during the eighteenth century, and disorder ran riot. The Marquis of Wellesley, Governor-General from 1798 to 1804, was the man who took the mastery of the situation. "The time had arrived when the English must either become supreme in India or be driven out of it. The Moghul empire was completely broken up, and the sway had to pass either to the local Mohammedan governors of that empire or to the Hindu confederacy represented by the Mahrattas, or to the British. Lord Wellesley determined that it should pass to the British." And under his irresistible administration it did so pass. The change consisted simply in putting British authority in lieu of Moghul authority. The British became the "*paramount power*" instead of the Moghul. A Christian sceptre displaced a Mohammedan. From such a postulate proceeded the steps of English ascendancy, and the principle defines the position of England in India to this day. She is not there as a conqueror to impose English law, language or manners. She is a suzerain, to hold rival and clashing powers at bay from each other, to prevent tiger-like native rulers from mutually tearing their throats, to preserve general order, to insure to all classes, races, tribes, a chance to work out their destinies undisturbed. The advantage of British rule in comparison with Moghul rule cannot be overestimated. It substitutes for ferocious war a perfect peace, for ruthless extortion a moderate and just taxation, for willful and passionate avengement of wrongs a system of deliberate courts, for demoralizing spectacles a scheme of education. The case is parallel to one described by Dr. Uhlhorn: "The task of Rome was to unite—to unite, we may say as confidently, for Christ. Born at the same time, the Roman Empire and the Christian Church were also providentially appointed for each other. The kingdom of heaven is like a grain of seed. If the seed is to be sown, the field must be prepared. The Roman Empire was the prepared field." So the English occupation of India was the preparation of that immense field. The entire possibilities of Christian missions depend upon

this grand providential substitution of a Christian state in place of the Mohammedan Moghul.

PEACEFUL INTERFLOW.

2. The author of the "Conflict of Christianity with Heathenism" in the first centuries observes the importance of the roads constructed by Augustus. Over the highways, designed primarily for the convenience of armies and caravans of commerce, "went the messengers of the gospel, bearing from city to city the joyful tidings of a manifested Redeemer." "A vast interchange now began throughout the empire. Hitherto wars alone had brought men together; now for the first time this was accomplished by peace." The introduction of steam upon the unlimited river-ways of India and along the extensive coasts, and the construction of lines of railway binding once hostile sections to each other, are providential arrangements whose utility is obvious. It is provision for that free intercommunication and commingling which are indispensable to a national Christianity.

EDUCATION.

8. The activity of the government in education takes its start from the famous "Dispatch" of 1854. As this was interpreted and executed for twenty-five years, it secured to a great number of youth the opportunity for higher and even university education. It came to be felt, however, that the true intent was not realized. A general council on education, unofficial in its character, was formed in 1879 "to get the principles of the Dispatch of 1854 carried out." A little later an imperial commission, consisting of twenty members, representing all sections and interests, was appointed to investigate the entire subject. Two laborious years were spent in the task. The voluminous report and recommendations came before the public in 1884. The effect has been to stimulate primary education. Whereas in 1879 there were one and three fourths millions of pupils, in 1885 there were three and a half millions. The trend is toward a comprehensive scheme of elementary schooling for all India. It will of course require years to perfect the matter, but its utility to Christianity must be beyond calculation.

WIDE IMPLANTING.

4. To effect what we style a national conversion it was necessary to give the gospel root in each of the languages, political provinces and race divisions. When Christianity entered England, the first plant was set in Kent, 597 A.D. The door was opened into Northumbria in the year 624. The points were relatively as far apart as Tinnevely and the Punjab. Missions, quite separate and independent, were inaugurated in Wessex, 634 A.D. Middle Anglia was penetrated in 658. Thus were centres fixed in the rival and factious kingdoms. These grew together afterward, and England, when pacified and united, became wholly Christian. The arena of India is of magnificent dimensions in comparison with the petty fragments of early England, but the plan of occupation is the same. The Christian invaders have followed a policy of diffusion. The most various reasons have determined the choice of particular mission stations and fields. The Danish-Halle men went to Tranquebar because it was Danish territory. The expulsion of the first American missionaries from Calcutta led to the Mahratta mission in one direction and the Burman in the opposite. Scotchmen, preferring educational missions, would naturally cling to the capital cities. The United Presbyterians were guided to Rajputana, and the Irish Presbyterians to Gujerat, by the advice of the veteran Dr. Wilson, of Bombay. These are three or four examples out of scores. Whatever the human considerations, the providential design has been manifestly to secure a lodgment for Christianity by some agency in every division of the immense land. It has been like a concerted attack upon each province, each race, each language, against the several phases of false religion, and in all the many languages. It is an adjustment whose consummate wisdom will be apparent when the hour arrives for complete fusion.

TRANSLATION.

5. Of preparatory work no department has a weightier bearing than translation of the divine word. A single volume may be the property of one person, and thus limited in its influence; but a perfected translation of the

Bible into a language employed widely is a thing accomplished for millions of souls. It is something to last and to be a ground-work. Translators have been guided providentially to seize the regnant languages of India. The Indic branch of the Aryan family "occupies a larger linguistic platform, with a larger population, in a ring-fence, than any group of languages in the world, with the exception of the Chinese;" and the leading members of the family have the Scriptures in full. Hindi is said to be spoken by eighty millions of people. It and Hindustani or Urdu have the Bible. So has the Bengali for its thirty-six millions; so likewise the Uriya, the Marathi, the Gujerati and the Singhalese for their respective quotas. In the south, the great Dravidian languages—Tamil, Telugu, Kanarese and Malayalam—are also endowed with the divine word. Underneath these, many subordinate dialects have the Gospels or select books, the beginnings of Bibles.

ECCLESIASTICAL ORGANIZATION.

6. Christianity cannot exist without the church. Besides the power there must be the machinery. One is surprised and delighted in reading the letters of Cyprian or Augustine to discern the vitality of ecclesiastical institutions even in periods of sore persecution or barbarian invasions. The church was *imperium in imperio*. The importance of local churches in India, for the sheltering and training of individual converts, is recognized. The importance of large combinations, for the more public manifestation of the oneness of Christ's people and the louder assertion of the Christian faith, may not be so keenly appreciated. Irenæus said in his day, "The Church preaches the truth everywhere, and she is the seven-branched candlestick which bears the light." It will do to take a lesson from the Roman Catholics. Within two years they have set aside their prior ecclesiastical arrangements, the accumulation of three or four centuries of missions, and put into force the apparatus of dioceses and arch-dioceses mapped to cover all India. The appointed prelates are inducted to their sees with great pomp, and all the subtle and tireless method so peculiar to the Roman hierarchy

will be practiced to gather, conserve and build up the papal church. Does it not become evangelical churches to settle questions of order and administration, and lay out plans for national church life, at the earliest day? How soon shall we see a General Assembly of the Viceroyalty of India?

SELF-DIFFUSION.

7. There may be expected in due time a development of vigorous self-diffusion, for the power is certainly inherent to Christianity. We wonder at the spread of the church in the first centuries, when the natural antagonistic forces were reinforced by the persecuting state. Origen gives us the explanation: "Christians do not neglect, as far as in them lies, to take measures to disseminate their doctrine throughout the whole world. Some of them, accordingly, have made it their business to itinerate, not only through cities, but even villages and country houses, that they might make converts to God. And no one would maintain that they did this for the sake of gain, when sometimes they would not accept even necessary sustenance, or, if at any time they were pressed by a necessity of this sort, were content with the mere supply of their wants." "For we have learned from the gospel neither to relax our efforts in days of peace and to give ourselves up to repose, nor when the world makes war upon us to become cowards and apostatize from the love of the God of all things, which is Jesus Christ." Such testimony brings to light the expansive energy within the church which must be relied on to carry an empire bodily over to the Christian faith. Perhaps it may not fairly be looked for in the first generation converted from paganism. The apostles and their associates are not to be cited, for they were converts from Judaism. It may require two or three generations of Christians from heathen stock before the power is displayed. But when it appears in India, as appear it will in every land, "they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, . . . and their soul shall be as a watered garden."

How did the apostle, contemplating mission work in a heathen city, console himself with the reflection, "We are God's fellow workers:

ye are *God's* husbandry, *God's* building." Concerning the enormous scope of India there is a *plan of God*. It can be nothing less than to turn the whole *nation* or *empire*, however we style it. The service of every fellow worker counts. Every teacher in a school; every pastor of an humble church; every itinerant preacher; every visitor in zenanas; each patient translator; each writer of Christian books; whether the work be in the Punjab or Bengal, in Travancore or Rajputana; be the language Tamil, or Hindi, or Assamese, or Santali; whatever caste is influenced; whether the soul won be Brahman or Rajput, merchant or tiller of the soil, even out-caste or pariah—everything works into the scheme. May we not say also that those in lands already evangelized who throw heart, wealth, mighty desire and prayer into the scale in behalf of India do help toward the grand consummation? The lines will come to a focus one day; effort will have its reward; the seed will reach large harvests; there will be CHRISTIAN INDIA.

INDIA NORTH AND SOUTH.

REV. W. F. JOHNSON, D.D.

(Formerly Missionary in India.)

If we are to judge simply by tables of statistics, mission work has been more successful in southern India than in northern. This at once suggests an interesting question: How far is this due to better methods or more faithful work, how far is it the result of circumstances for which the workers are not responsible? We labor to bring men into the kingdom. If one man has a better way of doing this than others, a way which proves itself better by results, it should be studied and adopted by them.

It is well known that while some of the strongest and most ably-manned missions in India are working in the north and northwest, missions too that are noted for energy and enthusiasm, like the English "Church" and Baptist missions, and the American Methodist Episcopal and Presbyterian, still the number of conversions has been small compared with those in many another field. Nor has this resulted from any such hide-bound adherence

to particular agencies as would seem to have sometimes crippled work elsewhere, for three out of the four which have been named have been noted for a willingness to try experiments, to use varied means, to "become all things to all men if by any means they might win some." They have preachers and teachers, printers and translators, pastors and itinerants, city men and village men, orators and conversationalists, secular professors and theological professors, but the general result has been that comparatively a small harvest has yet been reaped; not small, perhaps, when compared with the work of the average pastor here at home, but small as measured by the larger results which many mission fields have seen. I have not the late statistics by me, but the fact is a familiar one that north India is in this respect a hard field, though there has been marked improvement in several of its missions within the last few years.

In the south, however, the case is different. Take the period from 1857 to 1878. In the Tamil country the Christian communicants grew from 62,000 to over 200,000, and there were in addition to these about 128,000 persons who had abandoned idolatry and put themselves under the care of the church, but who, from lack of any sufficient teaching agency and other causes, had not been brought into full membership. Among the Telugu-speaking people the church had grown from 2318 communicants to 29,574, and the adherents above spoken of numbered nearly 54,000. There had also been rapid growth among those speaking Malayalam, Canarese and Singalese. In the Deccan, then, there has been from the mutiny onward steady, rapid growth, and it still continues. The 95,000 Christians of 1857 had grown in 1861 to 125,000; in 1871 to 192,000, and in 1878 to 328,000.

Careful students of India missions have often held that the conversion of that land would probably be largely in the way of mass movements, because the people are so closely bound together that individual action outside of the customary lines becomes exceedingly difficult. For this reason it is of importance to note that such mass movements have already been seen in the south. Within a short period,

we are told, for instance, that 5000 persons abandoned idolatry and joined the Arcot Mission of the Reformed Church, and that of these Rev. Jared Scudder baptized on one Sunday 307 persons, and on the following Sabbath 227. Still more remarkable was the movement some years ago which led 56,000 persons in the Tinnevely country to abandon idolatry within fifteen months. We do not mean that all such seceders from Hinduism become true converts, but that in this way large communities become practically Christian communities, and as such begin a new course of training.

To come back then to the question first suggested, why has the church in the south outstripped that in the north in point of numbers? Is it because mistakes have been made in the north which the Deccan has avoided? Probably not to any great extent. The result is owing mostly to things with which human plans have had little to do.

There is indeed one respect in which I think the workers in the Deccan have managed wisely; they have given to individual missionaries smaller parishes than is customary in the northwest. They put men in small places, and not so far apart. They therefore become better known by the people, and the element of acquaintanceship and personal influence becomes a strong power. I once asked one of these men who were his neighbors. He replied, "Mr. A., ten miles in one direction, Mr. B., thirteen miles in another, and Dr. C., who attends all our families medically, nine miles in another;" and it struck me at once how much more immediate results might be expected in that way than as with us, where, for instance, a couple of men may be buried away in a city like Furrukhabad, with its 70,000 inhabitants, and then perhaps a million villagers outside added to their parish. I do not ignore the reasons by which we have felt forced to adopt this system, but it must be confessed that by it personal influence is spread out to extreme tenuity. In this evidently the south has had an advantage.

Perhaps the chief reason why there are more Christians in the Deccan than elsewhere is because there they have had less to contend with. Brahmanism is weaker there. Its heart

is on the Ganges, and its blood pulses but feebly and coldly in those distant regions. Few of its devotees can make pilgrimages to the ancient holy cities of their faith, Benares and Allahabad, known to them as Kashi and Prynng. And even when they do, men who ranked as comparatively high-caste men at home find themselves ranked very low indeed in the north. As there are fewer high-caste men, caste is therefore less of an obstacle. As there are fewer Brahmans, we would expect less persecution of those who leave off supporting the priesthood when they join the Christians.

Next may be noted the influence of time. Little mission work had been done in the north and west of India forty years ago, but Christianity had begun to take root in the Deccan long before. Ziegenbalg and others were at work there in 1709. Schwartz died there in 1798, after forty-seven years of arduous and successful labors. The church grows as the tree grows, spreads as the heaven spreads; the element of time is therefore one of the greatest importance in its history. We must give it time to grow. We must expect "first the blade, then the ear; after that, the full corn in the ear." Missions are rarely successful when first founded, and this for many reasons. It will usually be many years before that mighty agency, the press, can be set to work. Men must learn the language, must perfect their knowledge of it by years of use, must then spend other years in translating and printing, before even the Bible is available, how much more before a Christian literature has been furnished!

Then again, a generation or two must elapse before you can enjoy to the full the blessed advantages of the Christian family. The first generation of converts were trained in heathenism. To see how much Christianity can do for man we must get far away from that state.

Besides this, in such a land as India the first work of the church is not so much a converting as an advertising work. She must make herself known, make every one know what she is and what she proposes to do for man. In the north this work has not even yet been thoroughly performed. There are wide regions where the word "Kristawn" is simply a word

of reproach, conveying little idea beyond that of malefactor.

In general, then, we may conclude that the success of mission work in the south is an encouragement and a promise to those workers in the north who are using, for the most part, the same agencies, and using them certainly with no less zeal and ability. Their harvest-time also will no doubt come. Meantime they have only to labor and to wait.

EVOLUTION IN BENARES AND ALLAHABAD.

REV. GEORGE W. KNOX, TOKIO.

A magnificent girder bridge a half mile long is thrown across the Jumna, and, passing over this, the train enters the well-appointed station at Allahabad. It is a chilly, showery January morning. We step out into the crowd of shrill-voiced men and women, and find our way to a *gari* drawn by one horse and driven by two men. Our way leads us through mean, poor streets, with nothing to please the eye or ear or nose, and we are glad when we turn away from the uninviting town and cross the park to the great English fort. It is the old castle, but now is filled with all the signs of British power; soldiers and cannon and barracks and flag remind us that we are on the territory of that most Christian and enlightened state. We are in the nineteenth century with all the trappings of our militant civilization. We can dream of the progress of the race, the survival of the fittest and the constant evolution to higher forms of life. Suppose we climb this parapet and look abroad. This old fort was built to hold the country in subjection before the British conquest, and its position was admirably chosen, here at the junction of the two sacred rivers, the Jumna and the Ganges. From the summit of its walls a wide landscape lies before us, but our eyes are only for the tongue of land that is just below, the strip that separates the rivers narrowing to the point where the sacred waters join. It is crowded with booths and tents and throngs of men. It is like some great fair, with shops and stands and loud-mouthed sellers of cheap wares, the tents and booths adorned with many-colored flags. It is the great Mela, now

at its winter height. It is an Indian Chautauqua. We gaze on the strange scene and then hurry down to see it near at hand. The rain has ceased, but the paths are deep in clayey mud. We pick our way along and enter the assembly's main street, with huts and booths and tents on either side. Such squalor, filth and poverty, such troops of beggars, such deformity, such sights and smells, are all around! We cannot be fastidious or we should retreat at once. On we go to the water's brink. As we approach the junction of the waters the din increases. Holy men are calling aloud their prayers and performing before the world their sacred rites, the sellers of sacred small wares contributing their full share to the loud confusion. Here is the centre of this religious festival. Men and women press into the waters, pour libations, offer flowers, take the muddy, polluted water in their mouths. The shouts and the noise of drums are indescribable. We turn away only to meet the strangest sight of all. There goes a line of fakirs, holy men, their faces hideous with plastered dung, their filthy hair braided with coarse rope and hanging down their discolored backs, a disgusting band worthy of Dante's *Inferno*. Here is one by himself, seated in the mud, swaying back and forth in a frenzy of devotion. The pious give alms to these creatures, who spend their lives in pilgrimages to festivals like this one we see. They live on alms, some of them giving away again most of the pittance they receive. They are holy men, saints, honored, almost adored, by tens of millions of our brothers, by myriads of men like unto ourselves. Oh frightful survival of unfittest! Oh awful, base descent to lowest forms! Oh monstrous evolution from millenniums of Indian philosophy and thought! Whither has our nineteenth century fled? What is our boasted progress as we stand in the midst of these hundreds of millions of fellow men? And all the time the flag of England floats from yonder fort, and the heavy British cannon keep watch and ward.

We leave Allahabad on a train of cars, and not on donkeys or camels as one would naturally suppose, and a few hours instead of days of weary pilgrimage take us to the sacred centre of this holy land. It is Benares the

world-renowned. The English quarter here has little to attract, and we soon leave our comfortable hotel and sally forth to see the joy of the whole Hindu earth. Again we go through the narrow streets. Such cheerless huts, such utter poverty, the art of living at its lowest terms, and men degraded until they are content with such environment. These joyless streets make Allahabad seem bright in retrospect. We catch glimpses, though, of palaces, the abodes of men who once ruled these poor *ryots* and others of their kind. At the river bank we take a boat and slowly row up the stream. The river side is covered with great flights of stone steps, and these are crowned with massive walls capped with the verandas and balconies of palaces. Turrets and towers and temples are everywhere, but all is best at some distant view. It is wonderfully picturesque; the steep river bank covered with its vast piles of buildings placed without design or reference to each other, often inartistic in detail and finish, at near view discolored, filthy, dingy, yet in the mass striking and to be remembered. It is like nothing else in all the world. These are the abodes of the great lords and princes who piously desire to have their share of the blessings of the divine Ganges. Let us view the blessings near at hand; we will tell the boatmen to row nearer shore. Here too we see the bathers in the holy stream. How they enjoy the bath! Thousands are in the water. They plunge their heads under repeatedly, rub themselves, offer oblations, flowers and prayers; they take the water into their mouths with utmost satisfaction, and plunge their screaming infants into the chilly stream. On the balconies above are holy fakirs who read the sacred books and dance and pray. Religious enthusiasm has full swing. Slowly we row against the stream, and now we see some curling smoke, and coming near we see the cause. It is the burning *ghat*. A great crowd is present to view the burning of the body of a man of wealth. The preparations are elaborate and the pile of wood is high. His body will be burned and its ashes flung into the river. But near at hand are other funeral piles for poorer men with scanty store of wood. Their bodies will be thrown half-

burned into the water; but still happy are they, since they thus find sure entrance to paradise, as do all whose ashes float on this divine stream, no matter what the life has been. No wonder the wealthy ones build palaces on the bank, a small expenditure for eternal gain. But what is that lying in the corner yonder? Surely it is the body of some beast? No, it is a man, and there comes a dog to taste it, and then a crow, and now come men who hitch a rope to its feet and drag it to their boat and tow it out into the stream, and there cut it loose to feed the crocodiles or to float down past the bathers we just now left. Come, let us leave the river; we can look no longer. We will visit the holy places in the town.

Our *gari* cannot go through the streets that lead us to the temples that we wish to see, and so we go on foot. Our nerves find slight relief; the scenes at the river were not much worse. The narrow streets, from four to ten feet wide, are slimy, nasty, noisome, crowded. We thread our way to the temples and the stinking well of Vishnu. About the well the filth is trodden by many feet into a more disgusting mass, and decaying flowers add their odors to the rest. The well is ill protected by rotten boards, and the foul-smelling mass slips in and mingles with the contents of the well. No matter, the well is the god's dwelling-place and must be holy, so the devotees drink the fetid water from its blessed depths. A little further on is a temple barricaded with filth, and we have no desire to transgress the rule that forbids our entrance. Within is a procession led by a sacred cow, with more decaying garlands and more Brahmans begging for an alms. We wander through more narrow streets, meeting sacred cows and sacred filth, with sacred beggars following us, with more bad-smelling temples, with holy monkeys and idols more grotesque than they, and always the oppressive sense of degenerate humanity. At the monkey temple we see the stains of the morning's bloody sacrifice.

Let us take down our copy of Max Muller's works and study in our pleasant library the development of religion. We shall learn at once how religious ideas grow up, and, if we have but the eyes to see, how, after all, the

differing forms come to the same thing at last, though no doubt there are differences of degree that make it advisable to say that the religion of Christ is the best of the various forms, especially if that religion be not too narrowly interpreted. All worship the Infinite, expressing their conception under differing symbols.

But at Benares and Allahabad the theory does not seem so satisfactory as in the snug library at home; in truth, does it not seem altogether monstrous? Are these different stages of development—the worship of the Crucified One as the brightness of his glory, and the rank heathenism that adores rivers and monkeys and cows as the manifestations of deity?

Leaving eternal salvation out of view, is it tolerable that such multitudes of our fellow men should continue in such mental and spiritual ignorance? Is there no connection between the horrors of Benares and the cruelties that have required the full force of British law to stamp out? How long a time is it since this heathen creed was terrible in its cruelty and not merely disgusting in its vileness? It is not the least of the offence that it has enlaved the minds of its devotees, so that north India is the most stubborn of missionary fields. Let those who see no reason for the effort to preach Christ in India try life in Benares for a month; let them satisfy their religious instincts with the well of Vishnu or the monkey temple, and assure themselves of paradise by a mouthful of Ganges water. And if the thought is intolerable, how is it tolerable that we should rest content while millions on millions of our fellow men long for their sacred city and count no sacrifice great that insures a brief sojourn in that blest abode, making toilsome pilgrimage to Benares and Allahabad?

THE WINTER MISSION IN INDIA.

A most interesting experiment has been tried during the past winter, looking to more thorough and rapid evangelization in India. The Church Missionary Society secured the services of eight earnest men, clergymen and

laymen, who devoted themselves to a special winter mission. Leaving England the middle of October, they arrived and began work in November. Proceeding two by two they were able to touch many points in meetings continuing from eight to twelve days. The success has been even beyond anticipation. Audience rooms accommodating as many as eight hundred persons have been crowded. The evidence of conversions on the spot has been frequent; all the warmth of genuine revival has been felt. Although the "missioners" could speak only English, yet they have been able to reach the natives. It has been found that translation in some instances has aided, rather than impeded, the spiritual power. This should not surprise us, nor does it contradict the oft-heard statement that the gospel cannot be preached through interpreters. It cannot be preached through *heathen* interpreters; but now there are available glowing *Christian* interpreters. To speak through such a medium is a very different thing. If it can be done successfully, it opens the way for English-speaking evangelists to act upon the masses of India.

A CORRECTION.

In an article on the "Ingrafted Word," page 80 of the present volume, we spoke of a Persian Bible as yet "a desideratum." A card from the Rev. Dr. Shedd, of Oroomiah, reminds us that there has been a Persian Bible printed and circulated for about thirty years. We received the same intimation from one of the secretaries of the American Bible Society, and the article as reprinted in the *Bible Society Record* is modified accordingly. We were not entirely ignorant of the fact, but we wrote under an impression that parts of the Persian Scripture needed pretty thorough revision before the whole could be considered satisfactory. Dr. Shedd says also that "Persian, after Arabic, is the language most extensively read in Mohammedan Asia. There is also a translation in Caucasian and Persian-Turkish approaching completion."

P. F. L.

GENERAL ARTICLES.

THE BOARD OF FOREIGN MISSIONS,

IN THREE PERIODS OF ITS FINANCIAL RECORD.

The movement to conduct the work of foreign missions by the church as an organized body, and under its commission, was begun by the Synod of Pittsburgh in 1831. After making a good beginning, its work was transferred to the General Assembly in 1837. The Assembly's Board made no changes in the principles of this work; but the general office was removed to New York, enlarged plans were formed, and there arrangements were completed which have been in use ever since. The missions thus begun have met with favor in the sight of God and his people, as the annual reports have shown from year to year. The gifts of the entire Presbyterian Church to this cause, through a highly-honored Board but one not formed on the same organic principle, were less than \$10,000 in the year 1831. The Board's last report acknowledged the receipt from all sources of \$784,000. This somewhat large sum is to be regarded as showing earnest interest in the salvation of tribes and nations "that sit in darkness and in the shadow of death."

While the basis of this movement has remained the same, our Lord's commandment to his church and its principles the same, some changes of method have taken place. Our reference here is to the plans adopted for the collection of funds. Passing from the five years successful work of the Society organized by the Synod, and the two years transitional work by the Assembly's Board, we come to the year 1839, when the work was fairly organized in the city of New York. This year, 1839, is the first of three periods, each of sixteen years—1839–1854; 1855–1870; and 1871–1886. Each of these periods was marked by certain differences of method. All three readily admit of comparison with each other.

The marked features of the first period

were the continued employment of collecting agents, according to the usage of those days; and also the General Assembly's constituting presbyteries and synods in the mission fields, just as in our own country, thereby strengthening greatly the confidence of our churches in their foreign missionary work. The second period was marked by leaving the collection of funds to the ordering of church sessions, discouraging "special objects," and regarding all gifts to this cause as the fruits of divine grace, to be fostered just as are other Christian graces and attainments. No agents and little secretarial labor were employed among the churches. The third period is so recent as to require but a brief statement. Among its features are the organization of Women's Auxiliary Boards, the active use of special objects, increased visits from the Mission House in aid of missionary conventions, etc.

In each period the services of returned missionaries were welcomed; the secretaries found work at church courts, farewell missionary meetings, visits to the seminaries, etc. In all three periods the influence of pastors, elders and Sabbath-school superintendents was systematically sought, and the use of the press was vigorously employed. In each, the country passed through times of general pecuniary embarrassment, as in 1842, 1857 and 1873; in the second, the Board lost nearly one third of its income by the withdrawal of the southern churches, while its expenditures were thereby but slightly lessened, most of the missionaries remaining in their former connection. The rise of gold made the support of the missions a matter of great difficulty. But for the general support of the churches, under the lead of our ministers and other influential friends, it is hard to see how the Board could have "pulled through" those years of discouragement.

We come now to the relative statistics, as obtained from the Minutes of the General Assembly, the annual reports of the Board,

and the returns of the United States census. (In these returns of gifts only living donors are counted; bequests, etc., are not included.)

1. Average number of communicants and gifts in each period:

	Average communicants.	Average gifts.	Average to each donor.
1839-1854,	176,004	\$77,118	43½ cts.
1855-1870,	255,496	157,336	61½
1871-1886,	562,913	447,662	79½

These figures show the somewhat surprising result that the average increase of gifts was nearly the same, viz., 18 cents for each communicant.

2. The above gifts should be viewed in connection with the average pecuniary ability of our countrymen, as estimated in the returns of the United States census. These estimates seem to be based on the "taxable wealth" of the country. The "estimated true valuation" of the census was not remarkably large in the decades of 1850 to 1870, when it was over \$22,000,000,000. In the decade of 1870-1880 the estimate was over \$43,000,000,000. Taking the former or "taxable" figures and adding a proportional sum for the odd years over two of the decades, but increasing the sum in the decade of 1850 by one fifth, and lessening that of 1870 by one fourth, as suggested by the compiler of the census returns, and then we find the average estimated wealth to be:

In 1854, \$466; in 1870, \$585; in 1886, \$1041—per capita. This makes the *increase* in the average gifts and taxable wealth of each donor, in the two periods most easily compared, per year:

	In the gifts.	In taxable wealth.
In 1854-70,	1½ cents.	39½ cents.
1871-86,	1½ "	65 "

General increase from 1854 to 1886, \$1.19, showing a small gain. This is also a surprise and a discouragement. There has been progress in the average living gifts, but it has been slow—in thirty-two years, for each donor, not quite four cents a year as the average.

Thus far we have been dealing with averages. These are correct, and are useful in

various ways; but they do not and cannot give the whole case. Really, the gifts, instead of being from all, are from but a part of our Christian people. The average gives too much credit to many, and not enough to others, both rich and poor. If all would but aid this cause, *as some are doing*, under the incentives of obedience to God, the love and grace of Christ, the lessons of Providence, and compassion for sinful and lost souls, how great would be the pecuniary means of extending the work of missions!

3. Another set of statistics connected with the Board's financial record relates to its debts, as reported in certain years in each period. In the first, balances in the mission treasury were reported in eleven years, amounting to \$16,335; and small balances *against* the treasury in five years, which amounted to \$4030.

In the second period, in ten years, in the treasury, \$17,938; in six years, debts amounting to \$126,528. The larger debts were due to the high rates of foreign exchange. Earnest statements were made in the missionary and newspaper press concerning these debts, but the annual reports do not refer to any appeals for special collections; all were paid off soon by careful administration; the last, of \$44,601, by a few friends immediately, so as not to embarrass the ensuing year.

In the third period, in three years, in the treasury, \$15,912; in thirteen years, debts amounting to \$570,154. Of these, the debt of \$128,695 was paid off by the General Assembly. In some cases the debt of one year was virtually carried over to the next year.

This article, with its statistics, is printed, not for criticism, but for consideration. It suggests some matters of moment, on which it is not needful here to enter. It is certainly a cause of thanksgiving that our church, counting both the living and the departed, has so largely increased its support of this cause. As a church organized for missions, the world is before it. Countless treasures are in the hands of its members. Its ministers, missionaries, communicants, young and old, native and foreign, in

many lands, all represented in Christ and in his church as co-laborers with him, shall yet see not the dawn but the midday light of divine success in this cause. The returns above given are but the beginning.

J. C. L.

PERSECUTION IN PERSIA.

REV. S. G. WILSON, TABRIZ.

Opposition to our work is at present manifesting itself with unusual bitterness. A gentleman in England sent us one hundred copies of the "Life of Henry Martyn" for distribution among those who understand English. These books have been stopped by the Turkish authorities in Constantinople, who declare them "bad" books, and interpret international law as making it the duty of a government to protect the religious interests of a friendly state. A cargo of *Henri Martinis* is welcomed; but Henry Martyn being dead, yet speaks with a voice that Islam fears.

Bible distribution in our field has received a severe check. Our central book depository is in the second story of a caravansary, which affords no opportunity for the display of the Bibles. As an advance step, Mr. Whipple, agent of the American Bible Society, rented an open shop in the bazaar, and a Mohammedan colporteur took charge of it. The venture aroused more opposition than we expected, and an order from the governor, communicated through the English consul, necessitated its closing. About this time the Armenian bishop, moved with enmity, sent a copy of the "Mezan ul Haqq" (the "Balance of Truth") to the governor, asserting that we were distributing it. This is a controversial work against Islam, prepared by Dr. Pfander, formerly missionary of the Basle Society in the Caucasus, the sale of which is prohibited, and which therefore is never kept in our stock. Misled by the bishop and incited by the Mollahs, the governor ordered the arrest of the colporteurs. Several were arrested, brought back to the city and imprisoned. There was danger that they would be bastinadoed; but after some days they were released without injury. But an order was issued *prohibiting the sale of Scriptures in the province, except at the*

Bible depot in Tabriz. A "Mujteheed" (chief Mollah) reaffirmed in a decretal that the true law, psalms and gospel had been taken back to heaven, and that it is unlawful to distribute or read the now so-called Scriptures. This is the most severe blow the Bible work has ever received in Persia. Some time ago an order came that a copy of each book received at the custom house should be sent to Teheran for inspection, and afterwards that each separate volume should be sealed, if approved, a tax being imposed for the sealing. The last order we hope will become obsolete with a change of governors, if not before.

ARMENIAN OPPOSITION.

The Armenian bishop is giving us a severe contest in Maragha. This city of 20,000 has been the scene of several pitched battles, and the hold which the earnest pastor Mosha has on the people makes the ecclesiastics strive for his expulsion. Some months ago the bishop ordered the people to oust him, but they replied, "You send the missionaries away from Tabriz, and the pastor will leave us of his own accord." Then he ordered that none of his people should rent us a house. We were compelled to vacate a house we had occupied for eight years, and had just been making arrangements to rent three years longer. In the emergency one man was persuaded to sell us his house. Then the fire of the bishop descended upon his head, and for two months he has had no peace. The agent of the bishop, a man utterly wanting in principle, who once in hypocrisy turned Protestant, has been threatening the seller, finally frightened him into giving \$40 blackmail, and the brethren have been threatened with imprisonment. The agent said, "We will imprison, chain and beat you." The brethren answered, "But when you are imprisoned, we will petition for your release." One evening a mob of three or four hundred Mussulmans and Armenians, instigated by influential Armenians, collected around the house in which the pastor was alone with his family, determined to expel him by fright or violence. The lieutenant-governor refused to hearken to his pleas for protection. It was not until he had sent the third time,

and accompanied the request by a present, that the venal officer sent a force of police to his relief, fortunately in time to prevent any violence.

There is a standing order of the government that foreigners shall not be allowed to buy property, except a residence and store for their own use, which are allowed them by treaty. For this reason the house in Maragha was bought in the name of the pastor, a Persian subject. The bishop, bent on compelling us to withdraw, raised a furor about its being so near the Armenian church. The street doors are near, though there are two houses and seventy-five feet between; so that it is not likely much pollution would reach the church from our unhallowed services. This pretext is especially hollow, as the church is surrounded by wine shops, whose best patrons are the priests; but on this pretext he bases a plea to the government to compel the pastor to return the house. This is strengthened by other petitions, signed by the ignorant people, many of whom are unable to read, the signatures in some cases being procured by beating and other forms of violence. These petitions demand that the preacher be expelled from the city as a disturber of the peace. In fact, he is beloved by a majority of the people, and respected by all. Dr. Holmes has been much occupied by this case, and has been exerting the influence acquired by his practice to bring about a successful issue. The foreign agent and governor have been urgently appealed to. The latter sent a telegram to Maragha that the inhabitants be put under bonds to keep the peace, and that representatives of each party should be sent to Tabriz. Here several attempts have been made at compromise, through the intervention of the Turkish consul. We have expressed willingness to take, either by rent or exchange, any other suitable house, provided they would take the present house off our hands, and in no way injure the man who has dared to sell to us in spite of the bishop's prohibition. The latter threatened to make his life not worth living. The Armenians will be satisfied with nothing less than driving us out; and as defeat in the matter will have wide influence upon our work, and

as the decision depends not on right and truth, but on political intrigue, and perhaps the power of money, we await the decision of the government with anxiety.

A circumstance which gives hope to the opposition is the forced withdrawal of Mr. Stephen Hariturican, one of our preachers, from Saadabad. Some indiscreet conduct in regard to civil matters gave a handle to his enemies and undermined our cause, so that we were compelled to transfer him to another village, in the Salmas field. Even there he has not had a thornless path. When an Armenian priest was itinerating with some bones of the saints, collecting money in connection with discourses on their miraculous powers, Mr. Hariturican attended the service. At the close of the priest's discourse, some of the people said, "We have a preacher here who can beat you, but he is a Protestant." The priest answered, "Where is he? Let him be accursed! Strike him!" The people began to assault the preacher, but some took his part, and a free fight arose in the church, in the midst of which the priest not only received some blows, but lost his chance to "pass the hat," for the congregation dispersed in the uproar.

A later communication from Rev. Mr. Wilson gives the outcome of the contest in Maragha. He writes:

We are not entirely successful in holding our ground. After vexing negotiations, the government finally decreed that, owing to the proximity of the purchased property to the Armenian church, it should be returned, but that the Armenians should rent us the house which had been withheld from us on account of the bishop's threats. The Armenians claim the victory, but we have all we wanted at first—secure residence in the city, with no restrictions on our work.

How different is the work of our missionaries from that of Christian laborers in our own land! Here, safety, quiet, an honored Bible, a fair field, allies on every side; there, scowling hatred, crafty, malignant, tireless opposition. It is the difference between tilling a prairie farm, where for miles not a root or stone turns the plough, and seeding the wild and stony mountain side,

where stubborn stumps and tangled thickets must be burned and cleared before even a furrow can be made.

INVESTING A PENNY.

A friend sends us the following with reference to a method of raising money for foreign missions, recently adopted by the Sabbath-school of the Adams Memorial Church of New York city, and which resulted in an offering of \$60.60. The same plan is being tried elsewhere, and attention is called to it in hope that others may be induced to adopt it.

"I have learned a new way of getting money for the missionary cause," said one of our church elders in talking to the school one Sunday. "I have in my hands a little item which I have just cut from a paper, giving a good idea which I think we can work up."

Then he read a short account of a school where the superintendent gave a penny to each teacher and scholar, with which they were to trade, and see how much money they could make from that small capital in a given time. They did try and realized quite an amount. Then followed an account of the various ways in which the pennies had been used.

"Now," he continued, "I have some pennies here, and I will give one to every teacher and scholar who will promise to do their best to increase it. Three months will bring us to the new year, and then we will bring in our money and tell how we have made it."

It was a novel idea, and the children smiled, and teachers wondered what they could do with so small a capital; but about fifty took the penny.

On New Year's Sabbath we gathered to ascertain the result, and were surprised and pleased to find ourselves in possession of over \$60. Then from each one came a report of the way in which it had been gained.

One little boy of seven years had painted and sold pictures to the amount of 75 cents, and very neat and pretty the pictures were too. Two bright little brothers of seven and ten had sold "Newsies," and made 27 cents. Another had bought and sold pencils, and several had traded in cards, cakes, pins, needles, pop-corn and molasses candy. One little girl got a mite-box and collected over \$7. One gentleman spent his penny for tracts, on which he doubled his money, then invested again and sold, repeat-

ing this until he had gained nearly \$3. One bought a sheet of paper and wrote a hymn for which she received \$3, which proved a good capital for trade in Christmas booklets. The traffic in these were carried on briskly until the last moment, and realized quite a large sum, and enabling two others who assisted in the sale to add to their own amounts.

The plan proved a very pleasant one, and had several marked advantages over any method of raising money previously tried. It did not interfere with the usual monthly missionary collections of the school. It was no tax on parents or outside friends. It stimulated the energy and enterprise of the children. It taught them one of the legitimate uses of money. We felt that the sum reached was clear gain, the reward of industry and enterprise. It was a practical illustration of the parable of the talents, and was the basis of several instructive talks. We think no one felt so uncomfortable on reckoning day as one little boy who brought back his penny which he had not tried even to double. The rest of the school were well inclined to try the plan again, taking a longer time to roll over their penny capital.

THE LANGUAGE OF CHINA.

REV. J. N. B. SMITH, SHANGHAI.

I once heard a janitor of a theological seminary criticise a lecture on China, by saying that the man who delivered the lecture had never visited the country, and therefore he might be mistaken. The janitor was right. It took a very short residence in China to show that the lecturer had made some serious blunders. This incident has been recalled to my mind by reading in a work on missions the following paragraph on the language of China:

With its tones, aspirates and idioms; with its 43,500 words in the official dictionary, 5000 of which must form a scholar's vocabulary; with root words estimated at from 815 to 4000, and 214 symbolic characters; with its complicated hieroglyphs, one of which takes over fifty strokes; with its further complications from tones and inflections, so that one word uttered in ten different ways means as many different things, and words identical in sound are diverse in form and sense; with its incapacity for sacred ideas and expression of spiritual graces, so that for half a century translators doubted what name to use for *God*—the Chinese tongue seemed Satan's master-device to exclude the

gospel. Yet happily the "Mandarin," or written language, throughout the empire is one, however different the spoken dialects.

It is evident that the writer of the above never studied Chinese. The whole paragraph is misleading where it has any meaning, and has more than one positive misstatement. The writer confounds the written and the spoken languages, and hence arises a confused and in many places meaningless verbiage.

Williams' Dictionary, the standard in use among the majority of foreigners in China, contains 12,527 characters, including all in common use. There are in the whole book only fourteen characters which have more than thirty strokes. There is no character with more than thirty-nine. There may be *one* character in use among the Chinese that has fifty strokes, but the vast majority have less than twenty. *Every character is symbolic.* There are 214 *radicals*, which are mainly useful in looking up a character in the dictionary. The *written* language is not "Mandarin." There are about 2000 characters in the New Testament, which give one a good working vocabulary.

But what is there to be said about the Chinese language? To begin with, a clear distinction must be made between the written and the spoken language. The *written* language is never used as a means of oral communication; and if a man were to attempt to speak it he would not be understood. Each character represents an *idea*. It has a sound, which may or may not be like the sound of the spoken language used to represent the same idea. The written language is the universal means of communication through all parts of the empire; but it must be *written* if it is to be understood.

Again: the *spoken* language varies with the locality. Each province, and each city in the province, has a language or dialect peculiar to itself. The Mandarin, or court dialect, is used by officials and educated men all over the empire. Speaking generally, the Mandarin is the language used in all the provinces north of the Yangtse river, but there are local peculiarities in all the cities in that region. South of the Yangtse there is a greater variety in the dia-

lects. A Shanghai man can understand a Ningpo or Soochow man sufficiently for all ordinary business, but he could not understand a Canton or Amoy man any better than he could a foreigner.

The "Mandarin" in a written form (using the characters of the written language) has been in use for some time among the Chinese in writing novels. Some of the other dialects have been reduced to a written form by missionaries, using either the Chinese characters or the Roman alphabet, the latter helped by signs to designate the tones. Both systems are in use in Shanghai.

The *tones* are something like our *inflections*. In some places there are eight tones, in others but four. The importance of the tones consists in this, that difference in tone usually means difference in idea. In Shanghai, and possibly in other places, the meaning is determined by the use of enclitics and a species of reduplication; i. e., adding another word of similar meaning. It helps very much in understanding another person to have some idea of what he is talking about.

SPIRITUAL CONVENTION IN OROOMIAH.

REV. BENJAMIN LABAREE.

An interesting gathering for Bible study and spiritual conference took place at Orooomiah College the last of December, some of the incidents of which are worth noticing.

The meeting covered parts of three days. An opening discourse by Dr. Shedd gave the key-note to the whole convention. It was from 2 Cor. 10:4, "The weapons of our warfare are not carnal, but mighty," the last word giving the emphatic thought of the sermon. During the meeting Bible readings were conducted on "The gospel the power of God," and on "God," "Love," "Union and united effort," and "Prayer," as sources of power to the Christian worker. These proved very suggestive and stimulating to fresh views of divine truth. One of the most earnest preachers declared that he had never before realized the greatness of God's love to man, and he had failed to preach it as he ought.

Papers were read by native brethren of great practical interest and profit, followed by earnest and tender discussion. That on "What doctrines are the special strength of labors for Christ?" was especially timely in view of the high ritualistic teachings recently introduced into the field of English missionaries. A kindred topic calling out much discussion was, "How can the church be a source of power by its worship, example and rank?" An ardent desire for the presence of the Holy Spirit in the winter's work was made apparent in the discussion of the paper on "How can we secure the help of God's Spirit to work with us in power?" The early morning prayer-meetings and an experience meeting were delightful occasions, evincing deep and tender feeling and much solemn heart-searching.

A number of the elders were present and added no little power to the convention by their fervent remarks and prayers. One of them, evidently much awakened, told of his having received at a late meeting of synod a new view of Christ as Saviour, and ever since he had been in the spirit of prayer, and often when ploughing he had stopped and knelt down in his field to pour out his heart to God. Others confessed to their coldness and neglect of duty, but proposed to go to their homes to a new and better service for Christ. One most devoted brother from the far-distant banks of the Tigris, a simple-minded, faithful disciple, rose and said that he could not understand how it was that those who loved Christ lost their delight in his presence. He could remember that before he knew Christ he felt cold and careless, but since he had known him as his personal Saviour he had constant joy in him.

Altogether this conference was one of unusual power. Dr. Shedd writes that he has "never seen the native brethren, as a whole, so thoroughly in earnest and full of spiritual desire for more blessing."

A REMARKABLE PRAYER.

Here is a translation from the Spanish version given by Milla (a Guatemala his-

torian) of a Quiche prayer, the petitioner a supposed Christian. It shows the blending of heathenism with Christianity, which the Spaniards called conversion.

O Jesus Christ, my God, thou God the Son with the Father and the Holy Spirit art but one God. To-day, at this hour, on this day of Tijax, I invoke the holy spirits who attend the dawn and the last glimmerings of day. With the holy spirits I pray to thee, O chief of the Genii who dwell in this mountain. Come, blessed spirits of Juan Vachiac, of Juan Ixquiatop; blessed spirits of Francisco Ecoquij, of Diego Soom, of Juan Tay, of Alonso Tzep; you, O priests, to whom all things are open, and thou, chief of the Genii; ye gods of the mountain, gods of the plain, come, accept this incense, accept now this candle. Come also, mother mine, holy Mary, and thou my lord of Esquipulas, the lord of Capetagua, thou lord and king Pascual, be present here. And thou frost, thou god of the plain, thou god Quiacbasulup. . . . I am the witness and the brother of this man who makes himself your son, of this man who prays. Do thou then, God, send him his money; do not allow him to get sick with fever, let him not become paralytic, let him not be choked with a cough, let him not be bitten by a serpent, let him not be bitten by a dog, let him not perish by a thunderbolt, nor die by sword or stove. Assist him, O clouds! assist him, O lightnings! assist him, O thunderclap! Aid him, Saint Peter! aid him, Saint Paul! aid him, thou eternal Father! Do your duty against enemies, wherever they may be; do it as I pray you, blessed spirits. God be with you!—God the Father, God the Son, God the Holy Spirit. So be it. Amen, Jesus.—W. T. Brigham, *Guatemala, the Land of the Quetzal*, pages 417, 418.

THE SHIPS OF TARSHISH.

These ships were the principal vessels known to the Hebrews as employed in foreign commerce, and the prophet employs the name to denote ships in general that sailed to distant parts. They would be employed in importing the most valuable productions of distant climes to Zion, and in collecting those who should be converted to God; that is, the commerce of the world would be made tributary to religion, and ships that sail to distant lands would be employed in advancing the cause of salvation.—*Albert Barnes.*

LETTERS FROM THE FIELD.

PERSIA.

Extracts from the Annual Report of the Girls' Boarding-School in Teheran, prepared by Miss Anna Schenck:

The school has entered upon a new era. The struggling underground work of past years is now to assume beauty in growth; seeds sown and hidden, but nourished, are to bud, blossom and bear; the few followers of the Lord our God are increasing to the majority of the number dwelling with us; the little leaven of the influence of simple, everyday piety is spreading, till with few exceptions each one of our family is sincerely and earnestly striving to serve Jesus in everyday duty and pleasure. We turn a new page in our school history. In April, with mingled feelings of regret and gratitude, we emptied the building, whose walls, could they speak, would tell of many a day of hard work and of weary oversight by missionary men and women, in arranging it to school purposes and keeping it habitable for a dwelling. We swept the empty house, room by room, where endurance and patience had borne strong tests, where weakness had been encouraged by faith, and fear had been overcome by hope, and struggles forgotten in future expectations. We, who through eight years had done what we could there, had now only to bid farewell, to pass out of the dear old door for the last time, and turn the key upon those associations whose visible signs have since been demolished to make way for that which better suited the purposes of the new owner.

During eight months of the past year our faculty numbered four ladies, and this afforded us a practical test of the need of no less a force for carrying on this important work. Arranging, planning, pushing, reaching out and forwarding all departments, was the impulse felt and the effort made. We hoped and planned to gather up the neglected ends, and form all into proper working order and method, this fall, thus having such organization and progress as has never yet been possible in the school. But such was not to be. In July, Miss Bassett was called to her lonely widowed mother in America. Much as she is needed here, that call could not be disregarded, and we could only sympathize with her and bid her Godspeed on her homeward journey.

Perhaps the greatest attraction of our new building is a large, bright school-room, furnished with desks. Only those can have the truest appreciation of such an outfit who have been trying for years to keep school without it.

STUDIES IN ENGLISH.

We have newly arranged a course of study in English, embracing such branches as are taught in an ordinary English education. We have not thought best to have any graduates until a prescribed course should be completed, though a few of our girls have advanced to an unusual degree of intelligence, for Persian girls. We propose, now, to enter upon a system of collecting nominal payments from such pupils as can afford to pay something. The benefit to themselves in encouraging a spirit of independence is for the present considered more important than the amount of income to the school; so for the present the charge is very small, with the intention of increasing as the people grow up to it. It is also arranged for the girls to earn something toward their own expenses. This is a new departure for schools in Teheran, and we enter into it expecting that our attendance will be lessened by it, though we reserve the choice of selecting free pupils. No charge of any kind is made in the Shah's College, where there is a large attendance, nor in the large schools of the French Catholics, nor in the large Armenian school, well supported by the Armenian merchants of the city.

EXAMINATION DAY.

Examination day, in June, under large spreading walnut trees, was a successful exhibition of progress and application to study, varied with Bible recitations and some pleasant degree of attainment in music and entertaining songs. It was as well a social occasion for the parents and friends who came up the seven miles from the city to spend the day. The noon meal was served in picnic style to about a hundred. With the setting sun the good-bys and words of appreciative interest and encouragement were kindly spoken, and the little donkeys were mounted and started out with riders less fresh than in the early morning.

The summer Sabbaths have been a sacred joy, with the meetings in the morning, followed by the

school prayer-meeting; Sabbath-school in the afternoon, and a social time of singing in the evening. While the mission circle gathered in one part of the garden for their own service in English, the school girls took the opportunity of encouraging the Mussulman neighbors to Bible readings and prayer; thus scattering seeds of sacred truths as they are ever influential in showing those around the practical effect of the love of Jesus in the heart.

INDUSTRIAL DEPARTMENT.

The great work of the summer months is in the industrial department, the girls making up the supply of winter clothing for the school, so that studies may not be interrupted. Most satisfactory progress has been made in this. Those who, at first, knew neither how to cut nor put a garment together, nor sew at all without basting, can now form the material into beautifully-made clothing very quickly, and with such neat sewing as would mortify the average American school girl. It would cause surprise in almost any mother's heart could we show the work of some of our girls. Think of a child of twelve years making up, during three summer months, not only her own needed clothing for the year, but doing the same for two younger children. And they are prouder of the work than you can imagine. Some three hundred articles, among the number sixty-five dresses, eighty-six aprons and forty-one shirts, have been made in three months, almost entirely by hand. Some of the girls have learned to use the machine, and have thus helped in the finishing up of work.

THE RELIGIOUS LIFE.

We find much to comfort and encourage in the religious life of the school. A sincere desire and intention to do right is noticeable in most of those with us. A searching after Bible truths and helps, a conscientious observance of God's holy day, and an earnestness in prayer, mark the beginning of Christ's service, and in the growth of professing Christians. Two dear girls have united with the church during the year. Half of the school give evidence of being Christians. They respond readily to the spirit of self-sacrifice both in doing and giving. The "Lord's money" is earned by the girls knitting the stockings for the school, not a cent of this amount being diverted into any other channel. The Christmas offering is earned by some other special serving, the whole amount

being cheerfully and proudly dropped into "God's box." The collections of scholars and teachers, from the summer Sabbath-school, amount to about \$16, and are to be appropriated for Bible distribution in Persia. Very few of these children ever perhaps owned a piece of silver money.

BRAZIL.

RAILROADS AND ROMANISM.

CAMPANHA.

REV. DONALD C. McLAREN:—The new comer in Brazil runs across curious cases of ignorance, which are justly traceable, perhaps, to three centuries of unrestrained Romish influence.

A missionary writes as follows of his personal experience in the interior of the province of Minas Geraes, one of the largest and by far the most populous of Brazil's twenty provinces:

"Leaving the city of Laoras, a ride of thirty-eight miles, up and down hill a good part of the way, brought us after nightfall to the fazenda (plantation) where we had planned to pass the night. There my companion, Rev. E. Carlos Pereira, was taken slightly ill, and the next day was unable to go on. Our plan had been to hold preaching services that night in Tres Carações, and arrive home in Campanha by noon of the following day. After waiting to no purpose till two o'clock, in the hope that my companion would recover sufficiently to continue our journey, I went on alone, arriving at nightfall at a large fazenda which gave every indication of a wealthy and prosperous owner. The people of Minas are extremely hospitable, and the custom is universal to give a night's lodging to any one who asks it. So I was readily admitted. I explained to mine host that I was an American from the United States, stopping a while in Campanha to study the language prior to teaching in an academy in S. Paulo. 'What language?' he asked. 'The Portuguese,' I replied. 'Why, it is not necessary to study our language, is it?' My explanation was hardly accepted, but he pursued his inquiries, asking, 'What language do you speak in your country, French?' 'No, English.' 'But you said you were an American.' I ventured to explain the historical relationship, and to add that I had noticed that the title American was reserved here for the people of the United States, though of course here in South America it was equally appropriate. 'South America, where's that? It does not belong to

Brazil, does it?" This was a little too much, and I desisted from my lesson in geography. The fazendeiro evidently took me for a suspicious character, and soon withdrew under the pretext of ordering my supper. He did not appear again till just as I was leaving the next day.

"The overseer of his slaves took his place, and did not show himself so hopelessly ignorant. We chatted together awhile, when I spoke of the great advantage to this part of the province to be derived from the railroad which had entered it only three years before. He was inclined to doubt the advantages. 'Tres Coraços had grown wonderfully.' 'Yes, but other cities off the line had lost trade and influence.' 'Well, it is certainly better for the stock-raisers, who now can send their cattle to Rio de Janeiro in two days, whereas of old it was a fifteen days journey afoot.' 'I am not so sure,' was the reply. 'It costs a dollar a head more to send by rail than overland, and many continue still with the old plan. And then I am not so sure that these railroads are a benefit. They spoil the prospects of lots of young men. Before, it was easy to start in life, with a little wayside inn for the muleteers and cattle-drivers on their way to and from the markets. Now all that has been done away with.'"

IN LEAGUE WITH THE DEVIL.

On his return to Campanha, I learned from my companion that he had met a still worse case after I had left him. A man, certainly of some means, had come to see the fazenda where he remained, with a view to its purchase; so that he must have had at least \$20,000 to dispose of. He was very sure that the locomotive engineers were in league with the devil, and that satanic influence could alone account for the whole affair. Senor Eduardo attempted to explain the power of steam, but to little avail, the man closing with this clincher, "Just you bring an engine here and tie it to that hitching-post, and I should like to see the steam that will move it."

"What a set of barbarians those Brazilians must be!" I hear some one remark. But, my friend, is that a necessary inference? Sixty years ago, how many of your countrymen were there who gave full credit to the power of steam? When the first transatlantic steamers were projected, what was the general opinion concerning the proposed scheme? And if you do not happen to remember, pardon a more personal question. Are you perfectly

sure that Spanish is not the language of Brazil? And if you are, do you happen to remember the exact date when the liberal emperor Dom Pedro II. emancipated all the slaves in his dominions?

Seriously, though, the above facts must not be taken as typical of Brazilian society in general. They would be as heartily laughed at in Rio de Janeiro as in New York. Nor are they to be taken as indicative of the condition of all parts of the interior. Many of the fazendeiros are liberal, progressive and quick to learn.

VOLUNTARY EMANCIPATION.

Scarcely an issue of the leading daily of the empire appears without the notice of voluntary emancipation of slaves. The evils of the institution are generally recognized, and many fazendeiros are cutting the gordian knot by liberating all their slaves. The numbers so freed range from fifteen or twenty up to the hundreds; and in one instance more than a thousand were liberated by a single penstroke of their enlightened master.

The fact remains, however, that in Brazil there appears to be a strange antagonism between Romanism and railroads. When the railroads come, as they are coming all over the empire, may we not believe that the days of Romish ignorance and superstition are doomed?

To take their place, nineteenth-century progress has brought in the full tide of nineteenth-century infidelity. Is it not about time that the churches of America awaked to their glorious privilege to send to an eager, waiting people the pure gospel of our Lord and Saviour Jesus Christ? It is in your power to furnish the only element lacking to the foundation, on the sister continent of the south, of one of the greatest nations the world has ever seen.

ROME'S CRUSADE.

LARANJEIRAS, December 6, 1887.

REV. J. B. KOLB:—This writing finds us re-established in our work at Laranjeiras. On account of sickness we were delayed at Bahia after our return from presbytery. During our absence the power of evil had been hard at work; but, thanks to our heavenly Father, without any prejudice or loss to those who have taken upon themselves the name of Christ. They are firmer to-day than ever, after passing through the fiery trial which I shall try to describe. Two monks of the Capuchin order were invited to come here and preach a "holy

mission," as it is called, especially for the benefit of the Protestants. They came, and at once began their crusade, preaching against us in every manner, choosing to call us thieves, robbers, assassins, etc., reaching the point in one sermon of accusing the *vigario* because he allowed a Protestant pastor to enter and to create a disturbance in his flock. The people became terribly excited, because they regard these monks as *holy men*; so much so that it was openly threatened that the lives of the Protestants would be taken and their houses destroyed. When matters had reached this length, the male members of the church directed a petition to the judge, asking that he would give them the protection which the law allows. Better counsels prevailed and the monks ceased to excite the people to the same extent, and after some days the judge took legal action on the petition. But after this the monks had what is called a "day of penitence," when the inhabitants of the town, almost to a man, followed the monks to a stone quarry and, each one putting a stone on his head, carried them for more than a mile. The president of the province, the judges of the courts and everybody almost were found in the procession. As they passed our home and that of some believers, they were not sparing in their remarks.

BURNING BIBLES AND TRACTS.

After this came the crowning act of the "mission," an "auto da fe," or burning of books. The monks ordered the people to bring their Bibles and whatever tracts they had in their houses and have a grand festa in burning them. Two large baskets, it is said, were brought, and as the Bibles and other printed matter were thrown into the fire, the people would cry "death" to this or that member of our church. All this was done at the foot of a great cross which the monks had had the people set up. You may judge to what a heat the persecution had reached. About a week after this had happened we arrived at Larangeiras. There was a large crowd of people at the steamer landing, which had been gathered to give us a warm reception. It had been arranged that certain persons were to have met us and warn us not to land at the peril of our lives, but they did not have the courage to do so. We landed, and, as the good Lord would have it, we were welcomed home by some persons of the highest consideration in the city. This put a damper on any movement against us. Thus was the wrath of our enemies frustrated.

To-day we learned that the monks will not return, because the people of Larangeiras allowed the Protestant pastor to enter the city and go to his house. What the result will be only the Lord knows.

HOLDING FAST.

I wish you could see the constancy and firmness which the brothers are manifesting. Not one has shown any signs of weakening. Every one seems firmer in the faith. During all the time of our absence and in the midst of the persecutions they kept up regular services. Can it be that this faith will go unrequited?

CHINA.

WORK IN THE INTERIOR.

MACAO, November 24, 1887.

REV. WELLINGTON J. WHITE:—I have just returned from an extended trip in the interior. My first visit was to the station at San Ui, where we have a church which was started in 1877, after a chapel had been open there for the preaching of the gospel some five or six years. The church has between twenty and thirty members, but it is quite discouraging to find so little interest in spiritual things. Of course their knowledge of the truth is meagre. Many of them are unable to read, and living often in isolated villages far removed it is difficult for them to attend to their spiritual wants. We are convinced that our cause prospers, and our work gives better promise of success in the future by keeping up to the standard the few converts we are able to welcome, rather than by adding to the roll the names of large numbers about whose spiritual condition we are quite ignorant. Our native members are beginning to realize the spiritual nature of our work, and that temporalities are always and everywhere secondary. With this end in view we are endeavoring, as far as possible, to rouse the native energy and stir up our members to engage in some form of Christian work; at least to exert a positive Christian influence in their own village and among their own kindred. To this end we are making a strong point of visitation among the villages of native Christians. We feel a strong need of intelligent, pious and earnest native Christians for this work. I spent several days in this work in company with a native preacher. I had the pleasure of baptizing a young man at San Mi, who has been learning the gospel for several years.

A NOVEL BED.

My next station is in the Hoi Ping district. I took a passage-boat to Sain Cheng, and then walked to Sheng Sha Tong, in the Hoi Ping district, a distance of from twelve to fourteen miles. But unfortunately it rained so hard before we had proceeded half way that we were obliged to find some place to spend the night. We found a little hamlet where there was no inn, but where I was made welcome in a carpenter shop. That night I slept on the top of a grain box, and passed a fairly comfortable night. I was the first foreigner who had ever passed the night in the village, and was therefore the centre of much curiosity to the simple townfolk. This gave me an excellent opportunity to introduce the gospel, and when I had the good will of the people with whom I had eaten rice, I felt the impression made was not altogether lost. Thus what seemed a hindrance to my progress proved a most efficient means of preaching the gospel. The next morning we proceeded on our way, and arrived at the chapel in good time, but not without a thorough wetting. Here I spent several days in visiting among the villages with the native preacher. On Sunday we held communion in the house of a native Christian in the village of Fu Leo Kong. I have been looking for two years for a suitable man to open a Christian school in this village. I am happy to say that I have found just the man I want, and have engaged him to open a Christian school in the village with the beginning of the new year.

Another place of much interest is Lo Kwan Tong, where our only centre of Christian work is the Christian family of the faithful basket-maker of whom Mr. Noyes sent some account to THE CHURCH not long ago. This man has lived in this his native village since he was driven out of his former home more than three years ago. He has never received one *cash* of indemnity for his losses, which were very heavy for a man in his circumstances. But he has suffered the spoiling of his goods with unflinching faith.

During the summer he was very ill, and while he was himself too ill to do anything, his son, a boy some seventeen years of age, was taken ill and died. This was a most severe blow to the father, who had such high hopes for this boy. He was a

very good boy, and I was attracted to him. He had received baptism in infancy, and I had promised to give him the communion at our next meeting in October, at which he seemed very much pleased. But God had other plans for him.

A CHRISTIAN BURIAL.

The grief-stricken father was unable to follow his son to the grave, but he sent some fifteen miles and called two or three Christian brethren who came and gave his son a Christian burial. To those unfamiliar with the circumstances it will be difficult to understand the courage necessary to have a Christian burial in the midst of such dense heathen darkness. Many were the disparaging remarks made as the few Christian brethren met together for prayer, and then, without the usual heathen ceremonies, accompanied the body to the grave, which had been selected without the aid of the usual professor of geomancy, and there were no firecrackers to ward off evil spirits, nor prayer papers, candles nor incense. Such an unceremonious burial may have more influence upon the heathen who witnessed it than we can calculate. I was strongly hoping that this boy would soon be able to help efficiently in the gospel work, but God's ways are not our ways. We had a very quiet communion service in the mud building Mr. Li put up about two years ago, intending to devote it for the most part to gospel uses.

DEARTH OF REAPERS.

Our next station was No Fu. Here there are several inquirers, and I hope at no distant day to baptize quite a number. But unfortunately we have no native preacher to man this most important station. I never before felt so keenly as now the greatness of the harvest and at the same time the dearth of laborers.

The more I go into the country the more I become impressed with the terribleness of the chain heathenism has cast about this people, and the utter hopelessness of their state without the gospel of Christ. They are apparently very religious, with gods many and lords many, but absolutely without God and without hope in the world. But the whole land is open to the preaching of the gospel, and all that is lacking is the laborers who shall be able to flood the country with the gospel.

The Secretaries for Foreign Missions courteously surrendered the last four pages allotted to them, for our overflow of Receipts. Finding them not quite filled, we give this fraction of a page to a good suggestion of a Tennessee minister.

He finds persons who are able and willing to subscribe for a number of copies of THE CHURCH AT HOME AND ABROAD to be pre-

sented "to young people and families not able or not sufficiently interested to subscribe for themselves. Out of such families come many of the men and women who are to be influential members of society in the future. To interest and instruct them now is to secure the consecration of wealth and of themselves in the future, or perhaps to raise up ministers and missionaries."

CORRECTION.—On page 310 (March number), 15th line from bottom, insert "New Brunswick 2d," before "sab-sch."

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR SABBATH-SCHOOL WORK, JANUARY, 1888.

ATLANTIC.—*South Florida*—Titusville, 2 63
BALTIMORE.—*New Castle*—Forest 1st (sab-sch., 5), 25;
Lower Brandywine, 9 31; Manokin (c.), 2; Milford, 20.
WASHINGTON CITY.—Washington 1st, 6 40; Washington West-
minister, 10, 72 71
COLORADO.—*Boulder*—Valmont, 25
COLUMBIA.—*Oregon*—Portland Calvary, 18 00
DAKOTA.—*Aberdeen*—La Foon, 2 00
ILLINOIS.—*Chicago*—Chicago 5th, 14. *Mattoon*—Grand-
view, 3. *Peoria*—Lewistown sab-sch., 12 84; Princeton
sab-sch., 8. *Rock River*—Garden Plain, 5; Newton, 5. *Schuy-
ler*—Bushnell, 3; Olive, 2 85. *Springfield*—Fisgah, 85 cts.;
Unity, 34 cts. 64 88
INDIANA.—*Indianapolis*—Greencastle, 8 25. *Muncie*—Wa-
bash, 75 cts. *Vincennes*—Mt. Vernon, 4 30. 13 30
INDIAN TERRITORY.—*Choctaw*—Boggy Depot sab-sch., 2;
Atoka sab-sch., 13; Caddo sab-sch., 4 50. *Muscogee*—Nuyaka,
26 50
IOWA.—*Oedar Rapids*—Wyoming, 1 71. *Dubuque*—Centre-
town Ger., 2. *Iowa*—Burlington 1st, 1 87; Kookuk West-
minister, 48 cts. *Iowa City*—Princeton sab-sch., 5 18. *Water-
loo*—East Friesland Ger., 2. 13 24
KANSAS.—*Emporia*—Wilson sab-sch., 13. *Solomon*—Abi-
lene sab-sch., 13 87. 26 87
MICHIGAN.—*Detroit*—Detroit Central sab-sch., 15; Detroit
Trumbull Ave., 11 21. *Grand Rapids*—Muir sab-sch., 5.
Kalamazoo—Kalamazoo 1st, 16; Richland, 9 50. *Lansing*—
Concord, 93 cts. *Saginaw*—Alcona sab-sch., 13; Linden sab-
sch., 3 60. 74 24
MINNESOTA.—*Red River*—Fergus Falls, 2 32. *St. Paul*—
Stillwater, 9 37. 11 69
MISSOURI.—*Palmyra*—Edina ch. and sab-sch., 8 90. *St.
Louis*—St. Louis 1st, 25; St. Louis Lafayette Park sab-sch.,
10 23. 134 13
NEBRASKA.—*Hastings*—Edgar, 2. *Kearney*—Buffalo Grove
Ger., 1 85; Clontibret, 2. *Nebraska City*—Hebron, 3. *Niobrara*—
Niobrara, 2. *Norfolk*, 1. *Omaha*—Fremont sab-sch.,
9 81; Walcott sab-sch., 2 07. 28 73
NEW JERSEY.—*Elizabeth*—Plainfield 1st, 8 44; Plainfield
Crescent Ave. sab-sch., 50; Westfield, 14 38. *Monmouth*—
Burlington, 24 67; Farmingdale, 5; Freehold 1st sab-sch.,
12; Tom's River, 3 65. *Morris and Orange*—Chester, 10;
Lower, 20 01; Mendham 2d, 2. *New Brunswick*—Bound
Brook, 17; Dayton, 2 76; Dutch Neck, 10; Frenchtown, 15;
Pennington, 14 51; Princeton 1st sab-sch., 68 93. *Newton*—
Bloomsbury, 5 85; Greenwich, 5. *West Jersey*—Bridgeton
1st, 15; Salem sab-sch., 2. 806 20

NEW YORK.—*Albany*—Albany State St., 20 49. *Bingham-
ton*—Binghamton 1st, 31 85. *Brooklyn*—Brooklyn Memo-
rial, 19 84; West New Brighton Calvary sab-sch., 25. *Buffalo*—
Buffalo Central, 20 87; Buffalo Westminster, 11 17; Tona-
wanda, 5. *Cayuga*—Auburn 2d, 11 24; Aurora, 16 68. *Cham-
plain*—Champlain sab-sch., 8 51. *Columbia*—Hudson, 20.
Genesee—Attica, 17 73. *Hudson*—Greenbush, 3 50; Union-
ville, 3. *Long Island*—Southampton sab-sch., 20. *New York*—
New York Union Tabernacle sab-sch., 13. *North River*—
Little Britain, 3; Marlborough, 8. *Oneida*—East Springfield,
13. *Rochester*—Danville, add'l, 75 cts.; Groveland, 8 83;
Sparta 2d sab-sch., 4 20; Sparta 2d ch., 9. *St. Lawrence*—
Dexter, 1; Sackett's Harbor, 2 77; Theresa, 2 37. *Steuben*—
Addison, 31 46. *Syracuse*—Skaneateles, 4 40. *Ulster*—Turin
sab-sch., 1 08; Vernon, 10; Vernon Centre, 3 67. *Westches-
ter*—Thompsonville sab-sch., 20 70. 372 16
OHIO.—*Athens*—Marietta 4th St. sab-sch., 3. *Bellefontaine*—
Bellefontaine, 1 21; Bucyrus, 86 cts. *Chillicothe*—Bogota,
1; Greenfield (sab-sch., 8), 25. *Cincinnati*—Westwood, 1;
Wyoming, 35. *Cleveland*—Cleveland Euclid Ave., 23 62. *Cum-
bush*—Circleville sab-sch., 14; Columbus Westminster
sab-sch., 9 35. *Dayton*—Hamilton, 13 95. *Mahoning*—Mas-
sillon 2d, 59 63. *St. Clairsville*—Westchester sab-sch., 1 35.
Zanesville—Newark 2d, 5. 193 97
PACIFIC.—*Benicia*—Santa Rosa, 16. *Los Angeles*—San
Diego, 10. 26 00
PENNSYLVANIA.—*Allegheny*—Allegheny School St. sab-
sch., 35. *Artistown*—Middletown, 3; Steelton, 7. *Chester*—Atglen
sab-sch., 306; Honeybrook, 14 50. *Clarion*—Leatherwood (sab-
sch., 10), 14; Oil City 2d, 2. *Huntingdon*—Houtzdale, 1 61; Lew-
istown, 5 85; Spring Creek, 3; Williamsburg (sab-sch., 2), 11.
Kittanning—Apollo, 11; Cherry Tree, 1; Rayne, 1 13. *Lacka-
wanna*—Kingston sab-sch., 28 65; Pittston (sab-sch., 17 16),
41 70; Wilkesbarre 1st, 51 10; Wyalusing 1st, 1 03. *Lehigh*—
Allen Township, 5; Hazleton, 38 43. *Northumberland*—
Williamsport 2d, 1 10. *Philadelphia*—Philadelphia 10th, 121;
Philadelphia Southwark 1st sab-sch., 5 28; Philadelphia
Tabor, 13. *Philadelphia Central*—Philadelphia Arch St. sab-
sch., 50; Philadelphia Olive St. sab-sch., 37 18. *Philadelphia*
North—Norriton, 10; Providence, 10. *Pittsburgh*—Fairview,
4; Mt. Carmel, 3. *Redstone*—Connellsville sab-sch., 11.
Washington—Washington 1st, 17 21. *Wellboro*—Allegheny
1. *Westminster*—Pine Grove, 3; Slateville (sab-sch., 3 64),
15 35. *West Virginia*—Parkersburg 1st, 12 21; Terra Alta
sab-sch., 4 75. 598 14
TEXAS.—*North Texas*—Denison, 12 55
UTAH.—*Utah*—Ogden sab-sch., 7 75

OTHER CONTRIBUTIONS.

Rev. P. C. Baldwin, Maumee, O., 5; Rev. J. A. Wright, Bay City, Mich., 50; Rev. E. P. Baker, Oakland, Cal., 5; Rev. Jos. Platt, Kansas City, Mo., 20; Robert Jafray, New York, 50; A. D. Irvine, Cochection, N. Y., 8; S. M. Presbytery of Northumberland, Pa., 17 50; "Mrs. H.," New York, 500; Two lady friends, Wilmington Central ch., Del., 12; A tithe of inheritance, 100..... 767 50

RECEIPTS FOR MINISTERIAL RELIEF, JANUARY, 1888.

ATLANTIC.—*Catawba*—Ebenezer, 1. *South Florida*—Titusville, 3 91.
BALTIMORE.—*Baltimore*—Baltimore Boundary Ave., H. D. Harvey, 30; Baltimore Brown Memorial (incl. per B. B. 22 37, from (class 2, 46), 385 63; Baltimore Central, 44 65; Bel Air W. F. M. S., 6 50; Easton sab-sch., 2. *New Castle*—Forest 1st, 58; Lower Brandywine, 12; Milford, 20; Pencader, 13. *Washington City*—Washington 1st, 12 04; Washington Westminster, 25. 608 82
COLORADO.—*Boulder*—Valmont, 79
COLUMBIA.—*Idaho*—Summerville, 3. *Oregon*—Portland Calvary, 150 50.
DAKOTA.—*Central Dakota*—Brookings 1st, 3 71; Dell Rapids (L. M. Soc.), 15. 18 71
ILLINOIS.—*Alton*—Spring Cove, 6 23; Waveland, 4 47. *Chico*—Enfield, 4 64. *Chicago*—Austin, 3 19; Chicago 2d, 600; Will, 5. *Freeport*—Woodstock 1st, 15. *Pecoria*—Astoria, 2; Prospect, 20 50. *Rock River*—Dixon, 31 21. *Springfield*—Jacksonville State St., 84 03; Jacksonville Westminster, 7; Pisgah, 57 cts.; Unity, 23 cts. 704 07
INDIANA.—*Crawfordsville*—Lafayette 2d, 52 10. *Fort Wayne*—Fort Wayne 1st, add'l, 2. *Logansport*—South Bend 1st, 33 45. *Muncie*—Peru, 30 20; Wabash, 2 25. *New Albany*—Mitchell, 3. *White Water*—Connersville 1st, 13. 136 00
IOWA.—*Cedar Rapids*—Marion (3 45 from sab-sch.), 14 54; Wyoming, 7 13. *Council Bluffs*—Afton L. M. Soc., 6 11. *Des Moines*—Derby, 2; Russell, 3. *Dubuque*—Sherrill's Mound, 6. *Port Dodge*—Boone 1st, 2; Fonda, 2. *Iowa*—Burlington 1st, 5 62; Keokuk Westminster, 2 41. 51 83
KANSAS.—*Emporia*—Cedar Point, 2 50; Clements, 3; Florence, 4. *Larned*—Dodge City sab-sch., 3 03. *Topeka*—Topeka 1st, 158 12. 170 65
KENTUCKY.—*Ebenezer*—Covington 1st, 118 14
MICHIGAN.—*Detroit*—Detroit Westminster, 10. *Kalamazoo*—Burr Oak, 2; Cassopolis, Mrs. J. Walton, 15; Kalamazoo 1st, 16; Kalamazoo North, 3. *Lansing*—Concord, 2 78. *Saginaw*—Ithaca 1st, 5 33; Lafayette 2d, 1. 53 16
MINNESOTA.—*Red River*—Fergus Falls, 6 97. *St. Paul*—Minneapolis 1st, add'l, 4; St. Paul Dayton Ave., 66 11; Stillwater 1st, 20 14. 97 22
MISSOURI.—*Palmyra*—Sullivan 1st, 2 50. *Platte*—Avalon, 5; Dawn, 2 60; Savannah, 4; Tina, 3. *St. Louis*—St. Louis 1st Ger., 53; St. Louis Washington and Compton Aves., 150. 220 10
NEBRASKA.—*Hastings*—Edgar, 3. *Kearney*—Clontibret, 3. *Nebraska City*—Hebron 1st, 6; Salem, 1 60. *Niobrara*—Elgin, 2; Mt. Zion, 50 cts. 16 10
NEW JERSEY.—*Elizabeth*—Elizabeth Westminster, add'l, 5; New Providence, add'l, 5; Westfield, 15 05. *Jersey City*—Paterson East Side, 25. *Monmouth*—Asbury Park, 10 50; Burlington, 43 87; Farmingdale, 20; Hightstown (sab-sch., 5), 48 75. *Morris and Orange*—Dover, 62 11; Madison, 13; Orange 2d sab-sch., P. A., 80 76; Orange Bethel, 11 55; Stirling, add'l, 5. *New Brunswick*—Dayton, 8 22; Flemington, 78 23; Kirkpatrick Memorial, add'l, 3; Stockton, 6; Trenton 3d H. M. Soc., 15; Trenton Prospect St., 40 38. *Newton*—Greenwich, 5. *West Jersey*—Bridgeton 1st, 50; Camden 1st sab-sch., 18 38; Fairfield, 7; Greenwich, 26 60. 553 83
NEW YORK.—*Albany*—Albany State St., 61 49. *Binghamton*—Binghamton 1st, 47 78; Cortland (including 2d from sab-sch.), 110 34; Marathon, 10. *Brooklyn*—Brooklyn German Peace, 6 63; Brooklyn Memorial, 54 82. *Buffalo*—Buffalo Westminster, 18 62. *Cayuga*—Auburn 1st, 54 25; Auburn 2d, 10 33; Aurora, 23 36. *Champlain*—Malone, 21 50; Port Henry 1st, 65 15. *Chemung*—Pine Grove, 2; Tyrone, 5. *Columbia*—Catskill, 163 27; Hudson, 100. *Genesee*—Attica, 35 46; Elba, 5. *Hudson*—Greenbush, 7. *Long Island*—Southold, 15. *Lyons*—Lyons, 25 30. *New York*—New York 1st, 50; New York Adams Memorial, 2; New York Central Park (65 from Willing Workers), 70; New York North, 115 49. *North River*—Pleasant Valley, 8. *Oswego*—East Springfield, 12 19. *Rochester*—Dansville, add'l, 50 cts. *St. Lawrence*—Dexter, 2; Roselle 1st, 5 22. *Steuben*—Pultney, 6. *Syracuse*—Baldwinsville, 10; Oswego 1st, 25. *Troy*—Chester, 5; Salem, add'l, 1; Sandy Hill, 2 44; Troy 2d sab-sch., 25. *Utica*—Holland Patent, 9 25; Rome 1st, 16 94; Sauquoit, 15 53; Vernon, 20. *Westchester*—Greensburg, 198 63; White Plains, 23 83. 1472 38
OHIO.—*Bellefontaine*—Bellefontaine 1st, 3 63; Bucyrus, 6 59; Urbana 1st, 52 40. *Chillicothe*—Belfast, 5; Bethel, 3; Bogota, U. S. C., 1; Concord (2 60 from sab-sch.), 7 60; Greenfield 1st, 25 47; Marshall, 5; New Market, 5; Wilkesville

LEGACY.

Estate of Miss Nellie Pearson, late of Harrisburg, Pa..... 20 00
Total..... \$1,141 96

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

sab-sch., 7. *Cincinnati*—Cincinnati Central, 65 43; Westwood Ger., 3; Wyoming, 120. *Cleveland*—Cleveland Euclid Ave., 70 85. *Columbus*—Hendon, 10. *Dayton*—Hamilton, 29. *Lima*—Rockport, 4. *Mahoning*—East Palestine, 11 80. *Maumee*—Bryan 1st, 10 10. *St. Clairsville*—Bannock, 3; St. Clairsville, 25. *Steubenville*—Steubenville 1st, 9 78. *Zanesville*—Newark 2d, 20. 503 65
PACIFIC.—*Benicia*—Santa Rosa (sab-sch., 2 87), 38. *Los Angeles*—Redlands 1st, 10. *San Francisco*—Alameda, 27 25. *San Jose*—San Jose 1st, 145. *Stockton*—Modesto, 12 50. 282 75
PENNSYLVANIA.—*Allegheny*—Leetsdale W. Soc., 9. *Blairsville*—Johnstown, add'l, 5; Parnassus, 23 48; Pleasant Grove, 5. *Butler*—Fairview, 2; Martinsburgh, 2; Muddy Creek, 7 04; Unionville, 6; West Sunbury, 14. *Crittville*—Centre, 4; Chambersburgh Falling Spring, 80; Harrisburg Market Square (incl. 100 from Macedonian Band), 224 49; Harrisburg Pine St., 400; Upper Path Valley, 3. *Clarion*—Leatherwood, 5; Oil City 2d, 4. *Erie*—Erie 1st, 83 58; Fredonia, 5 50; Meadville 1st, add'l, 8; Mercer 1st, 16; Mt. Pleasant, 3 86; Pleasantville, 23; Sandy Lake, 4 76; Stoneboro', 2 48; Utica, 5. *Huntingdon*—Hollidaysburgh, add'l, 2 50; Houtzdale, 1 83; Lewistown, 17 55; Spring Creek, 8; Williamsburgh (2 from sab-sch.), 15. *Kittanning*—Atwood, 2; Cherry Tree, 2; Marion, 4 85; Rayne, 1. *Lackawanna*—Hawley, 4; Wyalusing 1st, 3 09. *Lehigh*—Allen Township, 10; Bangor, 8; Hazleton, 22 44; Mauch Chunk 1st, 121 50. *Northumberland*—Lycoming Centre, 7; Sunbury 1st sab-sch., 20; Williamsport 2d, 39 63. *Philadelphia*—Philadelphia 9th, 59; Philadelphia Mariners, 4; Philadelphia Tabor, 40; Philadelphia West Spruce St., 513. *Philadelphia Central*—Philadelphia Bethlehem, 50; Philadelphia North Broad St., E. S. T., 2; Philadelphia Northminster, add'l, 68 93; Philadelphia Olivet, Little Workers for Jesus, 10. *Philadelphia North*—Ashbourne, 5; Providence, 10; Pottstown 1st, 17 30. *Pittsburgh*—Birmingham 1st, 6 05; Mt. Carmel, 5; Pittsburgh 2d, 13 79. *Redstone*—Brownsville, 13; Mt. Pleasant Reunion, 9 25; Round Hill, 15. *Shenango*—Enon, 10; Sharon, 10. *Washington*—Washington 1st, 34 42. *Wellaboro'*—Arnot, 14; Coudersport 1st, 5 60. *Westminster*—Pine Grove, 9; Slateville, 4 78. *West Virginia*—Parkersburgh 1st, 11 43; Terra Alta, 16. 2196 23
TENNESSEE.—*Union*—Westminster, 1 30
UTAH.—*Montana*—Anaconda, 5 25
WISCONSIN.—*Chippewa*—Big River, 3 85. *Milwaukee*—Manitowoc, 7 35. *Winnebago*—Fond du Lac 1st, 3 12. 12 32

From the churches..... \$7,415 21

FROM INDIVIDUALS.

Mrs. Eben Mason, N. Y., 5; Charles S. Scott, N. J., 15; Guest money at Perth Amboy, N. J., 108; Anonymous, Elkton, Md., 5; Mrs. Eliza Coe, Md., 5; "I. N. Y.", 200; Mrs. John Noblit, Pa., 10; Mrs. E. J. Burghardt, D. C., 5; "Friend of the cause," Pa., 100; N. W. Albert, Pa., 5; "From a widow," Pa., 5; Thos. McClelland, Pa., 2; E. B. Sturges, Pa., 90; Rev. D. L. Hughes, 25; Mrs. J. B. Worth, per Presbyterian, 1; "N.", Pa., 50; "C. C.", Phila., 5; Mrs. Henry E. Parsons, O., 50; "A Brooklyn lady's New Year offering," 10; Miss Jessie E. McCartee, N. Y., 2; J. Irving Barr, N. Y., 50; Mrs. C. A. Johnson, Wash. Ter., 4; Mrs. Samuel Zug, Mich., 10; Mary C. Toler, N. J., 3; Mrs. H. S. Thomas, Pa., 10; G. G. Butterfield, Pa., 10; Mrs. W. Cotton, Pa., 3; Mrs. M. A. Alexander, Halku, Hawaiian Islands, 10; C. E. Towne, Ill., 5; Mrs. L. R. Barmen, Ia., 5; M. E. Henderson, O., 5; Anon., per S. M. Dix, N. Y., 10; Mrs. S. C. Pattengill, N. Y., 25; "Tithes of inheritance," 30; Mrs. R. H. Sisler, Del., 5; Congregational ch., Delavan, Wis., 5; M. H. Evans, Utah, 3 25; Mrs. A. Ewing, Pa., 50; Mrs. D. A. Edwards, N. Y., 10; "Tithes," Va., 25; Mrs. Mary Mandeville, N. Y., 1; Anon., Phila., 5; J. C. Platt, N. Y., 100; "Cash," Canandaigua, N. Y., 20; Jane L. Park, Pa., 10; Rev. J. D. Schermernhorn, N. Y., 5; Rev. D. McGilvary, Slam, 5; Rev. W. L. Tarbet and wife, 63 cts.; "A thank-offering," 1; "C. A. Ariz," 10; Princeton Theo. Sem., 12 39; "A friend," 10; Rev. W. J. Moffat, 5..... 1,161 27
Interest on Permanent Fund..... 516 64
Interest from Latta Fund, Synod of Ohio..... 41 67
Total for current use..... \$9,184 79

PERMANENT FUND.
(Interest only used.)

Estate of Geo. R. Cole, late of Brooklyn, N. Y., 750;
Estate of John Phillips, late of Pottsville, Pa.,
less coll. inh. tax, 950; Estate of Della Palmer,
late of Greenwich, O., 78 85; "A Long Island
Pastor," 50; Mrs. L. N. Bigelow, Racine, Wis.,

25; Bequest of Miss Nellie Pearson, late of Har-
risburg, Pa., 30..... 1,883 85

Total receipts in January, 1888..... \$11,018 14
Total receipts for current fund since April 1,
1887..... \$98,050 56

W. W. HERBERTON, Treasurer.

RECEIPTS FOR EDUCATION, JANUARY, 1888.

ATLANTIC.—*South Florida*—Titusville, 2 34
BALTIMORE.—*Baltimore*—Baltimore 2d, 44 10; Baltimore
Boundary Ave., 25; Ellicott City, 6 15. *New Castle*—Brandy-
wine, 10; Manokin, 2; West Nottingham, 13. *Washington*
City—Lewinsville, 1 40; Vienna, 3 60; Washington 1st, 9 61;
Washington Assembly, 26; Washington Westminster, 20.

COLORADO.—*Boulder*—Valmont, 44 cts. *Pueblo*—Las An-
imas, 1 15. 1 59

CHINA.—*Shanghai*—Soochow, 3 00

COLUMBIA.—*Oregon*—Portland Calvary, 387 00

DAKOTA.—*Central Dakota*—Brookings, 7 42

ILLINOIS.—*Alton*—Hillaboro', 10 60; Yankeetown, 2 45.

Bloomington—Clinton (sab-sch.), 10, 30. *Cairo*—Enfield, 3 54.

Chicago—Austin, 3 16; Chicago 5th, 16; Du Page 1st, 10;

Joliet 1st, 10; Lake Forest 1st, 97 38; Woodlawn Park, 31 26.

Freeport—Zion, 4. *Mattoon*—Taylorville, 9. *Ottawa*—Aurora,

8 45. *Peoria*—French Grove, 2; Princeton, 15. *Schuyler*—

Augusta, 12; Macomb, 20. *Springfield*—Macon, 2; Pisgah,

86 cts.; Unity, 34 cts. 283 04

INDIANA.—*Crawfordsville*—Elizaville, 2 35; Kirklin, 1 70;

Sugar Creek, 2 80. *Muncie*—Peru, 8 96; Wabash, 1 25. *New*

Albany—Sharon Hill, 2 02; Smyrna, 1 15. *Vincennes*—

Washington, 4. 24 23

IOWA.—*Cedar Rapids*—Wyoming, 2 35. *Dubuque*—Centre

Township, 2; Lansing 1st, 4 35. *Port Dodge*—Boone 1st, 2.

Iowa—Bonaparte, 3 91; Burlington 1st, 3 12; Keokuk West-

minster, 79 cts.; Primrose, 2 69; Sharon, 2 72. *Iowa City*—

Ladora, 3. 27 43

KANSAS.—*Emporia*—White City, 10. *Larned*—Spearville,

8 60. *Neosho*—Geneva, 5 34; Humboldt, 4 15; Liberty, 89

cts. *Solomon*—Bennington, 2. *Topeka*—Perry, 7 51. 33 49

KENTUCKY.—*Ebenezer*—Covington 1st, 69 95; Paris 1st,

9 45. *Transylvania*—Paint Lick, 8. 87 40

MICHIGAN.—*Detroit*—Detroit Trumbull Ave., 10 63. *Kala-*

amazoo—Burr Oak, 2; Kalamazoo 1st, 15. *Lansing*—Con-

cord, 1 54. *Monroe*—Raisin, 4. 34 17

MINNESOTA.—*Red River*—Fergus Falls, 3 87. *St. Paul*—

Minneapolis Westminster, 120 84; Stillwater, 4 14. 128 85

MISSOURI.—*Platte*—Rosendale, 3; Savannah, 2. 5 00

NEBRASKA.—*Hastings*—Edgar, 2. *Kearney*—Buffalo Grove

Ger., 5. *Nebraska City*—Falls City, 3. *Niobrara*—Norden, 1.

Omaha—Craig, 6. 17 00

NEW JERSEY.—*Elizabeth*—Clinton, 8 78; Elizabeth 1st,

83 43; Westfield, 11 24. *Monmouth*—Allentown, 30; Asbury

Park, 4 50; Farmingdale, 20. *Morris and Orange*—Chester,

10; Dover, 36 01; Mendham 1st, 9 88. *New Brunswick*—Am-

well 2d, 2 50; Dayton, 4 57; Dutch Neck, 10; Frenchtown,

15; Stockton, 4. *Newton*—Greenwich, 5. *West Jersey*—

Bridgeton 1st, 15; Haddonfield sab-sch., 55. 324 91

NEW YORK.—*Albany*—Albany 2d, 65 93; Albany 3d, 21 91;

Albany State St., 34 16; Broadalbin, 2. *Binghamton*—Bing-

hamton 1st, 55 75; Union, 8 65. *Boston*—Quincy, 8 25.

Brooklyn—Brooklyn Memorial, 33 24; Brooklyn Ross St.,

72 43; Brooklyn Peace Ger., 4. *Buffalo*—Buffalo Westmin-

ster, 18 62; Dunkirk, 5 20. *Chrysa*—Aurora, 23 36; Meridian,

3 25. *Champlain*—Malone, 27 50. *Columbia*—Hudson, 21 68.

Geneva—Atlica, 14 18; Elba, 5. *Geneva*—Canandaigua, 11;

Canoga, 1; Dresden, 1; Geneva 1st, 28 68; Geneva North, 5;

Gorham, 3 50; Manchester, 44; Naples, 1; Penn Yan, 5;

Phelps, 2; Romulus, 5; Seneca, 5; Seneca Castle, 5; Seneca

Falls, 5; Waterloo, 5. *Hudson*—Greenbush, 3 50. *Long*

Island—Bridgehampton, 10. *Lyons*—Lyons 1st, 19 64. *Nas-*

sau—Huntington 2d, 26. *New York*—New York University

Place, 500 04. *Otego*—East Springfield, 13. *Rochester*—Dana-

ville, add'l, 1 25; Groveland, 10 47; Sparta 1st, 14; Sparta 2d,

12. *St. Lawrence*—Dexter, 8; Theresa, 3. *Ulica*—Mt. Ver-

non, 5. *Westchester*—Irrington, 60. 1233 17

OHIO.—*Athens*—Pomeroy, 9. *Bellefontaine*—Bellefontaine

1st, 2 01; Belle Centre, 4; Bucyrus, 1 44; Huntsville, 2.

Chillicothe—Bogota, 1; Pisgah, 5. *Cincinnati*—Westwood

Ger., 1; Wyoming, 40. *Cleveland*—Cleveland Euclid Ave.,

89 36; Parma (sab-sch.), 4, 11; Willoughby, 11. *Dayton*—

Franklin, 6. *Huron*—Peru, 5 35. *St. Clairville*—Crab Apple,

8 81. *Steubenville*—Madison, 3 20; New Harrisburg, 5; Steu-

benville 1st, 2 20. *Zanesville*—Newark 2d, 5. 162 37

PACIFIC.—*Benicia*—Santa Rosa, 37. *Los Angeles*—San

Bernardino, 25. *San Francisco*—Oakland 1st, 80; San Fran-

cisco Westminster, 19 65. 161 65

PENNSYLVANIA.—*Blairville*—Black Lick, 7; Centerville,

3 46; Parnassus, 23 75; Pleasant Grove, 6. *Butler*—Fairview,

3; Martinsburg, 1; Muddy Creek, 3 95; Pleasant Valley, 4;

Unionville, 4. *Carlisle*—Steelton, 4 50. *Clarion*—Leather-

wood, 3; Oil City 2d, 5. *Erie*—Mercer 1st, 14; Tideoute, 6;

Warren, 38. *Huntingdon*—Houtzdale, 2 68; Lewistown, 9 75;

Pine Grove, 5 57; Spring Creek, 7; Upper Tuscarora, 9 98.

Kittanning—Atwood, 3; Cherry Tree, 1; Rayne, 1 70. *Lack-*

awanna—Hawley, 3; Wyalusing 1st, 1 72. *Lehigh*—Allen

Township, 10; Hazleton, 51 29; Mauch Chunk 1st, 29 95;

Pottsville 1st, 27 51; Cyrus Shick, sp. sch., 35. *Northumber-*

land—Williamsport 2d, 30 cts. *Philadelphia*—Philadelphia

Clinton St. Immanuel, "Beginners at Jerusalem," 50. *Phil-*

adelphia Central—Philadelphia Central, add'l from a lady, 20;

Philadelphia Gaston, 10; Philadelphia Olivet sab-sch., 46;

Philadelphia Oxford, 60 46. *Philadelphia North*—Jenkin-

town, 15; Providence, 20; Pottstown, 14 60. *Pittsburgh*—

Fairview, 7; Pittsburgh 2d, 7 66. *Redstone*—Connellsville,

23; Rehoboth, 16 80. *Shenango*—West Middlesex, 2. *Wash-*

ington—Washington 1st, 41 31. *Wellboro'*—Elkland and Oc-

cola, 9. *Westminster*—Hopewell, 9 67; Pine Grove, 4; State-

ville, 7 52. 690 13

TENNESSEE.—*Holston*—Elizabethton, 1; Jeroldstown, 1. 2 00

WISCONSIN.—*Chippewa*—Big River, 81 cts. *Madison*—

Janesville 1st, 10. *Winnebago*—Fond du Lac 1st, 2 17. 12 98

Receipts from churches in January,
1888..... \$3,545 03
Receipts from sab-schs. in January,
1888..... 115 00

LEGACY.

Estate of Margaret G. Semple, Pittsburgh, Pa.,
net..... 15,921 01

REFUNDED.

83; "O. N. V.," 50; "Rev. J. D. S.," 50; "F.," 25;
Rev. G. Burlingame, 14..... 172 00

INTEREST ON PERMANENT FUNDS.

Income from estate of Charles Wright..... 19 00

MISCELLANEOUS.

Special scholarships—Mrs. Thomas Russell, 50;
George T. Gould, Esq., 27 50; Cash, 50. *For*
Centennial Fund—Rev. Jos. Platt, 20; "A thank-
offering," 1; Princeton Theological Seminary,
6 88; E. Springfield, N. Y., 100; Phillipsburg,
N. J., 1; William M. Findley, M.D., Altoona, Pa.,
5; Mrs. J. B. Wirth, 1; "A tithe of inherit-
ance," 50; Miss Margaret Hamilton, 5; Dun-
kirk, N. Y., 5; "J. L. P.," 5; Rev. D. McGil-
vary, Siam, 10; "C. Ariz.," 4; Rev. W. L. Tar-
bet and wife, 93 cts..... 342 31

Total receipts in January, 1888..... \$20,214 35
Total receipts from April 15, 1887..... 60,972 29

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR PENNSYLVANIA SYNODICAL SUSTENTATION FUND,

JANUARY 3 TO JANUARY 20 INCLUSIVE.

Erie—Cambridge, 8 66; Gravel Run, 4 34. *Washington*—Washington 1st, 20 66. *Clarion*—Ridgway, 2 50; Wilcox, 6 32.
Pittsburgh—Mt. Washington, 6 62. 449 10
Previously received..... 1668 06

\$1717 16

FRANK K. HIPPLE, Treasurer, 1840 Chestnut St., Philada.

RECEIPTS FOR HOME MISSIONS, FEBRUARY, 1888.

ATLANTIC.—*East Florida*—Crescent City, 10; Through Rev. A. W. Sproull, 14 25. *South Florida*—Bartow, 5; Eustis (sab-sch., 3 25), 28; Seneca, 16; Sorrento, 16; Titusville, 9 40; Through Rev. A. W. Sproull, 14 25. 112 90

BALTIMORE.—*Baltimore*—Baltimore Alsquith St., 10; Boundary Ave. sab-sch., 5; Broadway Bible class, 4; Brown Memorial, 101 55; Knox, 7; Light St., 7 50; Piney Creek, "C. E.," 20; Zion, 1. *New Castle*—Forest (sab-sch., 27 42), 78 62; Pencader, 10; Wilmington Rodney St., 72 03. *Washington City*—Darnestown sab-sch., 12; Washington New York Ave., 153 98. 527 68

COLORADO.—*Boulder*—Valmont, 1 11. *Denver*—Denver Highland, 22. *Pueblo*—Bowen, 2; Del Norte sab-sch., 5; La Junta, 2 50; Monte Vista, 8; Las Animas, 4. *Sanita Fe*—Pajarito, 5; Sacaton, 5. 54 61

COLUMBIA.—*Oregon*—Albany (sab-sch., 8), 44; Lafayette, 6 45. *Puget Sound*—Chehalis, 5 35; Port Townsend, 4 35; Union Ridge, 9 45. 69 60

DAKOTA.—*Aberdeen*—Emmanuel, 5. *Central Dakota*—Pierre, 10; Huron, 100. *Southern Dakota*—Harmony, 4; Mitchell (sab-sch., 2), 7; Sioux Falls, 39; Tyndall, 5. 170 00

ILLINOIS.—*Alton*—Blair, 15 82; Collinsville, 41 20; Greenfield, 10; Whitehall, 12 50. *Bloomington*—Chenoa, 8 50; Wayneville, 3. *Chiro*—Allendale, 1; Friendsville, 1 52; Golconda L. M. S., 5; Richland sab-sch., Christmas off., 3 50; Wabash, 4 70. *Chicago*—Austin, 6 37; Bloom, 37 70; Chicago 1st, @, 500; 6th, 892 70; Covenant, 80 79; Fullerton Ave., 48 97; Scotch, 75; Itaska, 4; Manteno, @, 8; Maywood, 20; New Hope, 6 25; South Evanston, 37; Central Park, 3 40. *Freeport*—Freeport 1st, 36 13; Ridgeland, 25. *Mattoon*—Anderson, 2 75; Charleston, 27 15; Grandview (sab-sch., 4 41), 18 50; Marvin, 75 cts.; Pleasant Prairie, 1 70; York, 1 40. *Ottawa*—Owego, 2 15; Plato 1st, 5. *Proria*—Galesburg (sab-sch., 25), 69 25; Knoxville, 10. *Rock River*—Edgington, 73 50; Pleasant Ridge, 3 50; Sterling, 82; Viola, 2 25. *Schuyler*—Augusta, 20; Carthage, 17 01; Chili, 4 50; Clayton, 12; Dodsdsville, 2 30; Monmouth, 20; Nauvoo Ger., 5. *Springfield*—Jacksonville State St., 100; Petersburg sab-sch., 16 83; Plagah, 3 10; Springfield 3d, 64 71; 1st Portuguese sab-sch., 9 92; Unity, 1 38; Rev. W. L. Tarbet and wife, 3 88. 1968 54

INDIAN TERRITORY.—*Cherokee Nation*—Vinita (Little Workers, 11), 23. *Muscogee*—Tulsa, 9. 32 00

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 20; Dayton, 73. *Fort Wayne*—Ossian, 16 43. *Indianapolis*—Acton, 10; Columbus sab-sch., 6 50; Georgetown, 11; Greenfield sab-sch., 4; Greenwood, 2 15; Nashville, 2; Southport sab-sch., 7 35. *Logansport*—Concord, 4; La Porte, 10; Michigan City, @, 20 60; Mishawaka, 5. *Muncie*—Hartford (sab-sch., 8 02), 19 02; Wabash, 7 50. *New Albany*—Redford, 16 50. *Vincennes*—Petersburg, 4. *White Water*—Arlington, 2; Aurora, 10 50; Clarksburg, 14 80; Greensburg, 77 73; Homer, 3 15; Lawrenceburg, 4 70; Shelbyville, 40 90; Sparta, 3 60; Versailles (Frankie White), 5. 408 58

IOWA.—*Cedar Rapids*—Atkins, 3; Clinton, 5; Pleasant Hill, 2 50. *Council Bluffs*—Audubon, 8 75; Griswold, 11; Guthrie Centre, 13 85; Shenandoah, 25 50. *Des Moines*—Des Moines Central, 200; Westminster, 32; Dexter, 10 36; Earlham sab-sch., 5; Leon, 10; Winterset sab-sch., 25 22. *Dubuque*—Independence 1st, 90; Lansing Ger. sab-sch., 2; Zion, 12. *Fort Dodge*—Battle Creek, 8 15; Manning, 12 42. *Jowa*—Croton, 5 55; Fairfield, 101 56. *Iowa City*—Columbus Central, 6; Malcom, 8. *Waterloo*—Conrad, 5; Greene, 8 60; Union Ger., 10; West Friesland, 4; Rock Creek Ger., 5. 633 32

KANSAS.—*Emporia*—Argonia, 3; Arkansas City, 20; Belle Plaine, 6; Davis county, 23 21; Mayfield, 5; Morris county, 1 51; Silver Creek, 3; Slate Valley, 4; Wellington, 22 72; Rev. Samuel Ward, 3. *Highland*—Hiawatha, 4; Marysville, 7; Parallel, 4. *Larned*—Elyria, 16 30. *Neosho*—Edna, 6; Lake Creek, 3. *Osborne*—Downs, 5; Hoxie, 3 55. *Solomon*—Cawker City, 18; Glen Elder, 2. *Topeka*—Olathe 1st, 9; Perry sab-sch., 2 30; Spring Hill, 3 25. 153 84

KENTUCKY.—*Ebenezer*—Livingston 1st, @, 20. *Louisville*—Louisville 1st, 17 30; Walnut St., 75 20. *Transylvania*—Dix River, 2; East Bernstadt, 2; Livingston, 2. 121 50

MICHIGAN.—*Detroit*—Detroit 1st, 100; Westminster (J. L. Lyon, 100), 480 79; Erin, 12; Mt. Clemens (sab-sch., 3), 18; South Lyon, 34 76; Marine City, 16. *Grand Rapids*—Big Rapids Westminster, 18 40; Ewart, 2; Grand Haven, 35; Grand Rapids 1st, 32 37. *Lansing*—Homer, 41 47; Oneda, 7 17. *Monroe*—Blissfield, 5. *Saginaw*—Bad Axe, 6; Birmingham, 5; Caro, 17; Lapeer (Soc. of Christian Endeavor, 8 81), 24 56; Mundy, 14 50. 892 02

MINNESOTA.—*Mankato*—Mankato, 22; Wells (L. M. S.), 6; Westminster, 23 97. *Red River*—Elbow Lake, 9; Lawrence, 8. *St. Paul*—McNair Memorial, 5; Minneapolis Andrew, 18; Franklin Ave., 15; Shiloh, 4 80; Westminster, 700. *Winona*—Kasson, 8; Rochester sab-sch., Christmas off., 19 38; Winona 1st sab-sch., 41. 880 15

MISSOURI.—*Kansas City*—Butler, 31; Deepwater, 6; Holden, 16 65; Kansas City 2d sab-sch., 120; Westfield, 7; Creighton,

5 50. *Palmyra*—Brookfield, 17; Grantville, 6 50; Macon, 5; Sedgwick, 2; Shelbyville, 12 50; Green City, 1 60; New Cambria, 6 45. *Platte*—Harnard, 5 20; Union, 20; Rev. W. A. Cravens and wife, 2. *St. Louis*—St. Louis Memorial Tabernacle, 15. 279 40

NEBRASKA.—*Hastings*—Hardy, 5; Marquette, 9; Nelson, 3 90; Superior, 5; Unity, 5; Ruskin, 2 10; "Tithe," 10. *Kearney*—Buffalo Grove Ger. sab-sch., 2 50; Clontibret, 13; Fullerton, 8; St. Paul, 7. *Nebraska City*—Alexandria, 7; Eureka, 5; Humboldt, 10; Meridian Ger., 10; Plattsmouth, 31 80; Table Rock (sab-sch., 1 03), 11 54. *Omaha*—Belle Centre, George Lockhard, 2; Blair, 10 50; Colfax county Central, 47 cts.; Hooper (sab-sch., 1 50), 10; Omaha Westminster, 3 55; Schuyler, 4 70; Tekamah, 11 51. 188 57

NEW JERSEY.—*Corisco*—Benita, 16; Batach, 2. *Elizabeth*—Clinton, 20 50; Connecticut Farms (sab-sch., 5), 61; Elizabeth 2d, 201 85; 3d, 25; Metuchen (Miss. Garden Asso., 27 60), 33 60. *Jersey City*—Jersey City Bergen 1st, 140 60; Passaic sab-sch., 7 31; Rutherford Park (Y. M. M. Soc., 30), 86 46. *Monmouth*—Calvary, 10; Farmingdale, 20; Jacksonville sab-sch., 4. *Morris and Orange*—East Orange 1st M. C. C., 6 07; Flanders, 35; Orange 2d, 828 35; German, 5; South Orange Vailsburg Chapel Boys' Band, 1 32; Whippany, 31 23. *Newark*—Newark 1st, 164 89. [In January receipts, Park sab-sch., 94 64, should read South Park sab-sch., 94 64.] *New Brunswick*—Holland, 9 20; Lawrenceville, "S. M. H.," 50; New Brunswick 1st, 79 87; Princeton 2d, 20; Stockton, 1; Titusville, 10; Trenton Prospect St. sab-sch., 20. *Newton*—Andover sab-sch., 1 40; Belvidere 1st, 45 72; Lafayette, 3; Stewartville (sab-sch., 16), 88. 2028 37

NEW YORK.—*Albany*—Albany 2d, 321 64; Corinth, 3; Rockwell Falls, 9; Saratoga Springs 1st sab-sch., 37 50; Tribe's Hill, 10; West Troy, 10 50. *Binghamton*—Cortland, 252 06; Nineveh, 100. *Boston*—Londonderry, 4 20; South Framingham, 10. *Brooklyn*—Brooklyn 1st M. C. C., 17 58; Lafayette Ave., 25; Throop Ave., 66 50; Cumberland St. sab-sch. (Rev. A. B. Prichard, 10), 30 16. *Buffalo*—Buffalo North, 5; Dunkirk sab-sch., 25. *Cayuga*—Cayuga, 12; Ithaca, 30. *Champlain*—Plattsburg, 88 97. *Chemung*—Big Flats sab-sch., 19; Elmira 1st, 122 50. *Columbia*—Canaan Centre, 9 29; Durham 1st, 3; Hudson, 50. *Genesee*—Oakfield, 10. *Geneva*—Canoga sab-sch., 3; Oaks Corner, 10; Romulus, 38; Seneca, 79 50; West Fayette, 4. *Hudson*—Circleville, 6; Hamptonsburg, 33; Haverstraw 1st, 15 86; Middletown 2d, 18 61. *Long Island*—Amagansett, 5; Bridgehampton, 15; Mattituck, 3; Southampton, 27 51. *Lyons*—East Palmyra, 18 56; Junius, Rev. J. D. English, 10; Newark, 61 35; Palmyra, 46 71; Rose, 21 31. *New York*—New York Brick Church Chapel, 39 25; Covenant, 50; Madison Square, @, 10; Mt. Washington sab-sch., 11; North, 80 22; Park, 36 27; Washington Heights, 46 04; West, 2055 42; West Farms, 10. *Niagara*—Lockport 1st sab-sch. Miss'g Soc., 25; Medina, 58. *North River*—Freedom Plains, 1; Poughkeepsie, 24 15; Rondout sab-sch., 46 81. *Otsego*—Fly Creek, 14. *Rochester*—Charlotte, 5; Gates, 26; Mt. Morris, 23 35; Rochester 1st, 245; Brick, 200; Central sab-sch., 30; St. Peter's, 133; Emmanuel, 5; Webster, 15. [In January receipts the \$25 credited to Brockport ch. should be credited to the church at Sweden.] *St. Lawrence*—Watertown Stone St., 27. *Steuben*—Angelica, 25 10. *Syracuse*—Lenox, 13 92; Skaneateles, 14 25; Syracuse 4th sab-sch., 145 94. *Troy*—Johnsonville (sab-sch., 10), 30; Lansingburg 1st, 131 24; Olivet sab-sch., 32 45; Salem, 93; Schaghticoke, 23 06; Whitehall, 25 28. *Ulster*—Oneida Castle, 25. *Weitchwater*—Brewsters, 30 15; Hartford, 70; Mahopac Falls sab-sch., 18 83; Peekskill 1st, 25. 5684 01

NORTH DAKOTA.—*Fargo*—Wheatland, 1 25. *Pembina*—Forest River, 1 20; Pembina, 5; Minto, 14 81. 21 76

OHIO.—*Athens*—Bristol, 15. *Bellefontaine*—Bellefontaine, 11 30. *Chillicothe*—Salem, 7. *Cincinnati*—Cincinnati Cumminsville, 21 89; Montgomery sab-sch., 24 40; New Richmond sab-sch., 15; Pleasant Ridge, 8 24. *Cleveland*—Ashtabula, 73 42; Cleveland 1st, 243 70; Euclid Ave., 69 18; Guilford, 80; Lafayette, 2 25. *Columbus*—"Birthday," 100; Groveport, 5 61; Lancaster sab-sch., 14 38. *Dayton*—Bell Brook sab-sch., 4; Dayton 1st, 187 18; Park, 15; Franklin, 13; New Carlisle, 2; Oxford, 67 34; Springfield 2d, @, 10. *Huron*—Bloomville, 10. *Lima*—Findlay, 50. *Mahoning*—New Lisbon sab-sch., 14 67. *Murree*—Bryan, 11 56; Grand Rapids, 5 69; Kunkle, 3; Toledo 1st Ger. (sab-sch., Miss. Band, 12), 15; 3d, 14 30; West Unity, 5. *Portsmouth*—Manchester sab-sch., 12. *St. Clairsville*—Bellairs 2d (Miss M. Crummins, 15), 24; Cambridge, 30; Rock Hill, 11 17; Weger, 8. *Steubenville*—Corinth, 24; Selo, 5; Toronto, 17. *Woooster*—Apple Creek (sab-sch., 5 76), 19 27; Belleville sab-sch., 7; Berlin, 50 cts.; Creston (sab-sch., 10), 20 89; Dalton, 8; Jackson sab-sch., 19 84; Lexington, 27 75; Mt. Eaton, @, 39 cts.; Shreve, 7 50; Wayne, 6; Woooster 1st (sab-sch., 9 75), 95 44; Westminster sab-sch., 19. *Zanesville*—Mt. Vernon, 27 11; New Concord, 18. 1479 92

PACIFIC.—*Benicia*—Ukiah, 20; Willits, 5. *Los Angeles*—Los Alamos, 7 50; Ontario, 8 60; Pomona, 25 50; Redlands, 16; San Buenaventura, 187 30. *Sacramento*—Elk Grove, 5 20;

Marysville, 56; Placerville, Rose Buds and Busy Bees Miss'y Soc., 20. *San Francisco*—San Francisco Westminster, 148 30; West Berkeley sab-sch., 5. *Stockton*—Oakdale, 5; Stockton, 53. 509 35

PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch., 40 52; 2d, 24; Tarentum, 20. *Blairsville*—Livermore, 16 95; Parnassus, 128 19; Pleasant Grove, 15. *Butler*—Muddy Creek, 8 39; North Liberty sab-sch., 8 50; Unionville (sab-sch., 17 36), 21 11. *Curtis*—Big Spring, 98 13; Carlisle 2d, 60; Millerstown, 11 90; Monaghan, 31 11. *Chester*—Ashmun, 25; Unionville, 15. *Clarion*—Greenville, 9. *Erie*—Erie Park, 250. *Huntingdon*—Altoona 1st, 117 67; Bedford (sab-sch., 10), 37 50; Beulah, 7; Bradford, 4; Mifflintown, 70. *Kittanning*—Freepoint, 37 50; Leechburg, 42; Parker City, 11 64; Saltsburg sab-sch., 20; West Lebanon, 10. *Lackawanna*—Archbald, 10; Langcliffe, 54; Shickshinny, 25. *Lehigh*—Mahanoy City (sab-sch., 11 56), 43 58; Reading 1st, Caleb Wheeler, 50. *Northumberland*—Berwick (sab-sch., 20 05), 27 03; Montoursville, 23; Northumberland, 4 40; Sunbury (sab-sch., 51), 106. *Philadelphia*—Philadelphia Tabernacle, 5; West Spruce St., 680 05. *Philadelphia Central*—Philadelphia Bethesda, 100; Chockosink (sab-sch., 13 04), 33 04. *Philadelphia North*—Abington, Mr. and Mrs. J. M. Colton, 50; Ann Carmichael, 9 39; Chestnut Hill sab-sch., 100; Germantown 1st, 50; Neshaminy Warwick, 30; Providence, 45. *Pittsburgh*—Centre, 46 44; Homestead, 15; Phillipsburg, 6; Pittsburgh 1st, @, 129 19; 2d sab-sch., 58 22; Bellefield, @, 98 50; East Liberty, 87; Shady Side, 126; Swissvale, 102 27; Valley, 5 98; West Elizabeth, 12 80. *Redstone*—Dunbar (sab-sch., 10), 47; Somerset, 5; Tent, 23 81; Uniontown, 181 30. *Shenango*—Beaver Falls, 45; Little Beaver sab-sch., 15; Mahoning sab-sch., 23 45; Rev. D. C. Reed, New Castle, Pa., 100. *Washington*—Mt. Prospect sab-sch., 17 50; Silas Aten, Frankfort Springs, Pa., 5. *Westminster*—Chestnut Level, 1; Columbia, 1; Stateville sab-sch., 3 67. *West Virginia*—Fairmont (sab-sch., 4 35), 16 55. 3764 40

TENNESSEE.—*Union*—Madisonville, 5 00

TEXAS.—*Austin*—Brownwood, 3 90; Lips Springs, 2; San Angelo, 20; Taylor, 13 50. *Trinity*—Dallas 2d (sab-sch., 5 35), 11 35. 50 75

UTAH.—*Montana*—Bozeman sab-sch., @, 5 09; Miles City, 16; White Sulphur Springs, 12; Rev. G. M. Fisher, 10. *Utah*—American Fork, 10; Logan, 50; Richmond, 3 75. *Wood River*—Boise City, 10. 116 84

WISCONSIN.—*Madison*—Lodi, 13 25; Platteville, 14 75; Rockville, 6 50. *Milwaukee*—Bayton, 8; Cedar Grove W. M. S., 7 30; Milwaukee Grace, 23; Perverance (sab-sch., 7 80), 84 55. *Winnebago*—Marshfield, 3 80; Robinsonville, 3 06; St. Sauveur, 95 cts.; Stevens Point, 62. 181 65

RECEIPTS FOR SUSTENTATION, FEBRUARY, 1888.

ATLANTIC.—*South Florida*—Eustla, 2 00

COLORADO.—*Boulder*—Valmont, 4

COLUMBIA.—*Oregon*—Albany, 2 00

ILLINOIS.—*Freeport*—Cedarville, 3; Schuyler—Camp Creek, 5; Clayton, 2; Perry, 3. *Springfield*—Pisgah, 51 cts.; Unity, 22 cts.; Rev. W. L. Tarbet and wife, 65 cts.; Petersburg, 5 88. 20 27

INDIANA.—*Logansport*—Goodland, 2; Mishawaka, 5. 7 00

IOWA.—*Cedar Rapids*—Vinton, 44 50. *Dubuque*—Independence, 15. 59 50

KANSAS.—*Emporia*—Caldwell, 4. *Larned*—Medicine Lodge, 10. *Neosho*—Garnett, 4 58. *Solomon*—Cawker City, 2 50. 21 08

MICHIGAN.—*Detroit*—Detroit Westminster, 1 02. *Grand Rapids*—Grand Haven 1st, 11 37. 12 39

MINNESOTA.—*St. Paul*—Minneapolis Andrew, 6 00

NEBRASKA.—*Hastings*—Nelson, 13 cts. *Omaha*—Omaha Westminster, 3 55. 8 58

RECEIPTS FOR COLLEGES AND ACADEMIES, FEBRUARY, 1888.

ATLANTIC.—*East Florida*—Crescent City, 1. *Fairfield*—Ebenzer, 2; Good Will, 2. *South Florida*—Seneca, 1; Sorrento, 1. 7 00

BALTIMORE.—*Baltimore*—Deer Creek Harmony, 13. *New Castle*—Dover, 17; Drawer's, 5; New Castle, 48 45, sab-sch., 10 07; Port Penn, 4 45. *Washington City*—Darnestown, 14 05; Washington New York Ave., 60. 167 02

Woman's Executive Committee of Home Missions..... 17,000 00

Total received from churches February, 1888..... \$87,317 76

LEGACIES.

Legacy of Mrs. Jane Isabella Martin, dec'd, late of Petersburg, Ind., 200; Robert Boyd, dec'd, late of Tecumseh, Mich., 99 90; Wm. Storer, dec'd, late of Hillsboro', O., 500; Jane Ferguson, dec'd, late of Caledonia, N. Y., 37..... 836 90

MISCELLANEOUS.

"W. M.," N. Y., 25,275; S. E. Roberson, Tahlequah, Ind. Ter., 1 05; M. W. Lyon, N. Y., 50; Rev. John Pitkin, Mt. Vernon, O., 5; J. P. Brown, Yonkers, N. Y., 30; Thomas Williams, Vernon, N. Y., 25; "A friend," 100; Society of Miss'y Inquiry of Lane Theo. Sem'y, Cincinnati, O., 5; Mrs. Edward T. Hall, Titusville, Pa., 5; A. West, N. J., 5; From a Cherokee brother, 5; "H. S.," 2000; "C. Pa.," 9; Rev. E. M. Knox, Kaysville, Utah, 25; Miss E. E. Dana, Morristown, N. J., 200; From a friend in New Jersey, 1000; Mrs. J. H. Gill, Reading, O., 2; "From a Right Hand," 15; E. DeWitt, Elyria, O., 10; In memory of Rev. J. R. Page, D.D., 25; Miss Mary D. Crane, Indianapolis, Ind., 10; Rev. Jas. H. Dinsmore, Washington, Pa., 10; T. Newton Willson, Troy, N. Y., 10; Mrs. R. W. Ives, Englewood, Ill., 10; Mr. and Mrs. Charles T. Boughton, Troy, N. Y., 10; Geo. E. Richtmeyer, Westerville, Neb., 5; Rev. J. H. Dulles, Princeton, N. J., 10; "Friends," 3; Caspar Lott, Holt, Mich., 5; "A. J. C.," 2; Mr. E. E. Reed, McCormick Sem'y, 8 55; Mrs. Cyrus Dickson, Philadelphia, Pa., 200; Rev. Geo. C. Bush, 1; Miss Margaret McAdam, 1; Mrs. J. H. Symmes, 1; Interest on John C. Green Fund, 40; Interest on Permanent Fund, 430; Matthew Scott Fund, 30..... 29,578 60

Total received for Home Missions in February, 1888..... \$67,733 28

Total received for Home Missions from April 1, 1887..... 569,531 28

RECEIVED FOR CENTENNIAL FUND.

Henry Thompson and wife, Greensburg, Ind..... 10 00

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Ave., New York.

NEW JERSEY.—*Corisco*—Benita, 1; Batash, 1. *Elizabeth*—Springfield, 12. 14 00

OHIO.—*Cincinnati*—Cleveland, 2; Berea, 1. *Cleveland*—Cleveland 1st, 4 79; Euclid Ave., 2 30. *Dayton*—Springfield 2d, 5. *Marion*—Marysville, 3 48. *Wooster*—Belleville, 2. 20 32

PENNSYLVANIA.—*Butler*—Pleasant Valley, 1. *Chatham*—Upper Octorara, 12 82. *Kittanning*—Clinton, 3 88. *Lehigh*—Bangor, 7 16. *Northumberland*—Jersey Shore, 13. *Pittsburgh*—Shady Side, 81 50. 69 38

TEXAS.—*Austin*—Brownwood, 13

Total received from churches, February, 1888..... \$327 97

MISCELLANEOUS.

Miss E. J. Young, Beaver Falls, Pa..... 1 00

Total received for Sustentation in February, 1888. \$238 97

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Ave., New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, FEBRUARY, 1888.

Albany—Saratoga Springs 1st sab-sch., 1 25; Princetown, 16 55. *Boston*—Londonderry, 1. *Brooklyn*—Mt. Olivet, 3 20. *Champlain*—Essex, 8 31. *Chemung*—Burdett, 8 87; Elmira 1st, 4. *Genoa*—Naples, 6 85. *Hudson*—Stony Point, 8; Circleville, 9; Middletown 2d, 63 cts. *New York*—West Farms, 11. *North River*—Poughkeepsie, 81 cts. *Otego*—Fly Creek, 3 05. *St. Lawrence*—Canton, 16 68. *Syracuse*—Oswego Grace, 63 09; Janeville, 3 90; Constantia, 4 20; Cleveland, 1 80.

Troy—Troy Westminster, 16 38. *Westchester*—Thompsonville 1st, 22 33; Peekskill 1st, 33 57; Mt. Kisco, 12 40.

Total received for New York Synodical Aid Fund, February, 1888..... \$252 84

O. D. EATON, Treasurer,

Box L, Station D. 53 Fifth Avenue, New York.

1 09; Wellington, 2; Wenona, 10; Millpitas, 2. *Ontario*—Anna, 15; Carmel 1st, 4 73; Fairfield, 6; Golconda, 8; Harrisburg, 4; Shawneetown, 9 30. *Chicago*—Chicago 1st, 884 84; Chicago 8th, 35 30; Chicago Covenant, 156 12; Chicago Reunion, 2; Hyde Park, 141 68; Will, 3 50. *Freeport*—Cedarville, 6; Oregon 1st, 5. *Mattoon*—Morrisonville, 2. *Peoria*—Peoria Grace, 5; Yates City, 4. *Rock River*—Centre, 7; Geneseo, 18; Millersburg, 8; Morrison, 27 25; Munson, 3. *Schuyler*—Brooklyn, 4 50; Huntsville, 3 64. *Springfield*—Mason City, 6; Pisgah, 1 04; Unity, 45 cts. 930 06

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 20; Frankfort, 16. *Fort Wayne*—Lima, 5. *Logansport*—Concord, 4; Crown Point, 4; Mishawaka, 5. *Muncie*—Muncie 1st, 12 37; Wabash, 1 75. *New Albany*—Hanover, 5 40; Sharon Hill, 1 40. *Vincennes*—Graysville, 3; Petersburg 1st, 2; Sullivan, 3; Vincennes, 4, sab-sch., 7 18. 94 10

IOWA.—*Council Bluffs*—Clarinda, 19 51; Council Bluffs, 22 40; Mt. Airy, 5; Woodbine, 6 23. *Des Moines*—Dallas Centre, 5; Grimes, 15; Plymouth, 4. *Dubuque*—Hopkinton, 7 28. *Fort Dodge*—Vail, 8 87. 91 29

KANSAS.—*Highland*—Hiawatha 1st, 7. *Larned*—Hutchinson, 22. *Neosho*—Garnett, 1; Parsons, 21 51. *Topeka*—Wamego, 6. 57 51

KENTUCKY.—*Ebenezer*—Paris 1st, 4 00

MICHIGAN.—*Detroit*—Detroit Westminster, 6 08. *Grand Rapids*—Grand Rapids Westminster, 14 04; Tustin, 1 80. *Kalamazoo*—Schoolcraft, 4 35. *Monroe*—Blissfield 1st, 1; Raisin Centre, 3. *Saginaw*—Bad Axe, 1; Vassar, 4 43. 35 70

MINNESOTA.—*St. Paul*—Litchfield, 7 56; Merriam Park, 6 60; Minneapolis Franklin Ave., 8 50; Minneapolis Westminster, 88 31; St. Paul Dayton Ave., 32 60; Willmar, 2 25. *Wisconsin*—Owatonna, 5 50. 151 32

MISSOURI.—*Osage*—Knob Noster, 2; Raymore, 12 50. *St. Louis*—Bethel Ger., 5; St. Louis Lafayette Park, 62 85. 82 35

NEBRASKA.—*Hastings*—Beaver City, 3 50; Nelson, 78 cts. *Kearney*—Gibbon, 1; Wood River, 1. *Omaha*—Bellevue, 31, sab-sch., 8 40; Fremont, 14 96; Hooper, 1 07; Lyons, 3; Waterloo, 1 70; Webster, 2 35. 63 76

NEW JERSEY.—*Ortisco*—Benita, 2; Beta, 1. *Elizabeth*—Connecticut Farms, 7; Elizabeth 1st, 3; Woodbridge, 10. *Jersey City*—Rutherford Park, 500. *Monmouth*—Toms River, 6. *New Brunswick*—Amwell 2d, 5 50; Holland, 4; Pennington 1st, 11 22; Stockton, 4; Titusville, 3; Trenton Prospect St., 41 97. *Newton*—Andover, 2 66; Greenwich, 5; Lafayette, 1; Oxford 1st, 4 72; Stewartville, 12. *West Jersey*—Millville, 7; Woodbury, 50. 681 07

NEW YORK.—*Albany*—Carlisle, 2; Mariaville, 5; New Scotland, 3; Saratoga Springs 1st sab-sch., 7 50. *Boston*—South Framingham, 3 29. *Brooklyn*—Greene Ave., 19 37; Mt. Olivet, 4 27. *Buffalo*—Buffalo North, 47 63; East Aurora, 5. *Cayuga*—Auburn Westminster, 1 50; Cayuga, 4; Dryden, 4 40. *Champlain*—Fort Covington, 6 87. *Chemung*—Big Flats, 9; Elmira 1st, 24. *Columbia*—Catskill, 26 61; Hudson 1st sab-sch., 25. *Genesee*—Warsaw, 10. *Hudson*—Chester, 14 78; Circleville, 2 50; Florida, 15 37; Middletown 2d, 8 72; Otisville, 2. *Long Island*—Middletown, 5 29; West Hampton, 11. *Loyola*—Newark, 21 76. *New York*—New York 5th Ave., 2490 83. *North River*—Little Britain, 5; Marlborough, 10; Poughkeepsie, 4 83. *Osage*—Middlefield Centre, 4 23. *Rochester*—Rochester Westminster, 15. *St. Lawrence*—Cape Vincent, 3. *Steuben*—Canisteo 1st, 6 04; Jasper 1st, 3 72. *Syracuse*—Syracuse Park Central, 20. *Troy*—Cambridge, 5 50; North Granville, 10 50; Troy Woodside, 49 17. *Utica*—Oriskany, 2 47; Utica Bethany, 8 03. *Westchester*—Yonkers Westminster, 7 50. 2930 29

OHIO.—*Chillicothe*—Bainbridge, 3; Bogota, 1. *Cincinnati*—Cincinnati 7th, 26; Cleves, 5; Elizabeth and Berea, 2. *Cleveland*—Cleveland 1st, 78 74; Guilford, 9 50. *Dayton*—Piqua, 25 50. *Lima*—Rockport, 8 76. *Mahoning*—Columbiana, 3. *Marion*—Jerome, 3; Providence, 53 cts. *Muskegon*—West Unity, 2. *St. Clairsville*—Caldwell, 1. *Wooster*—Shelby, 3. 167 05

PENNSYLVANIA.—*Allegheny*—Allegheny Providence, 43 60;

Hoboken, 7; Leetsdale, 49 84. *Blairsville*—Murrysville, 21. *Butler*—Harrisburg, 5; New Salem, 3; Pleasant Valley, 2. *Carlisle*—Harrisburg Westminster, 6 75; Mercersburg, 10 76; Monaghan, 6 62; Shermansdale, 2 78; Newville, 17 38. *Chester*—Honeybrook, 14 30; Middletown, 5. *Clarion*—Beech Woods, 16 45; Edenburg, 5; Greenville, 5 50; Oil City 2d, 3; Perry, 5; Ridgway, 6; Wilcox, 4. *Erle*—Cambridge, 6; Conneautville, 2; Erie Park, 25; Gravel Run, 4; Harbor Creek, 5; Springfield, 5. *Huntingdon*—Beulah, 2; Fruit Hill sab-sch., 5; Hollidaysburg, 55 16, sab-sch., 5 08; Hubersburg, 2; Lick Run, 3; Little Valley, 2; Lost Creek, 3 45; Milesburg, 8 60; Spruce Creek, 6. *Kittanning*—Indiana, 27 25; Saltsburg, 20; Slate Lick, 22 25; West Lebanon, 3. *Lackawanna*—Archbald, 3; Honesdale 1st, 29 01; Munroeton, 16; Montrose, 40; Nanticoke, 5; Orwell, 1 86; Tunkhannock, 18 12. *Lehigh*—Easton Brainerd, 18 20. *Northumberland*—Hartleton, 13; Mahoning, 40 02; Millburg, 5 75; New Berlin, 5 33. *Philadelphia*—Philadelphia Woodland, 137 78. *Philadelphia Central*—Philadelphia Princeton, 172. *Philadelphia North*—Conshohocken, 9; Leverington, 9; Newton, 22 88; Norristown 1st, 15; Providence, 10. *Pittsburgh*—Hebron, 18 10; Homestead, 12; McKee's Rocks, 11; Montours, 7; Oakdale, 19 91; Phillipsburg, 2; Pittsburgh 4th, 26 70; Pittsburgh Bellefield, 18 85; Pittsburgh East Liberty, 26; Pittsburgh Shady Side, 31 50. *Redstone*—Dunlap's Creek, 7 55; Scottsdale, 11. *Shenango*—Princeton, 5. *Washington*—Cameron, 3; Cross Creek, 20; Wheeling 1st, 41 52; Wheeling 3d, 6. *Westminster*—Middle Octorara, 3 25; Slate Ridge, 7; Slateville sab-sch., 1 52; York 1st, 44 36. 1385 96

TEXAS.—*Austin*—Brownwood, 78

UTAH.—*Wood River*—Richmond Mission, 1 00

WISCONSIN.—*Lake Superior*—Ishpeming, 21; Reedsburg, 9 37. *Milwaukee*—Cambridge, 2; Oostburg, 2; Pike Grove, 4 44; Stone Bank, 2. 1 00

PERSONAL.

Rev. D. McGilvary, Slam, 10; Rev. Stephen Torrey, Honesdale, Pa., 50; John W. Loveland, Yale College, for Poyntette Academy building fund, 15; Mrs. F. Esselstyn, Lansing, Mich., 53 cts.; E. E. Reed, McCormick Seminary, 1 80; Rev. Jas. W. Hillman, Cape Vincent, N. Y., for centenary fund, 5; Mrs. Jane F. Willard, Auburn, N. Y., 1000; Rev. W. H. Robinson, Quillota, Chili, 5; "A. J. C." New York, 2; R. v. W. L. Tarbet and wife, Springfield, Ill., 1 29; "C. Pa." 2..... 1,092 59

Total receipts for February, 1888..... 7,980 63

Previous receipts for current year..... 14,378 74

Total from May 1, 1887..... 22,359 37

C. M. CHARNLEY, Treasurer,
241 South Water Street, Chicago, Ill.

DIRECT DONATIONS

Made to institutions under the care of the Board, and by them officially acknowledged to the Board.

To endowment fund of Union Academy of Southern Illinois, at Anna, collected by Rev. W. F. Faris, D.D.:

In Illinois: Cobden ch., L. F. Linnell, 5; Anna ch., three items, 41; Clinton ch., twelve items, 80; Grace ch., Peoria, Miss May Dingleline, 3; Prospect ch., Miss Martha E. Harvey, 2 55; Willow Creek ch., twenty-two items, 68. 198 55
To Princeton Collegiate Institute, Ky., for current expenses:

In Kentucky: College Street ch., Louisville, 33 64; 1st ch., Hopkinsville, 10. 43 64

To building fund of Jamestown College, Dakota:

In Ohio: Columbus Grove ch., six items (subscriptions taken by Rev. Mr. Creswell and collected by pastor), 13 25
In Pennsylvania: Harrisburg, nine items, forwarded by Mr. William Pearson, 75 00

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FEBRUARY, 1888.

ATLANTIC.—*East Florida*—Crescent City, 2. *Fairfield*—Ebenezer, 1. *South Florida*—Seneca, 11; Sorrento, 11. 25 00

BALTIMORE.—*Baltimore*—Zion, 2. *New Castle*—Pencader, 2. *Washington City*—Washington Assembly, 22. 26 00

COLORADO.—*Boulder*—Valmont, 29 cts. *Denver*—Denver Highland, 5 55. *Santa Fe*—Oente, 3 15; Pajarito, 2. 10 99

COLUMBIA.—*Idaho*—La Grande 1st, 4 40. *Oregon*—Albina 1st, 6 70; East Portland 1st, 7; Roseburg, 2. 20 10

DAKOTA.—*Central Dakota*—Beulah, 2 35. *Southern Dakota*—Scotland (incl. sab-sch.), 1 51, 8. 10 35

ILLINOIS.—*Bloomington*—El Paso, 10. *Chitro*—Grand Tower, 3 80; Harrisburg, 4. *Chicago*—Austin, 2 13; Chicago Westminster, 33 74; Will, 5. *Rock River*—Sterling, 20. *Schuyler*—Camp Creek, 5; Clayton, 5; Nauvoo Ger., 2. *Springfield*—Jacksonville State St., 53; Pisgah, 1 04; Unity, 45 cts. 142 18

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 23 02;

Frankfort, 15; Lafayette 2d, 45 68; Pleasant Hill, 2 42; Ross-ville, 2 58. *Fort Wayne*—Ossian, 5 20. *Logansport*—Concord, 2; Mishawaka, 10. *Muncie*—Wabash, 2. 107 90

INDIAN TERRITORY.—*Choctaw*—Lehigh, 5. *Muscogee*—North Fork, 2 50; Nuyaka, 7. 14 50

IOWA.—*Council Bluffs*—Griswold, 4. *Fort Dodge*—Carroll, 4; Manning, 1. *Iowa City*—Muscatine 1st, 12. *Waterloo*—Marshalltown, 9; Union, 4. 84 00

KANSAS.—*Larned*—Ellinwood, 1 82. *Neosho*—Fort Scott 1st, 18 30; Garnett 1st, 3 99; Thayer, 8. *Osborne*—Wakeeny, 20. *Solomon*—Cawker City, 6; Glen Elder, 2. 60 11

KENTUCKY.—*Louisville*—Louisville Walnut St., 8 62

MICHIGAN.—*Detroit*—Brighton, 6; Detroit Jefferson Ave., 100; Detroit Westminster, 8 10. *Grand Rapids*—Grand Rapids 1st, 14. *Saginaw*—East Saginaw Washington Ave., 5; Lafayette 2d, 2; Saginaw, 3 50. 138 60

MINNESOTA.—*Red River*—Crookston sab-sch., 3. *St. Paul*—Duluth 1st, 19 53; *St. Paul House of Hope* sab-sch., 17 76.

MISSOURI.—*Platte*—King City, 5; Union, 1; Union Star, 5. 40 29

NEBRASKA.—*Hastings*—Nelson, 1 04; Ruskin, 1 04. *Kearney*—Clontibret, 4; Kearney, 16 03; North Platte, 2; St. Paul, 10. *Nebraska City*—Firth, 2 50. *Nebraska*—O'Neill, 7 47. *Omaha*—Hooper, 2. 46 08

NEW JERSEY.—*Corisco*—Bata, 1; Benita, 1. *Elizabeth*—Bethlehem, 11 18; Connecticut Farms, 9; Elizabeth 1st, 88 54; Lamington, 11. *Jersey City*—Passaic sab-sch., 8 84. *Monmouth*—Calvary, 3. *Newark*—East Newark Knox, 11. *New Brunswick*—Flemington, 51 78; Holland, 5; New Brunswick 1st, 51 43; Princeton 1st, 33 61; Stockton, 4. *Newton*—Lafayette, 1; Stewartville, 16. *West Jersey*—Millville, 10. 311 90

NEW YORK.—*Albany*—Broadalbin, 2 81; Kingsboro', 7 84; Saratoga Springs 1st, 10. *Boston*—Lawrence Ger., 10; Newburyport 2d, 20. *Brooklyn*—Brooklyn Ross St., 72 75; Brooklyn South 3d St. E. D., 87 33. *Buffalo*—Allegany 1st, 8 37; Buffalo North, 42 75. *Champlain*—Peru, 2; Plattsburg, 26 15. *Chemung*—Elmira 1st, 32; Pine Grove, 1; Tyrone, 1. *Columbia*—Hudson, 25. *Genoa*—Naples, 6 36. *Hudson*—Hamptonburg, 14; Middletown 2d, 4 96; Otisville, 5; Rockland 2d, 3 10. *Nassau*—Islip, 10. *New York*—New York Brick, 271 05; New York Phillips, 276. *Niagara*—Medina, 16; Niagara Falls, 21 62. *North River*—Poughkeepsie, 6 44. *Osego*—Gilbertsville, 13; Stamford, 15. *St. Lawrence*—Oswegatchie 2d, 9; Potsdam, 5; Watertown Stone St., 10. *Steuben*—Campbell, 15. *Troy*—Johnsonville, 9. *Utica*—Clinton, 52 24. *Westchester*—Sing Sing, 23 86; Yonkers 1st, 107 11. 1218 23

NORTH DAKOTA.—*Femina*—Beaulieu North Cong., 4; Beaulieu South Cong., 3. 7 00

OHIO.—*Athens*—Amesville, 4 75. *Bellefontaine*—Bellefontaine, 3 01. *Cincinnati*—Cleveland, 7; Elizabeth and Berea, 6. *Cleveland*—Cleveland 1st, 38 32; Cleveland Euclid Ave., 18 44. *Dayton*—Dayton Park, 6 50; Seven Mile, 5 85; Springfield 2d, 66 03. *Lima*—West Union, 7. *Mahoning*—Middle Sand, 2; Youngstown 1st, 46 37. *Massena*—Bryan, 7 90; Kunkle, 5; West Unity, 5. *Portsmouth*—Portsmouth 2d, 25 61. *St. Clairsville*—Bellaire 1st, 25; Bellaire 2d, 5. *Wooster*—Mansfield, 18 61. *Zanesville*—Coshocton, 14. 208 79

PACIFIC.—*Los Angeles*—Los Alamos Olivet, 5 50; San Bernardino, 27; San Pedro, 10. *San Francisco*—Berkeley 1st, 19. 52 50

PENNSYLVANIA.—*Allegheny*—Glasgow, 2 75. *Blairsville*—Mador, 4 99. *Crittall*—Harrisburg Pine St., 174 62. *Clarion*—Perry, 5; Reynoldsville, 6 53; Rockland, 5 03. *Erie*—East Greene, 4. *Huntingdon*—Beulah, 3. *Kittanning*—Rural Valley, 5; Saltburg sab-sch., 10; West Lebanon, 2. *Lackawanna*—Aroahad, 3; Nanticoke, 8; Rome, 2; Shickshinny, 2 81. *Lakigh*—Mauch Chunk, 25 85. *Northumberland*—Berwick, 5. *Philadelphia*—Philadelphia 9th, 53 18. *Philadelphia Central*—Philadelphia Oxford, 55 18. *Philadelphia North*—Providence, 10. *Pittsburgh*—Phillipsburg, 2 50; Pittsburgh Bellefield, 19 40; Pittsburgh East Liberty, 26; Pittsburgh Shady Side, 31 50. *Washington*—Lower Ten Mile, 7 05. *Wellboro*—Elkland and Osceola, 9. *Westminster*—Columbia, 8 77; Slateville sab-sch., 1 31. *West Virginia*—Bethel, 2 10; Hughes River, 2 25. 494 77

TEXAS.—*Austin*—Brownwood, 1 04. *Trinity*—Albany, 4. 5 04

UTAH.—*Utah*—Richmond Mission, 1 00

WISCONSIN.—*Madison*—Poynette, 5 29. *Milwaukee*—Cam-

bridge and Oakland Woman's Miss. Soc., 5; Cedar Grove, 15; Manitowoc, 3 30; Oostburg, 2. 30 59

Total church collections..... \$3,143 12

OTHER CONTRIBUTIONS.

Rev. Wm. L. Tarbet and wife, 1 29; "C. Pa.", 3; Casper Lott, Holt, Mich., 5; Rev. W. H. Robinson, Quillota, Chli, 3; Rev. Stephen Torrey, Honesdale, Pa., 50; L. E. Reed, Chicago, Ill., 1 60; Miss Maggie Cummins, of Bellaire 2d, Ohio, 10; Mrs. Esselstyn, 25 cts.; A. J. C., New York, 3; Interest on Matthew Scott Fund, through Pres. of Zanesville, O., 30..... 107 14

MISCELLANEOUS.

Interest on investments, 365 83; Sale of church property, 110; Plans and designs, 20 75; Premiums of insurance, 342 32; Partial loss collected from insurance company, 565 41..... 1,404 31

SPECIAL DONATIONS.

Through O. D. Eaton, treasurer, 150; *Philadelphia North*—Neahaminy Warwick, 19; *Jersey City*—Rutherford 1st, special deposit for account new church to be built by them, 20,000..... 20,169 00

Total..... \$24,823 57

Church collections and other contributions for 11 months, April, 1887—Feb., 1888..... \$42,572 31
" " 1886 " 1887..... 37,863 59

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 246 36; Interest, 1 30; Premiums of insurance, 15..... 262 66

SPECIAL DONATION.

NEW YORK.—*Westchester*—Sing Sing..... 50 00

WILSON MEMORIAL FUND.

COLORADO.—*Santa Fe*—Phoenix, 8 00
MICHIGAN.—*Detroit*—Detroit Jefferson Ave., 100. *Saginaw*—East Saginaw Washington Ave., 5. 105 00
MINNESOTA.—*Mankato*—Wells 1st, 4 00
NEBRASKA.—*Kearney*—Clontibret, 3 00
NEW JERSEY.—*Morris and Orange*—Madison, 40 00
NEW YORK.—*New York*—Phillips, 10 00
OHIO.—*Cleveland*—Cleveland 1st, 50 00
PENNSYLVANIA.—*Shenango*—Transfer Ladies' Soc., 1 40

Total church collections..... 221 40

OTHER CONTRIBUTIONS.

Miss E. J. Young, Beaver Falls, Pa., 1; A. J. C., New York, 25; X. Y., 50..... 76 00

Total..... \$610 06

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, FEBRUARY, 1888.

ATLANTIC.—*South Florida*—Seneca, 6; Sorrento, 6. 12 00
BALTIMORE.—*Baltimore*—Baltimore Fulton Ave., 5; Churchville Home Circle, 10; Zion, 1. *New Castle*—Pencader, add'l, 4. *Washington City*—Washington New York Ave., 68 88. 88 88

COLORADO.—*Boulder*—Valmont, 34 cts. *Santa Fe*—Fajardo, 2; Sacaton, 5. 7 34

COLUMBIA.—*Idaho*—Union, 4 05. *Oregon*—Brownsville, 4. *Puget Sound*—Union Ridge, 4. 12 05

DAKOTA.—*Aberdeen*—La Foon, 3. *South Dakota*—Mitchell, 2; Parker, add'l, 3 87; Scotland (1 50 from sab-sch.), 4. 12 87

ILLINOIS.—*Bloomington*—Hoopston, 6; Paxton, 7 70; Wellington, 2; Wenona, 15. *Chiro*—Harrisburg, 4. *Chicago*—South Evanston, 30. *Maiton*—Pleasant Prairie, 9. *Peoria*—Delavan, 5. *Rock River*—Sterling, 25. *Schuyler*—Clayton 1st, 5. *Springfield*—Jacksonville State St., 100; Pisgah, 52 cts.; Unity, 24 cts. 209 45

INDIAN TERRITORY.—*Choctaw*—Wheelock, 2. *Muscogee*—Wealaka, 6 20. 8 20

INDIANA.—*Crawfordsville*—Bethel, 5; Crawfordsville Centre (20 for P. A.), 40; Frankfort, 15. *Fort Wayne*—Ossian, 4 31. *Indianapolis*—Edinburgh, 6 10. *Logansport*—Concord, 5; Mishawaka, 5. *Muncie*—Wabash, 2 25. 82 66

IOWA.—*Cedar Rapids*—Lyons, 5. *Council Bluffs*—Griswold,

9. *Des Moines*—Indianola, 8; Leon, 10. *Fort Dodge*—Dana, 2; Grand Junction, 6 50; Manning, 6. *Iowa*—Ottumwa 1st, add'l, 2. *Waterloo*—West Friesland, 2. 50 50

KANSAS.—*Emporia*—Union, 3; Wellington, 25. *Larned*—Kinsley (4 50 from sab-sch.), 9 50. *Neosho*—Galena, 8; Garnett 1st, 5 51. *Solomon*—Carlton, 2 79; Cawker City, 6; Glen Elder, 2; Salina 1st, 55. 116 80

KENTUCKY.—*Louisville*—Louisville Walnut St., 2 00
MICHIGAN.—*Detroit*—Detroit Westminster (50 from J. L. Lyon), 59 12. *Grand Rapids*—Harbor Springs, 10. *Saginaw*—Bad Axe 1st, 2; Cass City, 4; Saginaw City 1st, 253 58. 328 70

MINNESOTA.—*Red River*—Crookston 1st sab-sch., 3 00
MISSOURI.—*Osego* (now *Kansas City*)—Holden 1st, 8 70. *Palmyra*—La Clede, 2 15. *Platte*—King City, 2; Union, 1; Union Star, 2. 15 85

NEBRASKA.—*Hastings*—Nelson, 1 17. *Nebraska*—Emerson, 7 70; Hartington, 2. *Omaha*—Belle Centre, 1; Hooper, 10; Omaha Castellar St., 1. 22 87

NEW JERSEY.—*Corisco*—Bata, 2; Benita, 20. *Elizabeth*—Connecticut Farms, 10; Elizabeth 1st, 218 75; Plainsfield 1st, 55 14. *Jersey City*—Jersey City 1st, 25; Passaic sab-sch., 4 04; Rutherford 1st, 32. *Morris and Orange*—Boonton, 106; Morristown 1st, 50; Orange Central, 300; St. Cloud, 25. *Newark*—Bloomfield 1st, 188 45; Newark Memorial, 22 32. *New*

Brunswick—Amwell 1st, 7; Holland, 5; New Brunswick 1st, 35 38; Pennington 1st, 35 24. **Newton**—Stewartville, 13; Yellow Frame, 9 76. **West Jersey**—Cold Spring, 15. 1134 28
New York—**Albany**—Saratoga Springs 1st sab-sch., 11 25; Tribe's Hill, 4. **Boston**—Boston 1st, 16 83; Lawrence Ger., 5. **Brooklyn**—Brooklyn 1st Ger., 20. **Buffalo**—Allegany 1st, 3 37; Tonawanda 1st, 25. **Cayuga**—Auburn Central, 41 44; Cayuga, 7 65. **Champlain**—Chazy, 17 19; Fort Covington, 8 80; Plattsburgh 1st, 16 07. **Chemung**—Elmira 1st, 38. **Columbia**—Angram Lead Mine, 2. **Genesee**—Castile, add'l, 1. **Geneva**—Naples, 6 36. **Hudson**—Middletown 2d, 5 58; Unionville, 6; Washingtonville 2d, 3 50. **Lyons**—Palmyra, C. G. Major, 5. **Nassau**—Jamaica W. M. Soc., 27 30. **New York**—New York 14th St., 69 76; New York Brick Church Chapel, 15 22. **Niagara**—Medina 1st, 21. **North River**—Cold Spring, 25; Poughkeepsie, 7 23; Wappinger's Creek, 55. **Osage**—Cherry Valley, 53 95. **Rochester**—Rochester 3d, 100 17. **St. Lawrence**—Sackett's Harbor, 10 19; Watertown Stone St., 11. **Steuben**—Hammondsport, 7 40. **Troy**—Lansburgh 1st, 67 58; Troy Westminster, 16 06. **Utica**—North Gate (Deerfield), 3; Whitesboro', 16. **Westchester**—Sling Sing, 68 50; Stamford 1st, 51 83. 668 28
NORTH DAKOTA—**Pembina**—Pembina, 5 00
OHIO—**Athens**—Amesville, 4 75; Bristol, 4; New England, 3. **Bellefontaine**—Bellefontaine 1st, 3 38; Forest, 4. **Cincinnati**—Clevel., 6; Elizabeth and Berea, 4; Linwood Calvary, 6 60; Montgomery, 7 50; Pleasant Ridge, 9 63. **Cleveland**—Cleveland 1st, 243 31; Cleveland Euclid Ave., 20 75. **Columbus**—Groveport, 1 33. **Dayton**—New Carlisle, add'l, 1. **Lima**—Van Wert 1st, 12 25. **Mahoning**—Clarkson, 2. **Maumee**—West Unity 3. **Portsmouth**—Portsmouth 2d, 48 01; Rome, 7. **St. Clairsville**—Bellair 1st, 25. **Steubenville**—Annapolis, 7; Scio, 5. **Wesley**—Lexington, 17 20; Plymouth, 9. **Zanesville**—Newark 2d, Mrs. R. W. H., 5; New Concord, 9. 468 71
PACIFIC—**Los Angeles**—Los Angeles, Boyle Heights, 15; Pomona 1st, 23 25; Riverside Calvary, 30. 68 25
PENNSYLVANIA—**Allegheny**—Fairmount, 3; Tarentum, 5. **Blairsville**—Livermore, 7 45. **Buller**—Amity, 5; Scrub Grass, 83. **Carlisle**—Burnt Cabins, 4; Harrisburg Market Square, Women's Prayer-meeting, 75; Landisburg, 8; Lower Path Valley, 12. **Clarion**—Academy, 1 94; Mt. Pleasant, 2; Perry, 10; Richland sab-sch., 2 35; Rockland, 2 52. **Erie**—Bradford 1st, 5; Cool Spring, 2 97; Westminster, 11. **Huntingdon**—Beulah, 4. **Kittanning**—Clinton, 3 85; Glades Run, 15; Saltsburg sab-sch., 10; Smicksburg, 2; Strader's Grove sab-sch., 9 50; West Lebanon, 5. **Northumberland**—Berwick, 5. **Philadelphia**—Philadelphia 9th, add'l, 2; Philadelphia 10th, in part, 51; Philadelphia Clinton St. Immanuel, 20 38. **Philadelphia Central**—Philadelphia Covenant, 20; Philadelphia North Broad St., 163 67; Philadelphia Northminster, 25. **Philadelphia North**—Abington (including 25 from Mr. and Mrs. Colton), 64 31; Newnaminy Warwick, 15; Thompson Memorial, 13. **Pittsburgh**—Hazelwood, 23 15; Oakdale, 16 85; Phillipsburg, 2; Pittsburgh Bellefield, 83 90; Pitts-

burgh East Liberty, 48; Pittsburgh Shady Side, 78 74. **Redstone**—Laurel Hill, 58 40. **Washington**—Fairview, 20. **Westminster**—Stateville sab-sch., 2 90. **West Virginia**—Bethel, 4 20; Hughes River, 2 25. 914 33
TEXAS—**Austin**—Brownwood, 1 17
UTAH—**Montana**—Bozeman, add'l, 1 40. **Wood River**—Richmond Mission, 1. 2 40
WISCONSIN—**Madison**—Madison 1st, 49 32. **Milwaukee**—Oostburg, 2. 51 32

From the churches..... \$4,486 88

FROM INDIVIDUALS.

Mrs. M. K. Platt, per New York Observer, 20; Miss A. B. Warner, per Mr. Peter Carter, 25; Miss Du Bois, Pa., 5; Mrs. S. M. Donaldson, Iowa, 1; Guest money at Perth Amboy, 70 50; Mrs. Mary J. Gilmore, N. Y., 100; "Cash," D. T., 40; Mary P. Mills, Or., 2; Thomas Williams, N. Y., 20; Rev. T. R. Crawford, O., 10; "M. E. M." Wilkesbarre, Pa., 5; Mrs. E. N. Hunt, La., 25; Charles Hill & Sons, Pa., 5; Mrs. H. A. Riley, Pa., 5; Mrs. E. J. Carson, Ill., 10; Miss Mary Welsh, Pa., 5; "A minister's daughter," N. Y., 15; "W. S. S." N. J., 12; "Union 8 M. Soc. of Pres. cha. of Harrisburg, Pa." 62; "A Presbyterian woman," Wis., 5; Mrs. W. R. Loomis, S. C., 1; Miss Margaret McAdam, Pa., 1; Mrs. J. H. Symmes, Pa., 1; Mrs. M. L. Irvine, Cal., 15; Rev. H. N. Bissell, Mich., 10; "Friend in Schenectady, N. Y.," 100; Mrs. A. L. Hubbell, Ind., 2; Rev. J. A. Ranney, Mich., 5; George E. Richtmyer, Neb., 5; Rev. Samuel T. Lowrie, D.D., Pa., 25; "Mrs. N. C. C." Pa., 10; "Birthday," Columbus, O., 100; E. E. Reed, Chicago, 2 60; "A. T. C." N. Y., 5; Rev. W. L. Tarbet and wife, 65 cts.; "C." Pa., 4; "A friend," 100; Miss Carrie Demarest, Mo., 11; Mrs. E. De Witt, O., 5. 846 75
 Interest on Permanent Fund..... 462 53
 Matthew Scott Fund..... 30 00

Total for current use..... \$5,828 18

PERMANENT FUND.

(Interest only used.)

A conditional donation, 1000; On account of bequest of Rev. E. W. Taylor, late of Shipman, Ill., 120 10. 1,120 10

Total receipts in February, 1888..... \$6,946 28

Total receipts for current fund since April 1, 1887..... \$103,876 69

W. W. HERBERTON, Treasurer.

RECEIPTS FOR FREEDMEN, FEBRUARY, 1888.

ATLANTIC—**East Florida**—Crescent City, 1. **South Florida**—Seneca, 5; Sorrento, 6. 11 00
BALTIMORE—**Baltimore**—Baltimore Albion St., 8; Baltimore Zion, 2; Frederick City, 25; Piney Creek, 10 25. **New Castle**—Lower Brandywine, 8; Milford, 10. **Washington City**—Washington New York Ave., 7. 70 25
COLORADO—**Boulder**—Valmont, 19 cts. **Pueblo**—Table Rock, 4. **Santa Fe**—Pajarito, 2. 6 19
COLUMBIA—**Idaho**—Union, 2 25. **Oregon**—Albina, 2 60; Brownsville, 4. 8 85
DAKOTA—**Southern Dakota**—Canton, 2 55; Scotland (sab-sch., 1), 6. 8 55
ILLINOIS—**Bloomington**—Champaign, 49 47; Mackinaw, 12 50. **Calro**—Cairo, 9 56; Harrisburg, 4. **Freeport**—Rock Run, 6. **Mattoon**—Taylorville, 10; Vandalla, 5. **Ottawa**—Aurora 1st, 1 35. **Peoria**—Peoria Grace, 5. **Rock River**—Sterling, 25. **Schuyler**—Camp Creek, 5; Clayton 1st, 5; Wythe, 9 06. **Springfield**—Jacksonville State St., 50; Piasah, 155. **Unity**, 68 cts. 199 17
INDIANA—**Crawfordsville**—Crawfordsville Centre, 20; Frankfort, 13. **Fort Wayne**—Osian, 11 73. **Logansport**—Concord, 4; Goodland, 2; La Porte, 28 45; Michigan City (sab-sch., 1 77); 10; Mishawaka, 5; South Bend 1st, 11; Union, 230. **Muncie**—Wabash, 1 25. **Vincennes**—Bruceville, 1 65; Salem, 2 28; West Salem, 1. 109 48
IOWA—**Council Bluffs**—Griswold, 3. **Dubuque**—Dubuque 1st, 40. **Iowa**—Birmingham, 2. **Iowa City**—Fairview, 1 35; Le Claire, 5; Princeton, 5; West Branch, 5 87. **Waterloo**—Ackley, 15; Dysart, 5; Kamrar Ger., 6. 88 23
KANSAS—**Highland**—Highland, 10; Washington, 4 95. **Larned**—Lyons, 9 05. **Neosho**—Garnett, 1. **Solomon**—Cawker City, 2. **Topeka**—Olathe 1st, 4 50. 31 50
KENTUCKY—**Louisville**—Louisville 4th, 4 00
MICHIGAN—**Detroit**—Ann Arbor 1st, 25 58; Detroit Jefferson Ave., 100; Detroit Westminster, 5 06. **Monroe**—Adrian, 27; Monroe 1st, 15 11. **Saginaw**—Ithaca, 3 24. 176 99

MINNESOTA—**Mankato**—Jackson sab-sch., 12; Le Sueur Miss. Band, 45; Wells, 3. **Red River**—Crookston sab-sch., 2. **St. Paul**—Duluth 1st, 27 84; Litchfield, 14; Minneapolis Bloomington Ave., 15; Minneapolis Shiloh, 3 80. **Winona**—Albert Lea, 5 57. 126 21
MISSOURI—**Oswego**—Springfield 2d, 2 35. **Platte**—King City, 1; Maryville, 28 96; Union Star, 1. 38 31
NEBRASKA—**Hastings**—Nelson, 65 cts. **Niobrara**—Oakdale, 8. **Omaha**—Blair (sab-sch., 2 38), 6 80; Hooper, 1 60; Omaha Westminster, 3 56. 20 61
NEW JERSEY—**Elizabeth**—Connecticut Farms, 15; Cranford sab-sch., 9 08; Elizabeth 1st, 3 75. **Jersey City**—Jersey City 1st, 25; Passaic sab-sch., 3 57. **Monmouth**—Farmington, 20; Mt. Holly, 5 07. **Morris and Orange**—Mendham, 13; Morris Plains, 3 50; Orange Ger., 4. **Newark**—Bloomfield Westminster, 5. **New Brunswick**—Amwell United 1st, 3; Ewing, 7 18; Holland, 5; Pennington, 13 53; Stockton, 2. **Newton**—Andover, 4 35; Belvidere 1st, 12; Belvidere 2d, 25 66; Bloomsbury, 3 50; Stewartville, 10 50; Yellow Frame, 9 09. **West Jersey**—Hammononton, 10; Millville, 6 32. 219 05

NEW YORK—**Albany**—Albany 1st, 20; Albany West End, 8; Saratoga Springs 1st sab-sch., 6 25. **Binghamton**—Binghamton West, 6 25; McGrawville, 12 20. **Boston**—Lawrence Ger., 5; Londonderry, 8 75. **Brooklyn**—Brooklyn Throop Ave., 50; Brooklyn Cumberland St. sab-sch., 5. **Buffalo**—Franklinville, 3. **Cayuga**—Ithaca sab-sch., 44 27; Owasco, 9. **Champlain**—Fort Covington, 12. **Chemung**—Big Flats, 12; Elmira 1st, 20; Pine Grove, 1. **Columbia**—Hudson sab-sch., 60. **Genesee**—Elba, 5; Oakfield, 5. **Geneva**—Naples, 6 36; Penn Yan, 16; Seneca Castle, 10; Seneca Falls, 78. **Hudson**—Chester, 16 86; Middletown 1st, 3 10; Stony Point, 14. **New York**—New York Harlem, 33 96. **North River**—Poughkeepsie, 4 02. **Rochester**—Rochester Central sab-sch., 30; Sparta 1st, 12. **Scrubs**—Addison, 52 83. **Syracuse**—Baldwinsville, 10; Skaneateles, 7 63; Syracuse Park Central,

87 25. *Troy*—Cambridge, 8; Johnsonville, 10; Troy Westminster, 14 10. *Utica*—Holland Patent, 8 84; Sauquoit, 12 40. *Westchester*—Gilead, 11 50; Peekskill 1st, 51 45.

728 89

OHIO.—*Bellevue*—Bellevue, 1 88. *Cincinnati*—Avondale, 69; Clevel, 7; Elizabeth and Beres, 4; Montgomery, 10 85. *Cleveland*—Cleveland 1st, 123 85; Cleveland Euclid Ave., 11 63; Guilford, 3 75; Lafayette, 2. *Columbus*—Groveport, 1 48; Lancaster, 7 80. *Dayton*—Dayton 3d St., 291 65; Fletcher, 3 25; Somerset, 2; Springfield 2d, 5. *Mahoning*—Youngstown, 47. *Mauwies*—Bryan, 8 94; Kimble, 1; Toledo Westminster, 10; West Unity, 4. *Portsmouth*—Mt. Leigh, 8. *St. Clairsville*—Barnesville, 10 62; Kirkwood, 14 68; New Athens, 9 30. *Steubenville*—Ironside, 3 50; Toronto sab-sch., 11. *Wooster*—Apple Creek (sab-sch., 8 24), 14 75; Canal Fulton, 7; Lexington, 9 75; Loudouville, 1 87. *Zanesville*—Ashooton, 19; Newark Salem Ger., 2 50; Utica, 27; Zanesville 1st, 15 79.

780 74

PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch., 52 71; Allegheny Providence sab-sch. Miss. Bands, 25 10; Springfield, 65; Tarentum (sab-sch., 5), 15 25. *Blairsville*—Braddock, 14; Pleasant Grove, 3. *Bull*—Centerville, 13; North Liberty sab-sch., 5. *Carlisle*—Carlisle 1st, 13 20; Chambersburg Falling Spring, 25; Gettysburg, 17 75; Shermansdale, 2 79. *Chester*—Downtown, 9 15; Great Valley, 7 50. *Clarion*—Beech Woods, 7 77; Oil City 2d, 5; Sligo, 2. *Erie*—Conneautville, 2 85; Erie Park, 50; Greenville, 50; Harmonburg, 3. *Huntingdon*—Beulah, 2 23; Bradford, 2; Curwensville, 11; Little Valley, 1; Penfield, 2; Peru, 3 25; Williamsburg (sab-sch., 2), 10. *Kittanning*—Glades Run, 17; Marion sab-sch., 10; Parker City 1st, 9 64; Salisbury sab-sch., 20; Smicksburg, 2; West Lebanon, 5. *Lackawanna*—Archbald, 2; New Milford, 6 39. *Lehigh*—Mahanoy City, 13 50. *Northumberland*—Berwick, 5; Bloomsburg 1st, 83 18; Great Island, 32; Shamokin, 4. *Philadelphia*—Philadelphia 2d, 97 66. *Philadelphia Central*—Philadelphia Bethesda, 26 37; Philadelphia Cohocksink sab-sch., 18 22; Philadelphia Covenant, 10 50. *Philadelphia North*—Chestnut Hill sab-sch., 50; Providence, 60. *Pittsburgh*—Hebron, 20; Mingo, 8; Phillipsburg,

6; Pittsburgh 3d, 18; Pittsburgh Bellefield, 40 70; Pittsburgh East Liberty, 70; Pittsburgh Shady Side, 78 78; Swissvale, 80 08; Valley, 6. *Redstone*—Long Run, 9 75; McKeesport 1st, 386 85; Somerset, 2 18. *Shenango*—Beaver Falls, 20; Westfield (sab-sch., 21), 145. *Washington*—Claysville, 21 83; Cove, 21 75. *Walbridge*—Beecher Island, 8; Farmington, 3. *Westminster*—Slaterville sab-sch., 80 cts. 1759 05

TEXAS.—*Austin*—Austin 1st, 28 05; Brownwood, 65 cts.

UTAH.—*Montana*—Bosman (sab-sch., 11 64), 27 89. *Wood River*—Richmond, 1.

WISCONSIN.—*Madison*—Portage, 3 51. *Milwaukee*—Oostburg, 2.

6 51

\$4,437 16

MISCELLANEOUS.

Rev. W. L. Tarbet and wife, 1 94; "C. Pa." 6; Woman's Ex. Com. Board of Home Missions, 2391 71; Rev. John Pitkin, Mt. Vernon, O., 5; A friend, 1; 1st Congregational ch., Bergen, N. Y., 11 21; Cash, 1; Lane Sem., 4; Cash, 10; Cyrus Shick, Reading, Pa., 45; Bogota ch., U. S. C., 5; J. F. M. Williams, Manor Station, Pa., 8; Rev. H. G. Finney, Potts Grove, Pa., 5; A. West, Bridgeton, N. J., 5; Stephen Torrey, Honesdale, Pa., 50; Rev. D. C. Reed, New Castle, Pa., 100; A friend in N. J., 500; Estate of Miss Henrietta O. Lenox, 10,000; Mary K. Black, Cadiz, O., 10; J. S. Black, Cadiz, O., 8; Mrs. M. E. Fister, Good Will mission sab-sch., 10; J. H. Dinamore, Washington, Pa., 10; Eddie Hogan, Hilburn, N. Y., 11 50; T. Newton Willson, Troy, N. Y., 10; C. E. Vanderbergh, Minneapolis, Minn., 150; Miss Margaret McAdams, Conshohocken, Pa., 1; Mrs. J. H. Symmes, Conshohocken, Pa., 1; Rev. Geo. C. Bush, 1.

13,352 36

Total receipts in February, 1888.....\$17,789 52

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, FEBRUARY, 1888.

ATLANTIC.—*East Florida*—Crescent City, 7; San Mateo, 16. *Fairfield*—Ebenezer, d., 3. *Knox*—Columbus sab-sch., 1 65. *South Florida*—Seneca, 11; Sorrento, 11.

49 65

BALTIMORE.—*Baltimore*—Annapolis Centenary, 42 32; Baltimore Aisquith St., 10; Baltimore Boundary Ave., 116 45; Baltimore Broadway sab-sch., d., 8; Baltimore Faith sab-sch., d., 22 22; Emmittsburg, 82 82; Hauppden sab-sch., d., 40; Piney Creek, 20; Zion, 1. *New Castle*—Buckingham and Pastor, 12; Forest sab-sch., 10 50; Pencader, 4; Wilmington 1st, 20. *Washington City*—Darnestown, 18, sab-sch., 15; Washington New York Ave., 225 77; Washington Unity, 9 60; Washington Western, 100.

757 48

COLORADO.—*Boulder*—Valmont, 1 22. *Denver*—Denver Capitol Ave., 30; Golden, 7 70, sab-sch., 2 45; Idaho Springs, 10. *Pueblo*—Bowen, 3; Colorado Springs, 25; Del Norte sab-sch., 5; Engle, 7, Rev. R. Dodd, 5; Mesa, 143 50; Monte Vista, 8; Silver Cliff, 12; Table Rock, 10. *Santa Fe*—Ocate, 3; Pajaro, 2; Secaton, 5.

256 87

COLUMBIA.—*Idaho*—Lewiston, 4 58, sab-sch., d., 7 42; Summerville, 2. *Oregon*—Ashland, 13; East Portland, 8 25, sab-sch., d., 10, Christian Endeavor, 1 75; Portland 4th, 13; Portland Calvary sab-sch., d., 61 53; Portland St. John's sab-sch., d., 40 08; Roseburg, 2; Salem, 24.

187 59

DAKOTA.—*Aberdeen*—Groton, 10; Homer, 1 25. *Central Dakota*—Blunt, 6 05; Flandreau 2d, 5. *Southern Dakota*—Kimball, 5; Parker sab-sch., d., 3.

30 30

ILLINOIS.—*Alton*—Blair, 16 10; Edwardsville, 2 50; Greenfield, 10; Jerseyville, 20; Yankeetown, 5. *Bloomington*—Bloomington 2d, 200; Champaign, 106 38; Clinton, 39 50; Heyworth, d., 10; Hoopston, 20; Pontiac, 8 52. *Cairo*—Anna, 40; Cairo, 9; Cartersville, 14 93; Fairfield, 7 85; Goldconda L. M. S., 5; Harrisburg sab-sch., d., 7 50; Mt. Vernon, 21, sab-sch., 9. *Chicago*—Austin, 9 12; Bloom, 35 40; Chicago 1st, 500; Chicago 3d, 17 94; Chicago 4th, 3810 65, for Japan, 5 30; Chicago Forty-first St., 91 12; Chicago Reunion, 10; Chicago Scotch, 36 50; Chicago Westminster sab-sch. Infant class, for Persia, 7; Evanston South, 43; Hersher 1st sab-sch., d., 8 25; Joliet 1st, 20; Lakeview, 26 50; Oak Park, 61 10; Wankegan, 7 44; Will, 8. *Freeport*—Freeport 1st, 42 86; Galena South, 89 65; Oregon, 17; Ridgefield, 25; Rockford Westminster, 36 46, sab-sch., 1 88; Scales Mound Ger. Woman's Soc., 12. *Mattoon*—Grandview, 17 60, sab-sch., 4 40; Hebron Ashmore, 10; Kansas, 50; Pana, 10 12; Pleasant Prairie, 3 50; Vandalia ch., 15, sab-sch., 15. *Olney*—Aurora, 14 80; Oswego, 2 80; Waterman sab-sch., d., 6 64. *Peoria*—Delavan, 6; Elmira, 24 35; French Grove, 5 25; Galeburg, 92 30, sab-sch., 25; Knoxville, 44 90; Peoria 1st sab-sch., 10; Peoria Calvary, 12; Peoria Grace, 6; Salem, 8; Washington, 8. *Rock River*—Calvary, 4 65; Geneseo, 31; Milan, 12; Pencil, 9; Sterling, 83. *Schuyler*—Augusta, 30; Camp Creek, 20, sab-sch., 8; Clayton, 12; Macomb, 52; Plymouth, 16 62; Quincy

1st sab-sch., d., 27 10. *Springfield*—Jacksonville State St., 100; Jacksonville Westminster, 100; Mason City, 8; Petersburg, 18 72, sab-sch., 31 82; Pligah, 8 62; Unity, 1 60; Rev. W. L. Tarbet and wife, 4 50.

6618 02

INDIANA.—*Crawfordsville*—Bethany sab-sch., d., 2 43; Crawfordville Centre, 66 58, J. Tuttle, 20; Dayton, 25; Delphi, 24 22; Lexington, 27 25, sab-sch., 5. *Fort Wayne*—Albion, 5 75; Elkhart, 202 20; La Grange, 6; Lima, 9; Ossian, 24 53. *Indianapolis*—Bethany, 24 40, sab-sch., 12 68; Columbus sab-sch., 6 50; Hopewell, 78; Southport sab-sch., 7 34. *Lafayette*—Bethel, 4; Mishawaka, 5; Monticello, d., 8 40; Valparaiso sab-sch., d., 36 72. *Muncie*—Centre Grove, 2; Tipton, 7; Wabash, 8 25. *Vincennes*—Evansville Walnut St., 55; Mt. Vernon, 6 65; Terre Haute Central, 45 05; Vincennes sab-sch., 7 30; Washington, 6 50. *White Water*—Shelbyville, 36 60.

775 35

IOWA.—*Cedar Rapids*—Cedar Rapids 2d sab-sch., 90; Lima Grove, 8 30; Marion, 28 53, sab-sch., 2 88. *Council Bluffs*—Adair, 6; Carson, 8; Casey, 8 20; Corning, 60; Griswold, 4, sab-sch., 18; Shenandoah, 25 50; Woodbine, 18 67. *Des Moines*—Dallas Centre, 9, sab-sch., 3; Garden Grove, 11 41; Grimes, 24, sab-sch., 4. *Dubuque*—Independence 1st sab-sch., d., 13; Lansing Ger. sab-sch., 3. *Fort Dodge*—Carroll, 16; Dana, 12; Grand Junction, 17. *Jowa*—Birmingham, 8 15; Martinsburg, 38 76; Mt. Pleasant Ger., 15, sab-sch., 3; Ottumwa, 38 76; Troy, 5. *Jowa City*—Brooklyn, 31 70; Davenport 1st, 119 11; Eldridge, 3 21; Mt. Union, 5; Summit, 63; Tipton, 18 23, sab-sch., 4 79. *Waterloo*—Grundy Centre, 28 32, sab-sch., 1 68.

687 32

KANSAS.—*Emporia*—Brainerd, 10; Emporia 1st, 12; Lyndon, 9; Marion, 13 55; Oskaloosa, 5 60; Peabody, 16; Waverly, 19 03; Winfield, 20. *Highland*—Clinton, 7; Highland, 21; Netawka, 2; Parallel, 5. *Larned*—Burton, 8 50; Hutchinson, 40; Kinsley, 1 25; Lyons, 13 71; McPherson, 85; Sterling, 29. *Neosho*—Garnett, 7 54; Moran, 6 50; Ottawa, 36 05. *Osborne*—Osborne, 17, L. M. S., 5. *Solomon*—Lawler City, 12; Glen Elder, 2. *Topeka*—Auburn, 12 15; Bethel, 8; Manhattan, 38; Perry, 2 45, sab-sch., 4 95.

468 33

KENTUCKY.—*Ebenezer*—Covington 1st, 204 64, sab-sch., 148 98; Dayton, 8 60; Flemingsburg, 24 50. *Louisville*—Louisville Central, 150 50; Louisville Walnut Street, 63 54. *Transylvania*—Columbia, 6.

606 70

MICHIGAN.—*Detroit*—Brighton sab-sch., 5; Detroit 1st, 450; Detroit Jefferson Ave., 1100, sab-sch., 25; Detroit Westminster, 40 93; Plymouth 1st, 20 90; Pontiac, 87 17, sab-sch., 3 89; Saline, 5; White Lake, 1st sab-sch., 7. *Grand Rapids*—Perrysburg, 3; Grand Rapids 1st, 40 33; Montague, 11 10. *Kalamazoo*—Martin, 3 30; Richland sab-sch., 6 63. *Lansing*—Brooklyn sab-sch., d., 1 60; Marshall, 11 27. *Monroe*—Jonesville, 22 50; Manchester, 7; Tecumseh, 95. *Saginaw*—Rad Axe, 4; Cass City, 5; Midland City, 22 19.

1991 35

MINNESOTA.—*Marquette*—Knoct, 11 17; Pipestone, 5; St. Peter's Union, 9 25, sab-sch., 3 75. *Red River*—Euclid, 18. *St. Paul*—Eden Prairie, 7; McNair Memorial, 5; Merriam Park, 14 50; Minneapolis Shiloh sab-sch., d., 4 40; Minneapolis Westminster, 225; Oak Grove, 13; St. James, 5; St. Paul Bethlehem Ger., 6 21; St. Paul Central, 897 59; St. Paul Faith Mission, 12 25, d., 7 25; St. Paul House of Hope sab-sch., 16 02; Winsted, 2. *Winona*—Owatonna, 8; Rochester sab-sch., d., 19 38; Winona 1st, 23. 1313 27

MISSOURI.—*Ozage*—Holden, 13 65; Kansas City 2d sab-sch., 230; Raymore, 29 14; Shell City sab-sch., d., 5. *Pulmyra*—Hannibal 1st Dayspring Band, for sup. Mex. boy, Zacatecas, 50; for Madagascar, 10; New Cambria, 5. *Platte*—Carrollton, d., 12 10, sab-sch., 9 90; Chillicothe, 5 60; Craig sab-sch., d., 4; Garkio sab-sch., 6; Mound City, 19 30; Parkville, 36 84; Tarkio, 15. *St. Louis*—Bethel Ger., 5, sab-sch., d., 28; Emmanuel Ger., 15; St. Louis Lafayette Park, 65. 564 78

NEBRASKA.—*Hastings*—Nelson, 4 29; Ruskin, 1 55. *Kearney*—Plum Creek, 11; St. Paul, 7. *Nebraska City*—Alexandria, 10; Beatrice, 16 67; Fairbury, 11; Liberty, 6; Lincoln, 205 67; Pawnee City, 26. *Nebraska*—Wayne, 4. *Omaha*—Fremont, 46 11; Hooper, 6 50, sab-sch., 1 50; Omaha Ambler Place, 2; Omaha 1st, 108 30; Omaha South, 3; Osceola, 4. 474 79

NEW JERSEY.—*Cortico*—Bata, 3; Benita, 30. *Elizabeth*—Bethlehem sab-sch., 17 30; Clinton to constitute L. M., 30; Connecticut Farms, 69, sab-sch., 10; Elizabeth 1st, 15, sab-sch., Miss's Asso., 30 71; Christmas, 150; Elizabeth Westminster, 1083 98; Lamlington Blauvelt Miss. Band, 20, sab-sch., d., 40 96; Liberty Corner Mt. Prospect Union sab-sch., 25; Metuchen, 54 31, sab-sch., 27 60; New Providence, 20; Elizabeth Ger., 15 25; Marshall St., 42 51. *Jersey City*—Jersey City Claiement sab-sch. Willing Workers, 2; Rutherford Park, 69 07, Y. M. Miss. Soc., 40. *Monmouth*—Calvary, 5; Farmingdale, 55; Jacksonville, 4 81; Lakewood, 93 07, sab-sch., 20; Manassquan, 35 89; Mt. Holly, 15 05; Point Pleasant, 15; Tennent sab-sch., 11 05; Tom's River, 1 50; Tuckerton sab-sch., d., 13 82. *Morris and Orange*—East Orange 1st, 6 07; Mendham 1st sab-sch., d., 6 40; Morristown 1st, 199 65, Woman's Miss. Soc. for Miss Seward's salary, India, 300; Orange Ger., 22 20; South Orange Vallsburg Chapel Boys Band for Africa, 67 cts.; New Providence, 13. *Newark*—Bloomfield 1st sab-sch., d., 25; Bloomfield Westminster, 167; Lyon's Farms, 48 74; Montclair, 838 38, a friend, 100; Newark 34, 48 12; Newark South Park, 514 76; Newark Woodside, 20; Montclair Trinity, 125 25. *New Brunswick*—Kirkpatrick Memorial, 17 25; Lambertville, 293, sab-sch., 52; New Brunswick 1st, 145 02; Trenton 2d, 59 60, sab-sch., 15; Trenton 4th, 125; Trenton Prospect St., 390 29, sab-sch., 20, d., 15 63. *Note*—New Brunswick 1st ch. sab-sch. in January acknowledgments should have read New Brunswick 2d sab-sch., 17 10. *Newton*—Andover, 1 53, sab-sch., 1 40; Asbury, 10; Belvidere 1st, 170 71; Belvidere 2d, 39 15; Lafayette, 3; Oxford 1st, 38 28; Stewartville, 79, sab-sch., 16. *West Jersey*—Cape Island, 55; Cedarville 2d, 3; Cold Spring, 30; Millville, 7; Pittsgrove, 42; Woodbury, 110 54. 6240 84

NEW YORK.—*Albany*—Albany West End, 22 70; Ballston Spa, 27; Carlisle, 22; Charlton, 46 25; Pine Grove, 5 30; Saratoga Springs 1st sab-sch., 41 25; Schenectady 1st sab-sch., d., 20; Tribe's Hill, 10; West Troy, 8. *Binghamton*—Cortland, 494 94; Coventry 2d Cong., 18 72; McGrawville, 19 93, Boys' Land a Hand Miss. Band, 2 80; Union, Mrs. J. M. Cornish, 4 8, and E. Morse, 7; Waverly, 113 11. *Boston*—London-derry, 2; Newburyport 1st, 142 29; Worcester, 20; South Framingham, 7. *Brooklyn*—Brooklyn 1st, 30; Brooklyn 1st Ger., 25; Brooklyn 2d, of which 100 to constitute L. D., 490 30; Brooklyn Greene Ave., 2 30, sab-sch., 85 50; Brooklyn Lafayette Ave., 2156 67; Brooklyn South 3d St., E. D., 42 38; Brooklyn Trinity, 100; Brooklyn Westminster, 18 50; Edgewater 1st, 114 98; West New Brighton Calvary, 40 75; Durysa, 100; Mt. Olive, 4 85; Cumberland St. sab-sch., 20 16, sab-sch., 10. *Buffalo*—Buffalo North, 104 30; Lancaster, 61; Ripley, 18; Tonawanda, 29 98, sab-sch., d., 43 23; Olean, 19; Allegany and Complanter, 1 02; Miss's Children, 2 60. *Ozage*—Ithaca 1st, 35, sab-sch., 44 06; Burt District sab-sch., 10 10; Port Byron, 12; Woodsport, 88 62; Auburn Central, 90 42. *Champlain*—Champlain, 18 25; Fort Covington, 79 70; Plattsburg 1st, 134 76; Port Henry, 2. *Chemung*—Big Flats, 18, sab-sch., 19; Elmira 1st, 184. *Columbia*—Durham 1st, 8, sab-sch., 19; Warsaw, 147. *Geneva*—Bellona sab-sch. for educating a pupil, Sidon, 10; Canoga sab-sch., 3; Geneva 1st, 48 44, sab-sch., 69 84; Manchester, 92, sab-sch., 21; Oaks Corner sab-sch., 14; Phelps, 64 02; Seneca Castle sab-sch., 13. *Hudson*—Hester sab-sch., 14 15; Haverstraw 1st, 18 09; Middletown 2d, 20 46; West Town sab-sch., 18 26, d., 11 74. *Long Island*—Amagansett sab-sch., 2 68; Bridgehampton, 80; Mattituck, 5 46; Middletown, 29 74; Port Jefferson, 11 78. *Lions*—East Palmyra, 15 17. *Nassau*—Glen Cove sab-sch., d., 11 01; Huntington 1st, 332; Huntington 2d, 33; Islip, 60. *New York*—New York 4th Ave. sab-sch., 100; New York Calvary, 35 30; New York Covenant, 50; New York Adams Memorial sab-sch., 60 60; New York Harlem sab-sch., for Yosef Ahteych, 45; New York University Place, 8663 75; New

York Westminster, 58 13. *Niagara*—Medina, 58. *North River*—Amenia South, 53 11; Cold Spring, 50; Freedom Plains, 45; Matteawan sab-sch., d., 22 14; Newburg Calvary, 10 85; Poughkeepsie, 28 47; Rondout, 185 23; Wappingers Creek, 50. *Ozage*—Gilbertsville sab-sch., 39 66. *Rochester*—Caledonia, 28 14; Dansville 1st, 34 55; Lima, 24 78; Livonia 1st, 10; Mt. Morris, 29 16; Olean, 2; Rochester Brick, 200, sab-sch. for Japan, 1000; Rochester Central sab-sch., 40; Rochester St. Peter's sab-sch., 75; Victor, 25. *St. Lawrence*—Morristown, 7 50; Rome, 4 22; Theresa, 6 65. *Steuben*—Campbell, 140; Canaseraga, 4 25. *Syracuse*—Cazenovia sab-sch. for Boys' School, Zabieh, 80; Skaneateles, 14 25; Syracuse 4th sab-sch., 188 65. *Troy*—Glens Falls, 98; Hoosick Falls 1st, 65 87; Johnsonville, 20; Salem sab-sch., 40, d., 30; Troy 9th, 150; Troy Mt. Ida Memorial, 37 44; Troy Oakwood Ave., 10; Troy Westminster, 37 83. *Ulster*—Booneville, 21 65; Camden, 15; Clinton sab-sch., d., 14 50; North Gage, 5; Oneida sab-sch., 59 27; Oneida Castle, Cochran Memorial, 30; Covenant, 75. *Westchester*—Bridgeport 1st, 108; Mahopac Falls sab-sch., 8 82, d., 3 65; Peekskill 1st, 102 02; Lake Oswegonia sab-sch., 2 68; Peekskill 2d, 88 12, sab-sch., d., 15; Rye, 212 28; South Salem, 40; Mt. Vernon 1st sab-sch., 50; Yonkers Western, 142 71. 19,289 34

Note—Haverstraw Central, acknowledged in March number of THE CHURCH at HOME and ABROAD, should have read ch., 15, sab-sch., 15.

NORTH DAKOTA.—*Farago*—Wheatland, 1 25. *Pembina*—Grand Forks Woman's F. M. Soc., for Mexico, 13; Larimore 1st, 10 60; Mankinot, 22. 51 85

OHIO.—*Athens*—Deerfield, 10. *Bellefontaine*—Bellefontaine, 12 42; Crestline, 6 44; Marselles, 5; Upper Sandusky sab-sch., d., 13. *Chillicothe*—Bainbridge, 4; Chillicothe 1st sab-sch., d., 18 21; French, 4; Hillsborough, 210 66; South Salem, 147 78. *Cincinnati*—Cincinnati 2d, 21 13; Glendale, 28 50; Lebanon, 23; Madeira, 3 79; Montgomery, 24 45; Walnut Hill Bethany Chapel, 3; Cincinnati 1st sab-sch., 25. *Cleveland*—Ashtabula sab-sch., 17 15; Cleveland 1st, 179 07, of which sp., 21; Cleveland Case Ave., Boys' Band, 65; Cleveland Euclid Ave., 76 10; Cleveland Woodland Ave., Mrs. Mary H. Severance, 100; Independence, 5; Lafayette, 4. *Columbus*—Circleville, 16; Columbus 5th Ave., 6 75; Greenfield, 3 15; "Birthday," 100; Lithopolis, 3; Scioto, 6. *Dayton*—Dayton 4th, 38, sab-sch., centennial offering, 10 55; Middletown, 120 85; New Jersey, 14 50, sab-sch., 4 25; Springfield 2d, 5; Troy, 47 66. *Huron*—Bloomville, 4. *Lima*—Columbus Grove, 20; Delphos Ladies for India, 30 20; Findlay, 50; Turtle Creek, 2. *Mahoning*—Alliance 1st, 64; Clarkson sab-sch., d., 8 27; Middle Sandy, 7; New Lisbon sab-sch., 15 28; Poland, 14. *Marion*—Liberty, 8, sab-sch., d., 4; Mt. Gilead, 21 87. *Maumee*—Delta, 10; Eagle Creek, 8; Toledo 1st, 82 58; West Bethesda, 48; West Unity, 5; Montpelier, 4. *Portsmouth*—Mt. Leigh, 18, sab-sch., d., 3; Portsmouth 1st, 4. *St. Clairsville*—Bellair 2d, 12; Beulah, 3; Cambridge, 5; Kirkwood, 18 82, sab-sch., d., 2; Rock Hill, 17 25. *Steubenville*—Carrollton, 28; Corinth, 20; Del Roy, 10 40; Madison, 45 25; Minerva, 9; Pleasant Hill, 5 25; Steubenville 1st sab-sch., 56 60; Ulrichsville, Mrs. J. Horace O'Donnell, for Kanazawa Boys' School, 50; Yellow Creek W. F. M. Soc., 50 25; Cumberland, 1 55; Unionport sab-sch., 5. *Wooden*—Chester, 4; Creston, 17 67, sab-sch., 10, d., 5 63; Doylestown, 9 30; W. M. Soc., 8; Marshallsville, 1; Congress, 9 80; Jackson, 19 84; Lexington, 21 10; Mansfield, 108 61; McKay, 2; Nashville, 16; Shreve, 12 60, sab-sch., 3; Wayne, 4 05; West Salem, 5; Wooster 1st sab-sch., d., 28 74; Wooster Westminster, 103 71, sab-sch., d., 51 34; Dalton, 2. *Zanesville*—Brownville sab-sch., 33 25; Clark, 10; High Hill, 5; Homer sab-sch., 6 84; Mt. Vernon, 35 38; Mt. Zion, 10 40, sab-sch., 10 60; Newark Salem Ger., 4 56; New Concord, 26; Pataskala sab-sch., d., 4 50; Newark 7th St., 38; Interest on Mathew Scott Fund, 30; West Carlisle, 10; Zanesville 1st, 44 88. 2847 88

PACIFIC.—*Bentley*—Dixon, 12 75; Napa, 174. *Los Angeles*—Los Alamos, 3 80; Los Angeles 1st, 1000; John Gilmore, 10; Pasadena, 200 20; Pomona 1st, 38 10; Santa Maria, 10. *Sacramento*—Gridley, 5 03. *San Francisco*—West Berkeley, 20. *San Jose*—Centerville, 7 50. *Stockton*—Sonoma, 5; Columbia, 4 10; Stockton 1st, 40. 1533 20

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 90 17; Evans City, 5; Freedom, 10; Hoboken sab-sch., d., 5; Sewickley, 568 65, sab-sch., 518 15; Tarentum, 10; West Bellevue, 17. *Blairsville*—Blairsville, 822 27, sab-sch., 100 71; Conemaugh, 7; Harrison City, 10; Ligonier, 16 50, sab-sch., 4 60; Murrysville, 79; Pine Run, 12 14. *Butler*—Butler, 200 19; Grove City, 76; Mt. Nebo, 3 35; Muddy Creek, 7 58; North Liberty sab-sch., 8 60; North Washington, 29; Scrub Grass, 2; Unionville, 7. *Carlisle*—Carlisle 1st, 62 85; Duncannon sab-sch., 5 81; Green Castle, 31; Monaghan sab-sch., d., 45 69; Silver Spring, 14; Great Valley, 7 50. *Clarion*—Clarion, 8 60; Erie, 2. *Eric*—Atlantic, 5 25; Bedford, 59 11; Erie Pa., 250; Greenville, 80; Kerr's Hill, 8 35, sab-sch., 61 cts.; Oil City 1st, 43 89; Waterloo, 1 06; Watsburg, 3. *Huntingdon*—Bedford sab-sch., 10; Beulah, 7; Cedar Springs, 13 70; Logan's Valley, 23; Phillipsburg, 44; Shade Gap, 7 02; Shade Gap McNeal sab-sch., 4 50; Sinking Valley, 24, sab-sch., 12;

Spruce Creek Coleraine Forge sab-sch., 17 17; Williamsburg, 21. *Külanning*—Appley Manor, 7 84; Leechburg, 69; Saltsburg sab-sch., 15; Slate Lick, 74 16; sab-sch., 24; Strader's Grove, 16 91; sab-sch., 22 18; Worthington, 30; West Lebanon, 10. *Lackawanna*—Bethany, 6; Carbondale, 217 42; Great Bend, 7 10; Kingston Fort, sab-sch., 11 52; Montrose mission sch., 3; Orwell, 2 92; Plymouth, 8 50; Scranton 1st, 400; Troy, 100; Wilkesbarre Memorial sab-sch., d., 220 12. *Lehigh*—Ma-anoy City, 26 02; sab-sch., d., 9 90. *Northumberland*—Berwick, 13; Buffalo, 21 11; sab-sch., 5 32; Hartleton, 11; Mahoning, 150 10; Montoursville, 5; Washington, 71 25; sab-sch., 15; Watertown, 30; Williamsport 2d sab-sch., 60 26. *Philadelphia*—Philadelphia 1st, for Oromiah College, 500; Philadelphia 3d Old Pine St., 50 40; Philadelphia Calvary sab-sch., 10 20; Philadelphia Chambers, 75; Philadelphia Southwestern, 7; Philadelphia Tabernacle, 5; Ladies' Aux. Soc., for Peking Hospital, 40, ch., for hospital, 10, a friend, for Japan, 500; Philadelphia Union, 14 41. *Philadelphia Central*—Philadelphia Cohocksink, 21 92; sab-sch., 14 79; Philadelphia Gaston, 122 38; sab-sch., 22 48; Philadelphia Hebron Memorial, 8 52; Philadelphia N. 10th St., 18 50. *Philadelphia North*—Arlington, Mr. and Mrs. J. M. Colton, 50; Bristol, 40 70; Chestnut Hill sab-sch., for Japan, 50; Germantown Wakefield sab-sch., 15; Macalester Memorial, 25; Neslaminy Warwick, 44; Newtown, 116 24; Providence, 25; Germantown 1st (of which 55 is for Chinese sch., Japan), 1903 34. *Pittsburgh*—Bethany sab-sch., 67 95; Birmingham, 5; Crafton, 13; Fairview sab-sch., 13 55; Forest Grove, 27; Hebron, 35; Hazlewood, 25, a lady, 1; Miller's Run, 23; Mt. Olive, 8; Mt. Pisgah, 7; sab-sch., 4; Phillipsburg, 10; Pittsburgh 1st, 530; Pittsburgh 2d sab-sch., 58 21; Pittsburgh Bellefield, 97 60; Pittsburgh East Liberty, 134; Pittsburgh Shady Side, 157 50; Raccoon, 109; sab-sch., 71; West Elizabeth, 9 80; West Lebanon, 10. *Redstone*—Dunbar sab-sch., 15; McKeesport sab-sch., 13 50; Mt. Pleasant Reunion, 37 86; Pleasant Unity, 12 85; sab-sch., d., 45 75; Round Hill, 28 67; Sewickley, 12; Somerset, 5; Tent, 19 20; West Newton, 150 75. *Shenango*—Hopewell, 42 60; Leesburg, 32; Mahoning, 14; Neshannock, 22 13; sab-sch., 13 76; Newport, 5; Pulaaki, 9; Rich Hill, 76 50; Slippery Rock sab-sch., 15, d., 37; Unity, 50; Brighton 1st, 184 44; sab-sch., 50, Christmas, 62; Rev. D. C. Reed, New Castle, 200. *Washington*—Cameron, 8; East Buffalo, d., 55; Fairview, 30; Forks of Wheeling, 21; Lower Buffalo, 20; Mt. Prospect, 55; sab-sch., 17 50; Upper Buffalo sab-sch., 5 93; West Alexander sab-sch., 14 40; West Union, 30; Wheeling 1st, 185 40; Silas Aten, Frankford Springs, 5; Assembly, 75; sab-sch. Miss. Soc., 60. *Wellsboro*—Coudersport, 20. *Westminster*—Bellevue, 12 35; Centre, 8 74; Chestnut Level, 58 92; Columbia, 5; Little Britain, 11 58; Middle Octorara, 30 25; Mt. Joy, 20; Lebanon Christ, 68. *West Virginia*—Bethel, 6; Elizabeth, 4 17; French Creek, 10; Hughes River, 4 60. 11,765 30

TENNESSEE.—*Holston*—Greenville, 10; Jonesboro', 10; Oakland, 4 25; Synod of Tennessee, 24. *Union*—Knoxville 1st Y. P. Miss' Soc., 6 80; Knoxville 1st, 35 70; sab-sch., 17 53; New Market, 17; Madisonville, 6. 131 28

TEXAS.—*Austin*—Brownwood, 4 29; Lipe Springs, 3; Milburn, 2. 9 29

UTAH.—*Montana*—Boseman, 21 75; sab-sch., 5 09. *Utah*—Richmond Mission, 2. *Wood River*—Boise City, 10. 38 84

WISCONSIN.—*Chippewa*—Hudson, 82 56; Rice Lake, 2; Rev. S. Phoenix, 10. *La Crosse*—Neillsville sab-sch., 12; Rev. J. M. Hays, 5. *Lake Superior*—Florence, 12. *Madison*—Cambria, 6 50; Rosedale, 3 50; Madison 1st, 46 21; sab-sch., d., 24 24. *Milwaukee*—Delafield, 2 71; sab-sch., 1 29; Waukesha, 35 10; sab-sch., 57 67. *Winnebago*—Appleton Memorial, 31; Montello, 6; sab-sch., 5; Oshkosh sab-sch., d., 25; Oxford, 13; sab-sch., 2 02; Packwaukee, 4; Shawano, 10. 896 90

WOMAN'S BOARDS.

Woman's Board of Missions, Southwest, 775 53; Woman's Board of Foreign Missions, New York, 3154 93; Woman's Foreign Missionary Society, Philadelphia, 13,904 82; Woman's Board of Missions, Northwest, 4665. 22,499 78

MISCELLANEOUS.

Four little children, d., 2 40; Cash, d., 60 cts.; Rev. James W. Hillman, Cape Vincent, N. Y., 5; Mrs. R. W. Kennedy, Daily, Dak., 5; Charlie, 25; Mrs. Catharine H. Turner, Quincy, Ill., 10; Tithes, 14; John F. Underwood & Bros., N. Y., for Korea, 200; X. Y. Z., 10; Rev. L. Conklin, Rochester, N. Y., 100; J. P. Brown, N. Y., 20; To constitute L. M., 30; Thomas Williams, Vernon, N. Y., 25; C. C., Tideoute, Pa., 25; Lane Sem. Soc. Miss' Inquiry, Cincinnati, O., 5; Rev. M. A. Mathes, Washington College, Tenn., 5; Mrs. Mary E. Palmer, New Brighton, Pa., for Bohemian, 5; Waldensian, 15; Kolhapur sab-sch., d., 13 16; Wm. Boshart, Louisville, N. Y., 25; Germantown, 200; Miss E. E. Dana, Morristown, N. J., for China, 500; R. M. Hall, Plymouth, Ill., 800; T. L. Milligan, Manayunk, Pa., for H. Corbett's work, China, 3; E. W., West Oberlin, O., 10; Right hand, 15; Mrs. J. H. Gill, Reading, O., 2; A friend, 300; F. L. Janeway, Savannah, Ga., 2500; Beirut ch. sab-sch., d., 34 09; Tripoli Station, 38 98; Yucca, 10; T. Williston, Ashland, N. Y., 2; C. L. Price, Halls Valley, O., 5; S. S. McLaughlin, Kirksville, Mo., 10; Mrs. M. L. Irvine, Fort Lewis, Col., 20; T. Newton Willson, Troy, N. Y., 10; Mrs. M. E. Backerson, Auburn, N. Y., 20; M. D. C., Indianapolis, Ind., 20; Rev. J. H. Dinsmore, Washington, Pa., 10; O. F. Harper, Sidney, N. Y., 5; T. C. Brown, Berkshire, N. Y., 10; H. S., 2000; H. Thompson and wife, Greensburg, Ind., 35; Friends, 8; Rev. C. De Heer, Benita, 10; Mrs. L. Reutlinger, Gaboon, W. Africa, 20; Miss Anna M. Harris, Montclair, N. J., 50 cts.; Mrs. Mary Montford, Buffalo, Pa., 80; Miss R. J. McLaughlin, Hookstown, Pa., 10; J. Price, Jacksonville, Fla., 5; Rev. R. Taylor, D.D., Beverly, N. J., 75; George E. Richtmyer, Westerville, Neb., 5; Casper Lott, Holt, Mich., 5; Mrs. S. H. Wallace, Fort Austin, Mich., for South America, 13; Mrs. Isabel C. Small, York, Pa., 250; A. J. C., N. Y., 5; C., Pa., 17; K. C., 5; M. T., 2; Rev. George C. Bask, 1; D. T. M., Philadelphia, 1 50; Mrs. J. H. Symmes, Pa., 1; Miss Margaret McAden, 1; Miss Jane Ferguson, Caledonia, N. Y., 37; Old Dwight Mission ch., Ind. Ter., 12; Rev. and Mrs. Wm. Meyer, Edina, Mo., 5; A friend, 500; McCormick Theol. Sem. Miss' Soc., Chicago, 30; Allegheny Rebecca S. Mission, Pa., 6. 7,655 23

Total receipts from churches, Sabbath-schools and miscellaneous sources..... \$87,241 73

LEGACIES.

Lapsley estate, New Albany, Ind., 3007 85; Robert Boyd, late Tecumseh, Mich., 99 90; Legacy of Mrs. Jane Isabella Martin, Petersburg, Ind., 200; Estate Judith Ann Ludlum, Jamaica, 257 79; Interest on Craig legacy, West Alexander, Pa., 6 24. 3,571 78

Amount received in February, 1888..... \$90,813 51

Total receipts from May 1, 1887..... 534,255 30

Amount received for famine in Persia to March 1, 4,288 16

Note.—Contributions marked *d* represent the Dime Offerings.

Note.—Contributions for famine sufferers in Persia are considered only as special gifts, and will not be included among the regular receipts of the Board.

WM. HANKIN, Treasurer,

53 Fifth Ave., cor. Twelfth St., New York, N. Y.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, MAY, 1888.

EDITORIAL.

THE PASTOR PREACHING.

Preaching is the truth of God coming through a human soul to human souls. In this marvellous process all the powers and susceptibilities of manhood make their several and characteristic contributions. The truth so comes through the preacher, on its saving way to the hearer, that it secretes from him, and assimilates to itself, and hallows and vivifies with its own spirit and potency, the best that is in him. So it comes to the hearer vivid and potent with all the psychic forces of the living man. Thus magnifying the human element, we do not exclude the divine. The saving power of preaching is the power of the Holy Ghost. But preaching that has saving power is not truth spoken by the Holy Ghost, but truth spoken by a man who is "full of the Holy Ghost."

And not only is it the man who preaches, but the pastor. Every modification of manhood which enters into our idea of the pastor must go into the pulpit to modify the preacher, to vivify him, to qualify and to characterize the life that is in him.

That the people may be saved and edified by a pastor's ministry, his preaching must not only be the product of his best thought, and most diligent study, and utmost rhetorical skill, and most faultless pronunciation, and most impressive emphasis; but its whole substance must be suffused with personal love for them. They must feel that it has been brooded over and warmed and vivified by

his patient, vigilant, affectionate care for their souls. The sermon of to-day must have in it not only all the study and all the knowledge which could be gathered for it and put into it between two Sabbaths, but all that its own size and shape could take in from the reservoir of thought and knowledge accumulated by all past studies. The people must feel all this warmed not only by the ordinary human interest of a fellow man who during this week has been directing his thought and care and strength to this endeavor to instruct and benefit them, but by the deeper interest of a man who gives himself to them, willing to live with them and for them; to die and be buried among them.

On the other hand, the pastoral care that is to save and bless a people is not merely the diligent going about among them of one whom they like for his pleasant manners and amiable disposition; who comes kindly and cheerily to all their homes; who sits, with no airs of condescension, at the tables of the most rustic, and with no awkward bashfulness in the parlors of the most polite; who wins to his knee the most timid children, and to his confidence the most wayward youth and the most anxious and suspicious men and women. It is not enough that he has facility in conversing on religious themes and fidelity in using it. It is not enough that he is ready and skillful,

alike in parlor and kitchen, in work-shop and harvest-field, to drop a word or direct ten minutes conversation so as to convey or recall to memory, or to emphasize, some gospel truth. All this he should be, but all this he might be if he were a merchant, or a physician, or a schoolmaster, or a farmer. The Lord multiply such gifted, cultured, sanctified laymen in every town and in every parish! But the pastor is more than all this. When he sits at the rustic table, or climbs the fence and walks steadily across the furrows to take the ploughman's hard hand—when he delights the mother by winning her prattler to his knee, and makes the mechanic glad to lay down his tool or the merchant to turn from his ledger for a few minutes of religious conversation—the power of all this over them comes greatly from the grasp he has already fastened on their intellects and consciences by his sermons. They feel not only that this kind, courteous, sincere man has taken pains to give these few minutes to them in the hope of helping and benefiting them, but that this is kindly done by the same man whom they heard preach that sermon last Sunday—a sermon that *was* a sermon, not a goodish, desultory talk.

Probably Scotland has not had a more diligent "house-going minister" than Chalmers. In Kilmany and in Glasgow the parishioners all knew him, and were cheered and stirred; were comforted and helped; were won to filial love to him by his familiar and regular visits to their homes. But his power over them came not alone from the fact of his coming so often and so familiarly and so winningly among them; but from this combined with the other fact that it was Chalmers who came—the man who could preach so. A proud parishioner once said to a stranger, "Ha' ye heard Mr. Chalmers? He's the lad to make the rafters roar." That man had felt the truth better

than he could tell it. No mere roaring of the rafters was it, when the broad scholarship, the deep insight, the sturdy common sense and the "blood-earnestness" of Chalmers poured themselves together from his pulpit. Thought so clear, utterance so distinct, illustration so home-felt, that "cottage patriarchs" could comprehend—thought so profound, diction so lofty, illustration so gorgeous, that literati and nobility, the aristocracy of intellect and the aristocracy of rank hung breathless upon his lips—thought so evangelical, language so biblical, explanation so patient, persuasion so tender, that hearers of all ranks felt themselves listening to an ambassador of God, in Christ's stead entreating them to be reconciled to him,—this was the preaching of Chalmers; and the Chalmers who could preach thus was the pastor who gloried in belonging to no rank in society, because he belonged alike to all ranks; who systematized his parochial work with mathematical precision, and fulfilled it with a diligence and persistence which penetrated every district and every street, and reached every parent and child and person in every home.

Imagine a man trying to become such a preacher as Chalmers by devoting himself entirely to study and preaching, while his people employ another to "do the pastoral work." Imagine a man trying to do what Chalmers did in his visits to the homes of his people, by neglecting the study which gave him such power in the pulpit. In neither the one nor the other would the Chalmeric power and the Chalmeric grasp of the people's mind and heart be realized. The pastor's preaching is "pastoral work;" not merely a part of it but the foremost and most essential part of it, the very heart from which pulsates the life and the power of all other parts of it.

What God hath joined together let no man try to put asunder.

CORRESPONDENCE WITH MISSIONARIES.

The following letter was sent in December to the home missionaries of our church, for reasons which appear in the letter itself:

BELOVED BRETHREN:—During the year now closing **THE CHURCH AT HOME AND ABROAD** has been sent free to you all. This, together with the very low price, makes it impossible to pay all expenses without a deficit to be made up from the treasuries of the boards. It is also impossible to have a free list which will be satisfactory. Draw the line where you will, it will leave out some no better able to pay than some whom it includes. For example, some who are not home missionaries have only ceased to be so by accepting smaller salaries rather than let their churches continue upon the Board.

It is felt to be important to home missions, foreign missions and all our church's interests that the magazine should be as widely circulated as possible. In order to this it is put at the low price of one dollar. Permit me respectfully to ask any brother who thinks that it ought to be sent to him free if he does not expect to give one dollar or more to all the boards in the course of a year. Is it not better to pay for your magazine than to put that dollar into the treasuries, and then have it drawn out again to pay the deficit in publishing the magazine?

From every point of view it seemed best to the committee, as it does to me, to have no free list, and to have every person who cares to receive it pay *one dollar* for it. . . .

I am sure that not one of you who knows me personally will doubt that my concurrence with the committee and my suggestions to you are the result of careful and sympathetic consideration. It is my settled conviction that your cheerful concurrence with us herein will greatly help us to promote the liberal support of the boards, upon which your comfort and the prosperity of that cause which is dearer to you than your own comfort so greatly depends.

I cannot close without asking that any one of your number who, after thinking it all over, may decide that he cannot take the

magazine will write me a personal letter (confidential if desired) and tell me all that is in his heart. I am here to serve and to help all who are serving our Lord, and I earnestly invoke your brotherly confidence. It shall not be abused.

Your brother in Christ,
H. A. NELSON.

A large number of responses to this letter have been received, in only a few of which is there any confidential communication, and in many of which there is much that is altogether suitable for presentation and consideration in these pages.

There is a general expression of approval of the committee's action and cordial satisfaction with it, with generous and brotherly appreciation of the committee's reasons and motives. Some of these expressions are very emphatic. The following are specimens:

I heartily sympathize with the decision of the committee to have no free list. Some home missionaries can better afford the dollar than some who, as pastors of self-supporting churches, are making just as great sacrifices as any of us. The amount too is very small, and, compared with the range of information it brings, this is the cheapest "print" that comes upon our table.

To all Presbyterians who will read it, its value is not to be estimated in dollars and cents. One of my elders, an intelligent and scholarly lawyer, says that for such information in regard to the work that the church is carrying on throughout the world, information that all Christians should possess, it is unequalled and indispensable. No one could desire the subscription to be put at a lower figure; 1150 pages of reading matter for one dollar is a marvel of cheapness. Yes, let the entire circulation be put on the cash basis.

I have just replied to your card of December 16 by sending Mr. J. A. Black five dollars—subscription of self, three sons and

a sister. May THE CHURCH AT HOME AND ABROAD live and be a live power while time lasts.

I congratulate you and the managers of the magazine on getting down to sound business principles, and sending no free copies, and stopping the magazine when unrenewed subscriptions have expired, and in not assuming that ministers are dead-heads. Assume that we need the magazine—need it even more than some think—and use all reasonable means to induce ministers and members to subscribe for it.

In enclosing my dollar for THE CHURCH AT HOME AND ABROAD for 1888, I wish also to express my hearty approval of the action of the committee in requiring us home missionaries to pay for our magazines. If ever any magazine was worth its subscription price, THE CHURCH is. To me it is simply indispensable. It fires my heart with zeal for the spread of the gospel in our own loved land and throughout the world as nothing else can, short of the inspired word itself. Its concentrated blaze of facts and appeals from the different boards cannot but kindle a flame of devotion and earnestness in the breast of every lover of his church and country. Every issue has been a "bottle of enthusiasm" filled full.

I for one do not wish THE CHURCH AT HOME AND ABROAD without paying for it. At the amazingly low price of one dollar per annum, there ought to be no free list. I have to-day sent my dollar, with three other names and three dollars more, to Mr. Black, and now write you personally to inform you of this and to thank you for the information of the circular. My two churches are weak, but I want, if possible, a copy in every family.

Enclosed is the needed dollar for THE CHURCH. I am heartily glad that you have abandoned the free system to missionaries, not because I have a large and certain salary and plethoric purse. It is far otherwise. The Home Mission Board pay me

\$400 per annum. The people pay me about \$30; in other words, nothing, for I have helped them out of my own pocket more than that amount, paying, *e. g.*, the presbyterial tax, helping them to buy hymn-books, etc. Yet I am glad there are no more free copies. I always felt mean about taking such a magazine free to me at somebody else's expense. The system of free copies is a vicious system, utterly detestable. It hinders on the part of the recipient a genuine and adequate appreciation. It pauperizes him, robs him of his sense of manliness and independence and self-support.

Of course it is nothing more than right that the home missionaries should pay for THE CHURCH AT HOME AND ABROAD; and if the price were five times as large, we could all afford it better than to do without your splendid publication. Enclosed find my dollar.

Many pages could be filled with extracts of this kind. There are a number of letters which express approbation and concurrence quite as strongly as any of these, but declare the inability of the writers to make even so small a payment, sometimes explaining the circumstances in the brotherly confidence which was invited, and which is held sacred.

It is no violation of this confidence to say that some of these letters reveal scantiness of income, and consequent embarrassment and privation patiently and bravely borne, which are fitted to move the reader as do contemporaneous accounts of weary marches and patient endurance and courageous exposure of soldiers in patriotic warfare.

Estimating so generously and valuing so highly the magazine of information concerning her work which the church has provided, these patient men frankly declare their inability to take it.

Our March number mentioned (p. 219) a gift sent from a distant foreign mission to provide for some such cases. That is by no

means all that has thus been sent to us without solicitation. Similar gifts were sent from Illinois and from Minnesota before our magazine was two months old—not for home missionaries alone. Some of these home missionaries, in their letters, truly affirm that there are other ministers subject to as great privations as theirs.

The holding and disbursing of such a fund is a delicate and sacred trust. We are ready to give account of it at any time to any one of its donors. We continue to invite the confidence of those who need it.

What shall be done about this? Shall we go back to the system which so many missionaries denounce as a humiliation? No one will advise this. Shall this confidential

fund be made large? We should regret this. It will be much better to see to it that very few will need it, and only in exceptional circumstances, which no general system can prevent.

But there are a thousand readers of this article every one of whom would send his check for ten dollars if he personally knew ten faithful missionaries who cannot take this magazine. We do not ask you to send that check to us. Send it rather as an additional contribution to the home mission treasury. Make the Board of Home Missions able to assure the missionaries a salary which will exempt them from the necessity of such pinching economy. That is the right thing to do. Keep that treasury full.

AUTOBIOGRAPHY OF WILLIAM G. SCHAUFFLER.

The simple story of this wonderful life ought to be an inspiration, not only to young men who are looking forward to the work of foreign missions, but to all persons, of whatever age or condition, who are trying to fulfill their obligations as "workers together with God."

More than forty years of his life were spent as a missionary in the Turkish Empire. The results of these years of faithful service can never be known in full until God's books are opened. The translation of the Bible into Turkish was the most arduous of his labors and the one whose influence will be most widely felt. Interesting as are the incidents in this eventful career, as described in his autobiography, the manifestations of the character of the man himself are more striking still. Even the veil of his extreme modesty cannot conceal the marks of God's true nobleman. The burning zeal that won the admiration of his fellow students and fairly shamed them into emulation; the utter unconscious-

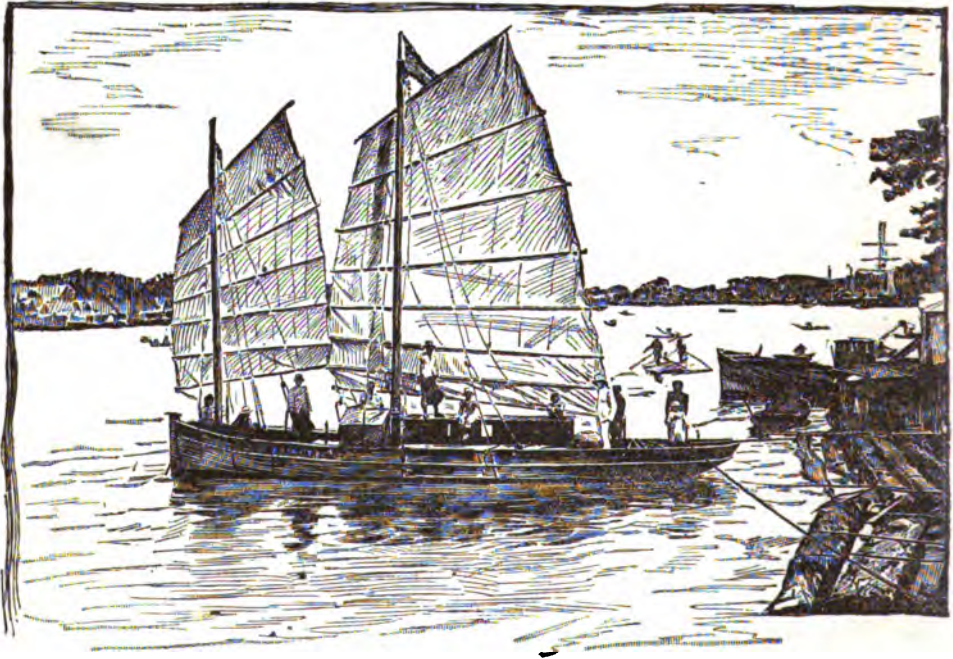
ness of self which made him equally at home in the rude homes of his peasant neighbors and in the stately palaces of kings; the tact that enabled him to cope with diplomatists, and suggested a truthful and ingenious answer to a princess whose favor was of some importance to his work—were prominent traits of his character. His entire consecration to the work of his life may be illustrated by two incidents. His love of music amounted to a passion. "His flute is remembered as almost a part of himself. In any picture of him it is nearly as indispensable as the organ in the picture of St. Cecilia." Yet, after his conversion, he resolved that he must give up his music. "Not that I considered the practice or enjoyment of good music at all wrong, but, first, it was my *idol*, and therefore it must go; and, secondly, it led me into company, which, though irreproachable, was worldly. I felt that, if others could enjoy the pleasure of music, I could not without running too serious a risk. It was therefore laid upon

the altar." Subsequently, when he was a student at Andover Seminary, he joined the Lockhart Musical Society, and gave great pleasure to his friends by his performances upon his flute. Yet even then, fearful lest his beloved instrument should steal the time that should be devoted to study, he would often lock it up for days or weeks.

On one occasion "he had commenced the study, to him so fascinating, of hieroglyphics, but soon exclaimed, 'Oh, William

Schauffler, hitherto you have never studied anything that would not aid you in your great work of Bible translation, and now you are indulging yourself! No, that shall not be!' And hieroglyphics remained hieroglyphics to him." With such self-abnegation did he devote himself to the "one thing" that he did.

Want of space forbids more extended extracts from this book. It is published by A. D. F. Randolph, New York, at the price of \$1.25.



In the foreign mission pages of our November number (page 510) Miss Cort, of Siam, gave an interesting account of a native helper named Kru Krit who had been thrown into prison, and by means of whose preaching in the prison one of his fellow prisoners was converted to Christ. She also tells of a new sailing-ship which Mr. Dunlap has purchased and named the KALAMAZOO, in honor of the city and presbytery

of that name in Michigan, from which the money had been sent to him which he invested in that way. This vessel is to be used by Mr. Dunlap and his true yoke-fellow, Kru Krit, to visit different provinces to preach the gospel. They travel a great deal in boats upon the rivers of that country; and even the streets of the great city Bangkok are canals through which they go in boats.

A photograph of Mr. Dunlap's vessel has

been sent to us from Kalamazoo, and we have had it engraved for our readers. Perhaps it will interest them to know who the people are on board the vessel. The man dressed in white is Mr. Dunlap, although the shade of his broad-brimmed hat has made his face look so dark that he might be taken for a native of that country rather than of this. Behind him is his little daughter; and his two little sons are sitting on the cabin. The man standing on the cabin is a native convert who lives with Mr. Dunlap and is studying for the ministry. The man between the two masts is Kru Krit, who goes with Mr. Dunlap on his preaching trips. The person standing behind the kitchen or box between the

masts is the cook. The other three men are native sailors.

Most of the Sabbath-schools in the Presbytery of Kalamazoo contributed money for the purchase of this vessel. They and many other children and men and women will hope to hear about the preaching trips of Messrs. Dunlap and Kru Krit up and down the rivers of Siam. Will he sometimes sit in the ship, as his Master used to do on Lake Genesaret, and speak to a multitude standing on the shore? Perhaps he or Miss Cort or Mr. Kru Krit will write by and by and tell us. We may be sure that they wish us all to pray that, wherever they preach, the Holy Spirit will be with them, giving saving power to the preaching.

GOFORTH.

CHILDREN:—Do you know what that word means? Can you guess? If we print it as two words—*Go forth*—you all see what it means. That is just what all missionaries do. They *go forth* from their homes, from the colleges and seminaries in which they have been educated, from their country, to carry the gospel of Christ to those who do not know of it. But did you ever hear of a missionary whose name was Mr. Goforth? There is such a missionary who has lately gone to China from Knox College, Toronto. The students of Knox College and those who have been its students (its alumni) have undertaken to support him and his wife. The *Knox College Monthly* says:

In a very short time Knox College will have its special representatives on the foreign mission field. . . . Mr. and Mrs. Goforth have set out for their chosen sphere of labor. In Toronto, where both of our missionaries were well known as earnest and successful Christian workers, their departure

excited a great deal of interest; and this interest was not confined to Toronto, but was largely felt throughout the whole of Ontario.

Then it goes on to explain how his salary is to be raised by the college, that is, by its present and former students; while the mission will be under the control of the Foreign Mission Committee of the Canada Presbyterian Church, just as if the committee paid his salary out of the general funds.

Besides giving themselves, Mr. Goforth "has put \$500 of his own money into the work of his mission, and Mrs. Goforth has given \$3000 toward the erection of mission buildings," etc.

You will not think it trifling to notice the meaning of this missionary's name if you remember how Jesus noticed the meaning of PETER, and how solemnly he spoke of it, in one of the Sabbath-school lessons a few weeks ago. If noticing the name of his disciple, which meant Rock, led him to speak

of the rock on which he would build his church, it cannot be wrong for us to notice the name of these missionaries, Mr. and Mrs. Goforth, to rejoice with our Knox College friends on account of them, and to ask whether the Lord would not be pleased to have many of the young readers of these words *go forth* as his missionaries. First of all, you must be *his* missionaries; and then,

in a lower sense, and yet a very sweet and holy sense, perhaps some college or seminary in which you have been educated, some church in which you have been baptized, some Sabbath-school in which you have been taught, some mission band to which you belong, may love to call you "*our* missionary," as the Knox College folk call their Mr. and Mrs. Goforth.

CHINA'S SORROW.

On the map of China the province of Shantung, on the eastern coast, runs far out between the Yellow Sea and the Gulf of Pechela. Southwest of Shantung you see the province of Honan, and notice that the Hoang Ho, or Yellow River, flowing down from the northwest, takes a sudden turn northward in the province of Honan, and flows into the Gulf of Pechela. But the Yellow River used to flow through Honan eastward and a little to the south, not flowing into Shantung at all, but emptying into the Yellow Sea further south. That was the way that it had been flowing for five hundred years, when, about thirty-six years ago, it suddenly broke through its bank at that place in Honan where it takes the bend northward, and ploughed for itself a new channel right through that populous province, destroying the homes and farms of we know not how many people. It was as if the Hudson river should break through its eastern bank and make a new channel all through Massachusetts to the Atlantic ocean. If all New England was low and level, you see that that would be possible, and you see what a dreadful thing it would be to many thousands of people. It is true that the land in that part of China is so low and level that that great river can do such things and does them

sometimes. No wonder that the people call the river "China's Sorrow."

Only a few months ago this river broke through its south bank and flooded a large part of Honan, so that what was before a district of rich land filled with people in their homes is now a vast lake. It is believed that a million people have been drowned in this flood. Think how we should feel if our Mississippi river should break through its bank (or levee, as they call it) and drown all the people in Louisiana. But Honan was much more full of people than Louisiana. Besides the million who were drowned, a great multitude fled and escaped, but their land is at the bottom of that lake, and they are homeless.

Would not this be a good time for Christian missionaries to go among them, to comfort them, to carry them such help as other Christians can send, and to tell them of him who knows by experience what it is to be poor and homeless, and who says, "Come unto me, all ye that labor and are heavy laden"?

That is just what we understand that Mr. and Mrs. Goforth are going to do. They are probably there by this time. It is probable that the new Knox College mission will be in Honan.

WOMAN'S WORK FOR MEN.

The "Plea for a Needy Field," by H. B. Foster, in the Home Mission Department of our November number (page 440), has brought us an interesting communication from a Christian woman (Mrs. J. B. W.), who was living or sojourning in that part of the country a few years ago.

Before going south she had been accustomed to Sabbath-school work in the Princeton Church, Philadelphia, and could not be content without finding such work in North Carolina. She found a room, got some boys to bring blocks of wood over which they laid planks for seats, borrowed some chairs for the few ladies who agreed to help her, and started the school.

She found Bibles very scarce, and learned of a "preacher" who considered them superfluous, having himself preached thirty years without ever having a Bible in his house. She obtained a supply of Bibles from Philadelphia, made a thorough visitation of the neighborhood, and soon increased her school from the fifteen scholars with which it began to eighty-five.

When she had gathered in a number of young men and women, she found a good Englishman, a "boss" at the mine, whom she induced to become superintendent of the Sabbath-school. Another Englishman came with him—"a regular shouting Methodist." "A good old brother known all over the place as 'Uncle Jimmy' took the grown folks to teach, and also took the singing off her hands."

The general manager of the mine by and by gave them a better room, and "the numbers continued to increase, until it took two rooms to hold them." Friends at the North sent books and papers, and she "soon had a nice library and all the helps needed." Every Christmas they had an entertainment, provided mainly by funds sent from the

North, the people being too poor to give more than a trifling sum.

The good woman left the South two years ago "with many misgivings, feeling as though it would break her heart to hear of the downfall" of her school. But her heart was not to be thus broken. "The general manager took it up, and has carried it ever since." That Sabbath-school, thus started by a woman, "was the first gathering for religious worship of any kind in that locality. Now they have a church of over one hundred members and a good, flourishing Sabbath-school."

"Before I left there," she writes, "we used to have those mountain people to come for miles all around, some on foot, others on horseback, carrying their babes in their arms, and seeming to enjoy all the services as much as any of the little ones. That it has been a source of good to many in its little way, I am satisfied; but how far reaching its effect may be on all that country round about it, God only knows. I am sure it has rebounded as a blessing to me, and to God be the praise."

We gladly give these interesting statements to our readers, as confirming the view of Mr. Foster, published in November, as to the need and the promise of that field and the readiness of the people to receive gospel instruction. It is an excellent example of what can be done in such situations by earnest women, and good men whom such women can enlist and encourage, even when there is no church organization and no minister. Is North Carolina the only place in which such neglected populations could be reached and saved by just such work? Look about you, dear reader, in whatever state you live, and ask whether anybody needs what you could do and could get a few others to unite with you in doing.

THREE WAYS OF GIVING.

Some months since an appeal was made in *THE CHURCH AT HOME AND ABROAD* for contributions to aid young men to prepare for the ministry. The suggestion was made that if a number of business men should each assume the support of one student, great good would result, and a reflex blessing come to the givers. I felt somewhat inclined then to ask for information, and the appeal made in your February number, pages 148 and 149, so moves me that the inclination develops into action. My point of doubt is this: when you make or allow such appeals to be made, do you intend, first, that business men should be prompted to give through the local church with which they are connected, and such church forward the subscriptions to the proper Board, with a designation as to how the donor desired the money to be expended? or, second, that the individual donor remit to the Board, with an indication as to how he wishes it applied? or, third, that he remit direct? The advantage of the first course is that the contributions of the local church are increased, affording encouragement to the pastor and a healthy stimulus for emulation by other churches. The advantage of the second course is that time and labor are saved; and of the last, that the donor is brought in direct contact with the recipient, gaining thereby an enthusiasm and inspiration which can come in no other way, and seemingly more closely conforming to the Scripture model of secret giving.

Our correspondent has clearly discriminated three modes of giving, and has well stated their respective advantages. These advantages are real, and we question the propriety of sacrificing any of them by practicing either mode exclusively.

The difficulty is somewhat like that which is met in the conscientious endeavor to obey our Lord's (1) direction not to let the left hand know what is done by the right hand,

and (2) to let our light shine before men so that they may *see our good works* and glorify our Father in heaven.

Each direction qualifies and explains the other. The first forbids ostentatious giving in order to win admiration of men; the second reminds us of the power of example, and requires us to let our conduct, as men will observe it, show the good effect upon our character of the religion of which our heavenly Father has made us examples.

Viewing the three methods in the light of these Scripture teachings, we would place first the giving in the sanctuary, in connection with the worship and in holy partnership with our fellow worshippers, with no attempt to separate our gifts from theirs. Probably one who can give very little (two mites) may best give wholly in this way—cast both mites into the treasury.

Those who can give larger sums should, we think, put a large part—perhaps the largest part—into the same general treasury, in the same fellowship. But such an one may, besides thus encouraging his pastor and fellow worshippers, devote other sums to special cases providentially made known to him personally. The "direct contact with the recipient," of which our correspondent speaks, is a precious means of grace, which was largely used by the late Mr. Dodge, as it is by kindred spirits still in the flesh. But this was in addition to liberal giving in common with others.

The three methods are all good. Do not fear to make use of either; but if you omit either, we strongly advise that it be not the first. Keep the general treasuries full, and then look out sharply for individual opportunities that you can reach better personally than they can be reached officially—better for the recipient and better for you.

THE STUDY OF THE ENGLISH BIBLE IN OUR COLLEGES.

The Bible is a powerful quickener of the intellect. It deals with great subjects and with large ideas. It touches upon the deepest problems which have puzzled the mind of man from the beginning. To a pre-eminent degree it compels its students to think. If, as Mark Hopkins used to say, the primary object of an education is to teach a man "to be," then the ability to think right thoughts is a necessary part of the process leading up to this high goal.

Educators are generally agreed that a college course is chiefly valuable for its ability to arouse and discipline the mind, and not so much for the actual information which it imparts. How to think, how to use his mental powers to the best advantage, is the problem before the student. Whatever lines or methods of study will do that will give one the right start. To such an one all life is a school, and "books and men" alike are his university. The difference between an educated and an uneducated man is not chiefly in the fact that one has a vast amount of information and the other has not. It is possible for an uneducated man to be an omnivorous reader and still be in no true sense a thinker, the master of his mental gifts. It is possible for a man to have read little and to have thought much, and thus to be educated. He knows how and where to secure information upon any subject in the shortest possible time, and use it to the best advantage.

1. As a book adapted to draw out, concentrate and train one's thinking powers, where is there one which compares with the Bible, provided only it is studied like other books?

2. In addition to this intellectual awakening and strengthening, the study of the Bible furnishes a large amount of information to be found nowhere else, and stimulates one to enter other fields of knowledge without which it is impossible fully to understand the Scriptures.

All the authentic history of the world for nearly seventeen hundred years is found in the first six chapters of the book of Genesis. A large proportion of the authentic history

of the world for many centuries after the flood is also to be found in the Bible.

In tracing the story of the Hebrews, the student is brought into contact with the Egyptians, Syrians, Canaanites, Hittites, Assyrians, Babylonians, Persians, Grecians, Romans—those old peoples and empires which once dominated the world.

3. Through history one would turn naturally to a study of the manners, customs, religious beliefs and rites of those ancient peoples.

4. In close connection with the history and religion are the geography, the government, climate, trades, industries and resources of those nations.

5. Who can read the biblical story of creation without desiring to know something of the modern sciences of geology and chemistry? Who can read those grand and majestic chapters of Job and the Psalms without longing for a better understanding of astronomy and the starry worlds above us?

The various topics discussed in the Bible are of universal interest. They belong to man as man irrespective of time or nationality. Among these are law, morals, ethics, philosophy, political science, government, the treatment of the land and wage question, as well as the rich and varied literature of the Bible. If one has at his command the English Bible alone, what a storehouse of poetry and prose is within his reach!

But the Bible is pre-eminently and distinctively a religious book, teaching "what man is to believe concerning God and what duty God requires of man." It tells the story of redemption, proclaiming the justice and the mercy of God, the incarnation, death and resurrection of his Son, the descent and abiding presence of his Spirit. It tells as no other book has ever told the sinning and sorrowing how to live and how to die, holding before us promise and warning, invitation and command; presenting the duty, discipline and encouragements of the life here, the victory, reward and progress which may be ours in the life beyond. These truths should be presented with per-

suasive power to the young in their days of study. The intellect can never be healthily developed and trained at the expense of the moral and spiritual nature. We cannot be too grateful to the godly men and women who as teachers have wrought upon the character of their pupils, toiling oftentimes in poverty and obscurity, but with Christ-like enthusiasm, aiming to train the young under their care to be strong in mind and pure in heart, fashioned after the divine likeness. We cannot be too grateful for the frequent and powerful revivals of religion which have visited our institutions of learning, and which more than once have changed the trend of our American history. Presidents and professors have been faithful in public preaching and in private appeal, while their daily Christian example has told upon the life of the young. The students also in these schools and colleges have been encouraged to hold meetings of prayer and of conference upon missionary work at home and abroad, to organize young men's Christian associations and classes for the voluntary study of the Bible.

But in addition to all this, there is a growing feeling among instructors and students that the Bible should have a distinct place in the curriculum of the college. So strong and general is this sentiment that it may very properly be termed a "modern movement."

A recognized leader in this is Professor William R. Harper, now of Yale University, who has done so much to revive the study of Hebrew, and who has recently been crystallizing the thought of the country upon the importance of the English Bible as a college study.

In speaking of this as a "modern movement," I would not intimate that this is a new question. There have always been some individuals who pressed it and some institutions which have enjoyed this study. While preparing this paper there was placed in my hands the address which was delivered by the Rev. Dr. William C. Cattell when he was inaugurated President of Lafayette College, twenty-four years ago. With great ability and eloquence he pleads for the Bible

above any other classic, ancient or modern, as a college study. About the time of this inauguration, biblical instruction was made a distinct and prominent department in Lafayette College. A similar work has been done in other colleges, especially in some connected with our own Presbyterian Church. But there was never such deep and widespread interest in this subject in our colleges as now. "A large number of our most prominent Christian educators are in sympathy with it. The presidents of the leading colleges of America have publicly declared it to be their belief that the study of the Bible in college is not only feasible but desirable. In a score or more of the representative institutions the English Bible has been offered as an elective study, and large classes have taken up the work. In a large number of colleges the question is now being discussed, and an effort is being made by the faculty to make room for such work. So strong is the feeling in some institutions that the students themselves have petitioned for such instruction."

That such work as this is entirely feasible has been clearly demonstrated. About three years ago the English Bible was introduced as one of the prescribed studies in Lincoln University, and a professor was appointed to take sole charge of the work. It was my privilege to attend one of the examinations in this department. The students were familiar with the history, biography, facts and principles of the Old Testament, with the life of Christ and the apostles, with the condition and progress of the early church. They could also repeat *verbatim* long passages from some of the most beautiful chapters in Job, Isaiah, the Psalms, the Gospel of John and other books of the New Testament. Is there any good reason why the black boys should have the monopoly of such a privilege as this? Do not all the youth of our land need the rich thoughts of God as a literary attraction and as guides to spiritual life?

We trust that this movement will culminate in securing the introduction of the English Bible as an elective study in all our universities and as a part of the prescribed

course in our colleges. At the head of this department should always be a first-class man. He need not necessarily be the most profound biblical scholar, who has written commentaries and who is considered an authority by the specialists of Europe and America. But he should be in every respect a thorough teacher, a man of magnetic influence, who knows and loves his Bible and who has the power to make it a living book to living men.

If it be urged that there is not room for the Bible in the already crowded college curriculum, then I would say, with Dr. Cattell, "Let there be room made for it, even though it crowd out a satire of Juvenal or a comedy of Aristophanes. Apart from its glorious revelations of spiritual truth, which can alone purify the affections, it will be found to exceed all other books in expanding the intellect."

S. W. DANA.

WEST PHILADELPHIA.

THE CENTENARY FUND.

The General Assemblies of 1886 and 1887 recommended "the raising of one million (\$1,000,000) dollars for the endowment of the Board of Relief." The form and manner in which this fund shall be applied remains an open question for the General Assembly of 1888. One minister expresses his conviction as follows:

Who are to be the beneficiaries of this fund? Shall the answer be something like this: Aged and disabled ministers who have spent their lives in the preaching of the gospel without having been engaged in any other occupation from which they derived an income, and the widows and orphans of such ministers when they are needy, that is, without necessary support? Is it best that the right to participate in the fund shall depend on the minister or widow telling the presbytery that he or she is destitute of daily bread? that a number of ministers and elders must certify in open presbytery that the brother or sister is deserving of this as a charity? that a committee of presbytery must hear the pros and cons in the case, opening up the delicate avenues into the private and sacred affairs of the needy family, and report that the applicant is in great destitution? Must it be after such torture of the sufferers that the presbytery will vote an appropriation varying according to the emergency of the case from one hundred to three hundred dollars for one year? Nay,

verily. Let every minister in the church rich and poor, every minister's widow rich and poor, be entitled to a dividend when age or infirmity has compelled that man of God to ask the presbytery to relieve him of his ministerial duties, or when God has taken away from the wife of that minister the companion of her youth and the support of her old age. When the name has been marked "H. R." by authority of the presbytery, it should be, without request, placed upon the roll of recipients from the income of this honorary fund. If such men need the money, they will take it; if they need it not, they will leave it in the fund or give it to some other worthy object. We know poor and aged servants of God who have never asked for a cent from the relief fund simply because they had to ask it as charity. Let the fund be relieved of all unkind and embarrassing restrictions. Make it of universal application to all whom the presbytery shall pronounce honorably excused on account of age or infirmity from longer exercising ministerial functions. Give every disabled minister the right to receive his portion without the least humiliation. Thus and thus only will this great and wise and just and generous undertaking fulfill the high purpose for which it has been projected, and the "parity" of the ministry will be sacredly maintained even in the feebleness of retirement.

R. H. CRAIG.

HAWLEY, PA.

THE PRESBYTERIAN CHURCH OF ENGLAND.

Our readers will be interested in the following statement, which we take from the *London Presbyterian Messenger*, of the elements which constitute the Presbyterian Church of England, and of the pleasant results thus far appearing of their union. These results are strikingly similar to those which everybody sees to have come of our own Old School and New School reunion of not quite a score of years ago. A dozen or twenty years hence, we believe, everybody will be rejoicing in like manner over more Presbyterian unions than these.

A dozen years will soon have elapsed since the union was effected between the two groups of Presbyterian churches planted on English soil which now, with the addition of the Reformed Presbyterian congregation in Liverpool and the new congregations that have sprung into existence since 1876, constitute the Presbyterian Church of England. One or two congregations that were previously in connection with the Independents have also joined us, and among our numbers are included one or two churches that owe their origin to the Irish Presbyterians or the Welsh Calvinistic Methodists. While several distinct elements thus enter into the composition of our church as a body, yet practically we may be said to consist of the old Presbyterian Church in England and the English congregations of the United Presbyterian Church. By the union of 1876 these two clusters of congregations, which were distinct in their ecclesiastical position and differed to some small extent in organization and methods of administration, became incorporated into one English Presbyterian Church, with a supreme synod of its own, separate from all jurisdiction on the part of church courts sitting in Scotland. The time that has elapsed since this event took place is still very brief; but yet it may be long enough for us to ask whether any changes have taken place that we may regard with satisfaction and what points may be noted as worthy of securing attention in the future.

It is certain that the feeling of distinction that was very marked immediately after the union has since then been gradually wearing away. It would be too much to assert that the sense of greater closeness and common sympathy between the congregations which belonged to one or other of the original groups has been entirely absorbed in the wider feeling of common brotherhood among all the congregations of the church. We believe that even among the United Presbyterians in Scotland the old lines of demarcation have not yet been entirely obliterated, but that local memories still distinguish between the Burghers, the Anti-burghers and the Relief.

And what if all traces of the past separations should not be obliterated? Why should we wish that? True history is always worth keeping, and each of these churches has history that is good to keep. When a living scion is grafted upon a living tree, their union becomes vital and fruitful. In the most healthy and vigorous growth the line of junction, encircling the limb or trunk, will always be discernible. The more vigorous the growth, the more palpable that historic crease will be. The union is no less perfect on that account.

We no longer hear, however, that frequent reference to this and the other side of the house which used to be so common a few years ago. The association in presbyterial action has fostered the fraternal feeling; and joint labor in regard to the general enterprises of the church has welded together the different constituent elements of which we are composed. Nothing, perhaps, has conduced more to this result than the operation of the Sustentation Fund. The strong financial bond which is thus maintained works powerfully in promoting the sense of a common interest and uniting all into one closely-knitted association. In Dr. MacEwan and Mr. Wales the United Presbyterians have contributed their full share to the energetic working of a system which was new and

strange to them when they entered into the union in 1876.

Not only was that system "new and strange" to us on this side of the ocean, but the experiment showed that in its transatlantic form it was not suitable to our conditions. We believe that our synods will work out the idea into happy fulfill-

ment and with the unifying effect noted above.

Of the same tendency is our Ministerial Relief Fund, to which this centennial year is not only to give a helpful permanent endowment, but a more vigorous rooting in the hearts of the people, which will assure increasing generosity of annual contribution.

FAMINE IN TURKEY.

While preparing these pages for the press, the editor received a personal letter dated "Aintab, Northern Syria, February 7," from Rev. Dr. Elias Riggs, the principal portions of which are of so much public interest that we are sure the venerable writer will not object to our giving them to our readers. Dr. Riggs has labored more than half a century in Turkey. He is a minister of our Presbyterian Church, and his missionary service is under the direction of the American Board of Commissioners for Foreign Missions. He says:

Our thoughts in this part of the world are turned very much to the sufferers by famine in Cilicia and in other provinces of eastern Turkey. Although abundant rains have been vouchsafed, and the prospect is good for the harvest four months hence, yet terrible suffering continues, and will continue through the winter and spring, notwithstanding all that can be done for its relief.

But this awful calamity has not been unmixed with blessing. A native brother in Adana says in a recent letter:

"We thought at first that the famine was a sign of the anger of heaven; but now we are persuaded that it is a blessing of God, because it has given occasion to a great many that had been careless and worldly to think seriously about their spiritual state. On the other hand, it has diminished the prejudice of non-Protestants against Protestantism. Their bigotry has given place

to the acknowledgment of the truly charitable and Christian spirit of Protestantism.

"We think God's Spirit is working in a special way in Adana and in the surrounding towns and villages. In Adana the church being not sufficient to hold the congregation, we have been obliged to reopen [for the overflow, the church itself holding 1200 people—E. R.] our old meeting-place. Every Sunday evening we have prayer-meetings in ten or twelve different places, at each of which from ten to fifteen fervent prayers are offered. The Young Men's Christian Association also, by visiting the houses, by having Bible-classes and prayer-meetings, is doing great service.

"The news we have from the surrounding country is not less encouraging. In Tarsus a new meeting-place had to be provided because the old one was not large enough. In Sis [the seat of the Armenian Catholics—E. R.] every Sunday from two to three hundred persons come eagerly to hear the gospel; while in Kozolook, except four or five families, all the village comes to the church. Here the night-school vies with the day-school in usefulness."

He goes on to mention five places where evangelical work has been newly opened. In one of these, amid much bitter opposition, forty families have declared themselves Protestants; and he adds that several other villages are now asking for teachers and preachers, whom they are unable to supply.

From another reliable source we learn that since May last nearly a thousand persons in Adana have declared themselves

Protestants. A missionary brother there says he trusts that many of these are truly regenerated. The work appears to be a genuine work of divine grace.

Through the *Missionary Herald* you will already have received the news of my personal bereavement, and will shortly see a brief sketch of Mrs. R.'s life.

Just two months from the day when she was taken from us, in the seventy-eighth year of her age, and after a lingering illness, we were overwhelmed by the summons coming for one of the youngest of our missionary circle, Mrs. Sanders, in the twenty-eighth year of her age. Only a week before she returned from a missionary tour with her husband. Being overtaken by a wintry storm, she caught a cold, which developed into pneumonia, and in less than eight days she "was not, for God had taken her." Her

sudden death has made a profound impression on this community, and especially among the women, for whose good she labored earnestly.

But though the workers are called away to higher service, the work goes on. My daughter, Mrs. Trowbridge, has been active for several years in promoting and conducting meetings for the women of this city, and rejoiced in the co-operation of a younger sister like Mrs. Sanders. These meetings are held in sixteen or seventeen different neighborhoods of the city, and are eagerly welcomed by the women, a majority being frequently from outside the Protestant community.

Connected with the medical department of the Central Turkey College is a hospital, the only institution of the kind in all central Turkey.

Miss M. L. Cort writes to us from Siam, expressing her high appreciation of the *Missionary Calendar* for 1888, published by the Woman's Foreign Missionary Society. She "finds it a great help at the mercy seat, and carries the names in her heart as she goes out among the schools." She mentions particularly the striking sentiment which she found printed under the date of her own birthday, January 22. "Two things are true of you: first, you have need of Christ, and second, Christ has need of you. He saves you and you serve him"—a good reminder, surely, for any one's birthday.

The only son of a widowed mother, a bright, dutiful, promising college student, in Westminster College at Fulton, Missouri, was killed by the accidental discharge of a gun. She says:

It seemed as if the Lord had forsaken me. Remarking to a friend that perhaps I loved my boy too well, she replied, No, indeed; we all loved him, and he was worthy of all the

love we could give him. Then the thought came that God loved him better than I did, and because of that love, and not because of anger toward me, he took my darling boy to himself.

Might she not add that the Lord wanted him for some higher service, some grander work than any earthly for which she supposed that his college education was fitting him? "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Rev. 22:3).

"The Boys' Side of the Question" is clearly and beautifully presented in a leaflet bearing that title, by Miss Marjorie S. Henry, who by successful experience in conducting boys' bands, knows what she is talking about. The leaflet is published by the Woman's Foreign Missionary Society of the Presbyterian Church, No. 1334 Chestnut Street, Philadelphia. Price, 2 cents; 15 cents a dozen.

Rev. W. F. Crafts suggests the dissecting of maps as a means of illustrating more impressively the relative sizes of states and countries. He thinks that a pleasant play for children would be to take a railroad map of the United States, or a map which they may draw for themselves, paste it upon cardboard or strong paper, and cut the states apart; then take one of the smaller states (*e.g.*, New Hampshire or Delaware) and lay it upon a large one like Texas, and see how many times it can be placed on that area. A map of Europe can be treated in the same way. A map of Palestine, taking care that it be on the same scale, can be placed on the map of our country, and its area compared with that of one or another of our states. So also the map of India or China. A variation of the play could be made by placing numbers upon the pieces showing the population, and studying out various calculations, such (*e.g.*) as the number of people who could live in Texas without peopling it more densely than Massachusetts or France or Belgium.

This seems to us well worthy the attention of mission bands and families. It would healthily combine amusement with study of many interesting problems of mission work, and would be instructive and entertaining to the young and the mature.

"A MISSION BAND."—This phrase is used in a letter printed on pages 449, 450, from Georgetown, Neb., in a different meaning from that which is now so common among the young people in our Sabbath-schools and churches. Our little Presbyterians will find that letter very interesting, and so will their mothers.

The letter next after that tells of a death "in the harness" of a good soldier of Christ.

The letter from Tahlequah (p. 450) tells things about the boys and girls in Indian

Territory which all our boys and girls will find pleasant reading.

There is a letter from Troy, Pa., on p. 447, which will remind the readers of the palm tree mentioned so beautifully in Ps. 92:12.

Not one of all those home missionary letters can our readers afford to skip.

A letter signed "M. E. D. A." comes to us from Minnesota, calling attention to a note in the April number (p. 405)—a Tennessee minister's suggestion about subscribing for copies of *THE CHURCH AT HOME AND ABROAD* to be given to young people and families not able to take it. She urges the importance of "devising some way to put this publication into the hands of all our colored ministers." She adds:

My own copy goes regularly to a colored minister in Virginia. Very reluctantly I part with it, but he needs it so much more than I. I shall mark the article on the "Negro" before sending to him. He will read and talk it to his people. If by it he stirs up one missionary for Africa, I shall be well repaid for giving up my magazine.

We are happy to state that a considerable number of our readers have applied to us for names of ministers and teachers among the freedmen, to whom they will send our magazine and other reading matter. A considerable number of those ministers also have their names on our roll of subscribers, in the manner explained in this number (p. 421). In the administration of that fund and in all the conduct of this magazine there is "no distinction of race, color or previous condition of servitude."

Is it to be assumed that all ministers of African descent are unable to pay the low price of this magazine? We shall be glad to hear from any of them after they shall have read the correspondence with missionaries in this number (pp. 419-421).

MINISTERIAL NECROLOGY.

[Information respecting deceased ministers should be sent to the Rev. W. H. Roberts, D.D., 950 Gilbert Ave., Cincinnati, O.]

DAVIS, JESSE BROOKS—born, Hampstead, N. H., December 13, 1818; graduated, College of New Jersey, 1846, Princeton Theological Seminary, 1849; ordained, Burlington Presbytery, March 19, 1850; pastor of churches at Plumstead and Plattsburg, N. J., 1850-52, Titusville, N. J., 1852-61, Bridesburg, Pa., 1862-69, Hightstown, N. J., 1869-88; stated clerk, Synod of New Jersey, 1875-88; died of Bright's disease, Hightstown, N. J., February 7, 1888. Married, first, to Miss J. P. Voorhees, of Blawenburg, N. J.; second, to Miss Matilda C. Hendrickson, of Lawrenceville, N. J., who survives him with four children. Dr. Davis received the degree of D.D., in 1884, from the Western University of Pennsylvania.

DURFEE, CHARLES STODDARD—born, South Dedham (Norwood), Mass., July 22, 1844; graduated, Williams College, 1864, Hartford Theological Seminary, 1869; ordained, Londonderry Presbytery, September 8, 1869; pastor at Newburyport, Mass., 1869-72, Oakwood Avenue Church, Troy, N. Y., 1872-74, Geneseo, N. Y., 1874-80, Liverpool, N. Y., 1881-84, East Bloomfield, N. Y., 1884-87; died, of anemia, East Bloomfield, N. Y., December 24, 1887. Married, Miss Ellen Rogers Greely, Schaghticoke, N. Y., June 13, 1871, who survives him with five sons.

GILLETTE, CHARLES—born, Halifax, Vt., October 17, 1813; graduated, Amherst College, 1839, Union Theological Seminary, 1839-42; ordained, Troy Presbytery, June 26, 1845; pastor, Granville, N. Y., 1844-47, Fort Covington, N. Y., 1848-58; stated supply, Milford, N. Y., 1858-70, Westford, N. Y., 1870-71; pastor, Mannsville, N. Y., 1871-74; stated supply, Red Creek, N. Y., 1874-76; evangelist, Rochester, N. Y., 1877-87; died, of peritonitis, Rochester, N. Y., December 9, 1887. Married, first, Miss Caroline Parkhurst, Fort Covington, N. Y., June, 5, 1848; second, Miss Sarah Carolyn Ware, Fort Covington, N. Y., September 27, 1858, who survives him with four children.

HUNN, DAVID LATHROP—born, Colerain, Mass., November 5, 1789; graduated, Yale College, 1813, Andover Theological Seminary, 1816; ordained, Hampden Congregational Association, February 17, 1817; pastor, Congregational churches, Sandwich, Mass., 1817-30, South Vernon, Conn., 1830-32, South Windsor, Conn., 1832-35, Somerset, N. Y., 1835-37, North Hadley, Mass., 1838-40; pastor, Presbyterian church, Lenox, N. Y., 1841-44; evangelist, Rochester and Somerset, N. Y., 1844-60; without charge and honorably retired, Buffalo, N. Y., 1860-63,

Angelica, N. Y., 1863-72, Rochester, N. Y., 1872-83, Buffalo, N. Y., 1883-88; blind for many years; died, of old age, Buffalo, N. Y., January 28, 1888. Married, Miss Eunice Saxton, Wilbraham, Mass., April 24, 1817. Seven children survive him.

KENNEDY, DUNCAN—born, Amsterdam, N. Y., May 16, 1809; graduated, Union College, 1835, Princeton Theological Seminary, 1838; ordained, Albany Presbytery, October 17, 1839; pastor, Presbyterian churches, Galway, N. Y., 1839-41; pastor, North Reformed Dutch Church, Albany, N. Y., 1841-55; pastor, Second Street Presbyterian Church, Troy, N. Y., 1855-69; stated supply, Second Church, Brooklyn, N. Y., 1868-69; pastor, Westminster Church, Bloomfield, N. J., 1870-81; resident, Bloomfield, N. J., 1881-87, where he died of dropsy of the heart, December 30, 1887. Married, Miss Clarissa Spencer, Utica, N. Y., December, 1841, who survives him with four children. Received the degree of D.D., Hamilton College.

MCNEIL, BENJAMIN FRANKLIN—born, Genoa, N. Y., April 4, 1827; studied at Hamilton College; teacher until 1865; Union Theological Seminary, 1866-68; ordained, St. Louis Presbytery, October, 1868; stated supply, Wathena, Ill., 1868; home missionary, Beatrice, Neb., 1868-71, Fairbury and Alexander, Neb., 1871-72; stated supply, Union Grove, Ill., 1873-74; editor, Newark, N. J., 1876-77; city missionary and stated supply, New York city, 1877-78; editor and stated supply, Rochester, N. Y., 1878-82; editor, Utica and Albany, 1883-86; died of softening of the brain, Adams, Mass., November 26, 1887. Never married.

TAYLOR, CHAUNCEY PERKINS—born, Athens, O., December 2, 1818; graduated, Ohio University, 1836, Lane Theological Seminary, 1837-38; teacher, 1838-42; Princeton Theological Seminary, 1843-44; missionary, Squan Beach, N. J., 1844-45; ordained, evangelist, Columbus Presbytery, January 22, 1846; stated supply, Mt. Sterling, Midway and Scioto, O., 1845-49; Lancaster, O., 1850; pastor, McArthur, O., 1850-56, Fort Madison, Ia., 1856-63; chaplain, United States army, 1863-66; teacher, Jackson and Perrysburg, O., 1867-77; pastor, Morrow, O., 1877-79, Augusta, N. Y., 1879-82; stated supply, Eureka, Kans., 1882-84; pastor, Conway Springs, Kans., 1884-88; died of pneumonia, Conway Springs, Kans., March 6, 1888. Married, first, Miss Emily D. Rogers, Granville, O., June 26, 1849; second, Miss May A. Rannels, New Athens, O., April 3, 1853, who survives him with three children.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not less than \$800,000 will be needed to meet the most urgent demands of this work for the coming year. We repeat, therefore, our urgent admonition to pastors and ministers generally, as those charged by the Head of the church with submitting his claims to the people, to do their share to secure this increase of funds and to meet these golden opportunities. — *The Assembly of 1887.*

WHERE IS THE FRONTIER?

Home missionary work is frequently called frontier work. When designated in that vague way, it is not strictly true; for we have home missionary work which can in no sense be called frontier work; it may be in the very heart of the oldest settlement in the country. Where is our frontier? Strictly speaking, it is a border on another country. But the word is frequently used for the border settlements, which may be in Iowa or Nebraska and as far as possible from the borders of the country. But these border settlements, called the frontiers, for all practical purposes are the sections of the country that are, for the time being, accessible and attractive to and actually filling up with people. In the strictest sense our work along the Canada line in northern Michigan, Wisconsin, Minnesota and Dakota is frontier work, because it is on the borders of another country. But what in common use of the word we call frontier settlements are not where they were fifty or even twenty-five years ago. They were once in western New York and Pennsylvania, later in Ohio and Indiana, later still in the new states and territories beyond the Mississippi, and certainly cannot be defined as having any permanent locality.

Railroads make and unmake frontiers. The Milwaukee and Manitoba has made during the year past a frontier line nearly a

thousand miles long by building nearly one thousand miles of railroad from Fargo, Dakota, across that territory by the way of Devil's Lake, and on westward for hundreds of miles across northern Montana on one side or the other of the Missouri river, because it has made that vast stretch of country attractive to population because it is made accessible which was unattractive because inaccessible before. Other railroads are doing their corresponding share of such work.

Texas is not a new state, but it is a larger state, and has been practically so distant and inaccessible as to be a thinly-settled state. But now railroads penetrate it from every side, and make lines of frontier settlements along every road. So the great Merced Canal in California, that opens millions of acres to cultivation and settlement, thereby turns what was wellnigh a desert into fruitful fields and promising frontiers. All frontier settlements, whether on the border or in the centre of the country, need prompt attention and help.

THE MORMON IDEA UN-AMERICAN.

There has been much insisting among us of late on what is termed "the American idea." By this is meant patriotic loyalty to our country and its interests and institutions. It has been urged and emphasized in newspapers and public assemblies. Speeches and discussions and editorials have enjoined the cultivation of "Americanism"—the propagation of the sentiment of a genuine and lofty national pride. American flags have been presented to our public schools with songs and speeches and other exercises, in order to stir and strengthen national feeling among our children and youth. There is a growing sense of the need and value of an intelligent and loving devotion to the nation's laws and liberties and life, as wholesome and hopeful for the next generation and all the future of our land.

This movement has been prompted by the perception of the existence among us of elements that are alien and antagonistic and sometimes even threatening. The immigration which has grown so vast has been one great source of our strength; but it has also introduced causes of trouble and danger. Even the best of the new comers hinder where they should help, so far and so long as they cling to foreign ideas and resist the process of American assimilation. Germans and Scandinavians and Italians and other foreigners, to be fully utilized as citizens, must be Americanized. Those of them who cleave together in cliques and clans and cling to foreign tongues and ways are to that extent a disturbing element; and it is still more plain that those who insist on maintaining and propagating and practicing imported ideas of government and social order and morality contrary to those on which our people are generally and firmly agreed are pretty sure to turn out to be the worst pests and most troublesome nuisances of the commonwealth.

To pass by other obvious illustrations of this, the Mormons are a case in point. Starting in their strange career in the East, they have been pushed from place to place westward by the antagonism of American civilization, until they have collected and isolated themselves as nearly as possible among the hills and vales of Utah. They stand by themselves. They are confessedly and resolutely unlike the rest of the nation. They dislike and repudiate the government and the people and the institutions of the country. They stubbornly resist and repel assimilation. The Mormon idea is pre-eminently and bitterly un-American. Religious liberty and civil freedom and reverence for government and law are distinctive features of our people; and these are each and all the abhorrence of the Mormons. Bigotry is with them a leading trait and a chief virtue. They are utterly and absolutely intolerant. Aping as they do some features of the Christian religion, they yet hate it with a perfect hatred. So also tyranny and despotism are the very essence of Mormonism. The priesthood are lords and

despots, and the people are ignorant, cringing, unreasoning devotees. No thorough-going Mormon can call body or soul his own. And again, disloyalty is a prime Mormon characteristic. A truly patriotic Mormon is an impossibility. These people are trained to fear and hate and repudiate the government and institutions of the land. Nothing but policy and weakness prevent the open rebellion which they have more than once all but attempted. So, if our American people are Christian and free and patriotic, Mormon bigotry and tyranny and disloyalty are intensely and offensively un-American and anti-American. The Mormon social constitution, with its attendant abominations, is an impertinence and an intrusion on American soil. If by any dire possibility Utah as it is should attain the much-desired goal of statehood, it would become a standing anomaly and contradiction in American society—an ugly and dangerous enemy in the nation's very heart.

It is not needful to dwell on this aspect of the matter for the purposes of this monthly concert. It is comforting to be assured, on the other hand, that, bad as the case is, it is far from being hopeless. God's word is not bound, and God's Spirit is mighty; and not only the divine word, but the divine Spirit also, is present amid the gloomy and hateful shadows of Utah. There have been revivals and ingatherings. Through the Cache valley, in Logan and Hyrum and at other points in the territory scores have been added to our churches. Here and there a Mormon breaks away, and comes out of thralldom to be a freeman and a Christian. There is an impression on many minds and hearts that much more movement in this direction will appear before long; that the near future may see a wide upturning and emancipation among this strange people, as the result of Christian work. If this is a well-founded hope, all the more should the work of church and school be pressed and doubled among them.

As we gather at the monthly concert this month, we shall be brought face to face with the Mormon problem. It is but seventeen

years since we sent our first missionary to that field. It is but thirteen years since we planted our first school in the bounds of Utah. We have continued sending in missionaries, planting churches and establishing schools. It has been slow work; it has been costly work; compared with other western fields, it has been discouraging work. The churches are neither numerous nor large; our friends and adherents are neither numerous nor rich. But there is ground for exultation to-day, and we may well cry, "What hath God wrought!"

When Sanballat and Tobiah saw the Jews building the walls of Jerusalem, they mocked them, saying, "What do these feeble Jews? If a fox go up, he shall even break down their stone wall."

But good Nehemiah kept on praying, and the feeble Jews went on building, each one with a weapon in one hand or a sword at his side, "for the people had a mind to work."

So the Mormon leaders scoffed at our missionaries and teachers in Utah. But a braver and more consecrated band of missionary workers it would be difficult to find than the missionaries and teachers in Utah. They went on with their work, preaching the gospel till they now can get a good hearing in all parts of the territory, and teaching school and doing missionary work so successfully that no girl they have ever taught has become a polygamous wife, and every boy they have taught is ashamed of and disgusted with the whole system.

They taught and preached and prayed by day and wrote letters at night; they stirred up their sisters and mothers in the East, and they in turn stirred up brothers and fathers; the press became enlisted; mammoth petitions poured into Congress; the President spoke; the government spoke and acted as well; more than thirty thousand polygamists have been disfranchised; hundreds have been tried, convicted and sent to prison; many more are under indictment, and many are hidden away securely or have fled to parts unknown.

God has also interposed. Where are the bold leaders of a few years ago, whose

voices were loud with ribaldry, vituperation, blasphemy and defiance of the government? Brigham Young is dead. John Taylor is dead. Heber Kimball is dead. All the old powerful leaders are dead. The Mormons are substantially without a head. Recruits from foreign lands, that some years have numbered more than five thousand, have nearly all fallen off, and this source of fresh zeal and increasing strength has failed them entirely.

Besides, a Gentile boom has begun. A correspondent in Salt Lake City says:

The first boom has struck this city. The real-estate men are making things lively. About ninety real estate-offices. But best of all, *the people* are beginning to come from the East to settle—from Nebraska, Iowa, Dakota, Ohio and Illinois. In thirty days from now there will not be a house to rent in the whole city.

Business and building and manufacturing enterprises are taking on new life and passing into new hands. Old things are emphatically passing away, and new things, new and better ideas and a new life are coming in, and all these largely from the labors of our missionaries and schools.

Some say that polygamy is not the worst part of the system; that the hierarchy or priestly power is more dangerous and hurtful. Not so. Crush polygamy, and the hydra-headed monster Mormonism will soon be dead. Polygamy is the life of the whole system. It separates the Mormons from the rest of the world, but it binds them together.

A few heavy blows struck at the right time may be decisive and conclusive. Sheridan telegraphed to General Grant from Five Forks, "I think General Lee will surrender if we push things." Grant replied, in his laconic way, "*Push things*," and in two days Lee had surrendered, his army had been disbanded and was on its way home, and the Confederacy was dead. The enemy's lines are wavering. Let us push things.

What then shall we do? We need to enlarge the school work. Our schools are full to overflowing. We are constantly compelled to deny applicants for want of room.

If we could receive an amount sufficient to double the capacity of our buildings, we should thereby nearly double our efficiency, without adding much to the expense of additional teachers. One lady has furnished the Roman Catholics with \$115,000 for school buildings for the Indians during the past year, and promises \$35,000 more for the coming year. Where is the man or woman in our church that will come forward and enlarge and endow our schools in Utah? The line of the enemy is wavering. Now is the time to push forward our forces and strengthen our lines. Let us deserve and expect victory.

A GOOD ILLUSTRATION.

The mother in her humble home nursing the infant child seems to the thoughtless as playing an unimportant part in the busy world. Her charge is so small—only an infant. She reaps her reward when her babe becomes the nation's leader and champion of a noble cause. The man is but the infant developed. So these brethren who plant and nourish the feeble churches are laying the foundation for the world's evangelization. The only way to insure a good orchard and abundant fruit for transportation is to keep planting choice sprouts and take good care of the trees. If we are to do our part to fulfill the Master's great commission, "Go ye into all the world, and preach the gospel to every creature," we must look well to our home field and our small churches.

DENOMINATIONALISM.

A friend of home missions writes as follows:

I have been a contributor annually for many years to the home missions, and have a lively interest in the work. But recently my attention has been called to the fact that through all our country there is a very large amount of denominationalism and often a great dearth of religion. Will you kindly inform me what is the practice of our church to-day toward our feeble churches, in small places where there are quite a number of other evangelical churches? I mean, of course, financial support. Can you give me the amount dispensed the past year in

Illinois and Wisconsin? I would be obliged for such information. Some years ago I think there was a tacit understanding that in small towns where there existed a Congregational church the Presbyterian would not build, and vice versa. I would like to know the policy of our Board on this subject.

OUR REPLY.

We have yours of the 8th instant, and we know you are not alone in your fears about the way home mission work is done and home mission money is expended.

There is a general impression like your own throughout the country East and West. We have encountered it for twenty years, have investigated it very thoroughly, and there is no better way to dispel it than such investigation. Under the impression of that plea and cry the American Home Missionary Society and this Board, a dozen or fifteen years ago, looked the whole thing over and adopted rules of comity such as you speak of.

We took up the state of Iowa as being one in which there were supposed to be a good many such cases. We found in the reports, both theirs and ours, that there were places in that state where there were churches of each kind; but on examination we found that in nearly all cases except in large towns like Dubuque, Burlington or Rock Island, well able to sustain two churches, one church was German and the other English. The minutes would not show that; but a careful examination did show it, and showed that both were needed. A thorough examination in that state, which seemed to be most sure of that of which you complain, revealed scarcely a particle of ground for complaint.

We did not embrace in our plan of "comity" any other denominations than these two. But for many years both the American Home Missionary Society and the Presbyterian Board of Home Missions have professed adherence to the policy of yielding the field to either church that is first fairly in the field and is fairly occupying it; and a small number only of places can be found where both are in existence when only one would suffice. But probably there are some; yet it must be remembered that missionary

societies and boards have not absolute control in such cases, and it is not for them to determine whether two churches shall be organized or not. Two churches may move for an organization about the same time. There may be a rivalry, which is beyond our control and which we regret. On the other hand, there are towns that are promising, and the people think they will soon support a church of each denomination and organize, perhaps, a little too early. Such mistakes are liable to occur.

But your thoughts take a wider range and extend beyond the question of Presbyterian and Congregational churches. In many places there are either a Presbyterian or Congregational church and a Methodist, a Baptist, an Episcopal and perhaps a Lutheran church, where, if the people were all united, there might be one strong church organization served by one strong, well-supported pastor. You say, so it ought to be, but that does not make it so; you cannot compel them or persuade them to be one. There is a great deal said and printed about the evil of such a state of things, and has been for fifty years; but the various denominations remain. What can be done about it? People differ in their tastes and preferences in culture and training: shall we be able to make them all unite in one organization? Joseph Cook, usually sensible, was very sensible when he said the way to bring about the ultimate union of all Christians is to have the various churches of the same name unite first. But if we of the Presbyterian Church North and the Presbyterian Church South, the Cumberland Presbyterian and the United Presbyterian and others, cannot unite, what can we do with those who do not bear the Presbyterian name or adopt its polity?

The Methodists say, "We are bound to look after and care for the Methodists wherever we find them." The Baptists can join with none that do not practice immersion, and the Episcopalians with none that do not come to their terms. Meanwhile no progress

whatever has been made in the practical unification of the denominations. Some efforts to form "union churches" have been made by crafty manipulators, who wish to gather all the people into their own denominations; but the disguise soon falls off and the attempts prove to be failures. We have not advanced one step in the direction of reducing the number of denominations or the number of churches in small towns; and it is evident that the Lord has not yet shown us the way to consolidate the denominations, if such a result be desirable (which is by no means certain); and if their separate existence be an evil, it is certainly one that, like many others, we must for the present learn to bear the best we can.

We think we can assure you that there is no increase of denominationalism in the country, or a dearth of religion. Judge for yourself when we say that the reports from our missionaries of last year show that more than ten thousand people joined their churches on profession of faith.

The work was never more promising than now, and we never could use money to better advantage than now in the work of home missions.

The five states of Kansas, Nebraska, Missouri, Michigan and Minnesota and the territory of Dakota are calling to-day for one hundred and sixty-six men. Other fields are ripe for the harvest. Give us the means and we will find the men and send them on as fast as possible.

If the Mormons of Utah believe, as in the anti-polygamy clause of their proposed constitution they profess to believe, then, as to their religion they are hypocrites. If they do not so believe, then they are political hypocrites. Either they do so believe or they do not so believe, and hence they are either religious hypocrites or political hypocrites. We think them to be political hypocrites trying to get Utah into the Union by the game of false pretences.—*The Independent*.

SPECIAL CONTRIBUTIONS.

WHY SO MANY VACANT FIELDS?

W. B.

It is not true, as some shallow, skeptical observers say, that ministers are always looking out for the large churches or the easy fields. But it is true that there never before was so much restlessness among Presbyterian ministers, who theoretically, at least, do not belong to the itineracy. A recent article in the *Presbyterian* by a member of a home mission committee of one of our western presbyteries asking for ministers, brought an unexpected rush of responses. Not one in ten came from unemployed ministers, but nearly all from those desiring a change. Dakota and Minnesota men were looking for milder winters. This was before the blizzard in New York made that city fancy itself on Lake Winnepeg. Kansas and Nebraska men feared that they had gone too far west. Wisconsin men wanted to go farther west, and Illinois men to escape malaria—so said at least three letters. Then came letters from New York, Pennsylvania, Ohio, etc., from men willing to risk the dangers of pioneer life in Iowa. Apart from these climatic difficulties, the chief reasons for a change were removals and consequent cutting off of resources, or a desire for a wider field for development.

But in no part of our great church have these difficulties caused so many removals as in Iowa during the past five years. In the presbytery referred to, out of thirty-four churches twenty were vacant on March 1. Yet only two of the twenty were without church buildings, and many had mansees.

That presbytery is representative of a large number of western presbyteries in several respects. The fields are mostly feeble, paying, at least to begin with, very inadequate salaries, often only \$600 or \$700, and that for a double field.

They are in small towns, and therefore do not specially invite men who have families to educate, and who for themselves and families prefer the opportunities of larger places. There

has been for some years no marked growth, and in many cases removals have been greater than new arrivals.

All these facts are hindrances to finding men. But for men of average ability, consecrated to this work and willing to stay long enough to give a field a chance to develop, all these fields are full of promise.

In Iowa, Nebraska, Dakota, etc., the cost of living is comparatively low, except for fuel, and the small villages afford educational advantages very far ahead of places of similar size in New York and Pennsylvania. The writer speaks from intimate acquaintance both East and West. The culture is fully up to the standard. This is reasonable. It is the wide-awake, energetic young people who have gone West, not the indolent and shiftless. Going West they take pride in introducing all that they were proud of in the East, and developing it with western energy.

The removals and consequent unsettled condition of so many towns and districts is only temporary. In a few years the rush to the far West must cease, as there comes a scarcity of free land and rising in prices. Then the valleys of the Mississippi and Missouri will fill up rapidly with a permanent population.

Those ministers who locate now and are patient and faithful will find themselves in a few years in growing communities with growing churches.

This is true not only of Iowa but of all our central western states, and to a certain extent in the Northwest and Southwest.

All our synodical missionaries in good-natured rivalry are seeking for men. If we could find them, not by disturbing men at present in pastorates, but by getting new recruits, it would be well.

STIRRING WORDS.

PUSHING ON THE GOOD WORK.

We copy from a letter of Rev. Dr. Morris, of Lane Seminary, the following impressive sentences:

But we desire to turn attention once more specifically to the great home mission work itself, as it urges its claim from year to year with a steadily-increasing force. This work has been the chief glory of our church since 1869, and it will be for generations to come our chief privilege and mission. *It must be pushed*—pushed at every point with larger supplies of laborers, with more generous expenditures, with more of flaming enthusiasm and devotion. Our natural growth as a Christian denomination demands it; these outlying regions, destitute yet full of promise, demand it; the welfare, the salvation of the republic and of the continent demands it; the redemption of the world, through all its continents and races, demands it. Would that we could incite every pastor, each elder, every parent and teacher, every young man and young woman in each congregation from Boston to San Francisco, to become personally engaged in some way in carrying the gospel we love to the remotest quarters of the nation, to every village and every home, in whatever secluded valley, or on whatever rocky mountain side, the whole land over!

It must be pushed, this vast and urgent work of home missions. We verily believe that a grander duty was never laid on any Christian body since the continent was discovered; we verily believe that a sublimer privilege was never offered to any section of the Church of Christ since the Reformation. The more the duty and the privilege are studied, the grander they will grow, the more sublime will they appear to the vision of intelligent Christian faith. To neglect such a work would be a crime against the common Christianity; to be recreant to it would be an awful act of disloyalty to the Master. Let us then push on the work at every point, and never tire, God helping us, until the whole continent is captured and held for Christ.

A "BOOMING" TOWN AND COUNTY.

A missionary has just given the following account of the town of Holyoke, in Logan county, the northeast county of Colorado. We said to him that country must be a sandy desert; he says it is as fine a grassy prairie country as can be found in the West. The letter gives a better view of rapid settle-

ment than we had supposed possible at the present time, and gives a better view of the "Great American Desert" than we had expected:

Holyoke is in Logan county, in the northeast part of the state of Colorado. Two years ago the first settlement was made in what is called the Frenchman Valley, through which the B. and M. Railroad now passes. Now the whole region of country is under the hand of the pioneer farmer. Almost every quarter section of land is occupied, and thousands of acres have been turned over and made to yield their products for the support of the new population. The prairie where now stands the thrifty town of Holyoke, on the first days of September, 1887, was as free from any signs of a city as any other part of the far West. A railroad was in course of construction, to run over this bare prairie, and an enterprising company, known as the Lincoln Land Company, surveyed a town and advertised a sale of lots to take place on the 20th day of September.

The day came, and the people came from scores of miles around. The sale came off and the lots sold at a rapid rate, so that at the close of the day's sale near forty thousand dollars worth of lots had been sold. Lots sold at high figures, one corner lot selling for \$1400. Mind, this was on the bare prairie, without a town or a hamlet within forty miles east or west.

About the first days of October, just as soon as freight cars could bring in lumber, the work of building began. Such a din of hammers and saws was likely never heard before. It certainly was not like the building of Solomon's temple, for but little else could be heard for two months but the sound of the hammer. The result is there stands to-day (March 1, 1888) on this ground a western town of 600 to 700 inhabitants, with ninety business houses, some of them costing \$5000. Between three and four hundred thousand dollars have been invested in the town, and a new boom of building is now prevailing.

New towns are springing up all along on the line of this new railroad, and they should be possessed for Christ and for righteousness. Worldly wisdom invests unnumbered thousands for business enterprises. Who will invest a few thousands for the building up of the church of Jesus Christ on these new fields which are thrown open for the Christian husbandman to cultivate for righteousness?

EDITORIAL CORRESPONDENCE.

RAILROADS IN DAKOTA.

REV. F. M. WOOD, SUPERINTENDENT.

Of the 13,000 miles of railroads built in the United States during the past year, 760 have been built in Dakota, making this territory the fifth in the list among all the states and territories, whose aggregate number of miles has now reached 150,710.

Of the 760 built in the territory, about 500 miles belong to north Dakota. And the outlook for future building here is beyond precedent greater than ever.

At the present moment four great corporations have built up to a line running nearly due north from Ellendale to Jamestown, and are watching like tigers a fifth corporation, which has the inside track for Bismarck, the grade being already finished from that place to Aberdeen, and everything ready to iron in early spring.

If either of the aforesaid great corporations competing for territory obtains control of the "Aberdeen and Bismarck Road," and builds a short connecting link, it will have the advantage of all the rest, and spring into Bismarck at once. This, however, will only stimulate the rest to rival each other in getting there, as it is evident that the prize for which they contend is Bismarck and the intervening country, and whatever else there is beyond.

It will not be surprising, then, if in the early future Bismarck is the centre of more railroads than any other city in the territory. But if all projects contemplated find successful issue, Fargo and Grand Forks and several other cities will dispute the right of Bismarck to be regarded the "Indianapolis of the Northwest." Many of these cities have ambitious aims for new roads, and undoubtedly some have good prospects for securing them.

Meanwhile, the strategy turns from the four corporations referred to in Dickey and La Moure counties, two of which are the Manitoba and Northern Pacific, to their operations farther north.

For, with the invading of territory on the part of the Manitoba south, the Northern Pa-

cific pushed into Grand Forks and on to the borders of Canada beyond Pembina on the north, and now projects lines paralleling the main line of the Manitoba and crossing its branches about equidistant from that line and the border of Manitoba, but having its trend northwest toward Turtle Mountain.

What can be predicated of the immediate future no man can determine; but it looks as though there would be plenty of railroad building next spring. There are hundreds of miles already projected, some of it graded, and there is no want of room for others to come.

It is said that there is no perceptible falling off of freights in the region invaded by the coming of the Northern Pacific, for both roads have all they can do to remove the enormous crops of the northern region. When one small town markets a million bushels of grain, there is not much danger of overdoing railroad building.

But the most marvellous strides of all the roads have been made by the Manitoba. Its extension west from Devil's Lake reached Minot, on the Mouse river, last year. Here sprang up, like a mushroom, a town of 1000 inhabitants, and having the railroad shops and coal near, it will maintain its numbers.

In early spring the road pushed on, and laid more track per day than heretofore known in the annals of railroading, till by fall it was in at Helena, on the Northern Pacific main line, a distance of 647 miles, whither one can go on daily trains and with luxurious accommodations, and competition between the roads thus far has already modified the tariff. The towns on the line are of little note, except Great Falls, the rest being simply sidings or railroad depots with few buildings.

Now what of the future of this road? It is reported that two survey parties are out on different lines west from Great Falls. And no one knowing the ambition of President Hill, and his energy in railroad building, will credit him with designing less than a transcontinental line, and if his past record gives any promise of his future activity, he will not be

long in assuring it. Here, then, in prospect is another through route which is to serve as a highway for the nation.

But are we not overdoing matters in Dakota—thus multiplying railroads? No! Not while people are complaining of having to draw grain forty miles to market. Not while there is a hundred miles solid, north and south, of the best grazing land in the country, yet untouched. Not while the population of Dakota is steadily increasing at the rate of from seventy-five to a hundred thousand annually. Not while roads can run and make their dividends, and make it pay.

Railroads are not ahead of the country, except as they are led sometimes to antagonize

each other in rivalry for territory. Then the same results follow which always attend over-competition.

What does all this inflow of population and facility for travel and marketing products mean for our advancing work of home missions? What but additional forces needed on the field! What but additional funds in the treasury! What but greater consecration on the part of God's people to furnish both!

The coming spring must give us more men and means in north Dakota than hitherto, or we shall fail to occupy our rightful position as a denomination, and relegate to other hands what the good providence of God seems to have assigned to Presbyterians.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

January.—The evangelization of the great West.
February.—The Indians of the United States.
March.—Home Missions in the older States.
April.—Woman's work.
May.—The Mormons.
June.—The South.
July.—The Roman Catholics in our land.
August.—Our immigrant population.
September.—The Mexicans.
October.—The treasury of the board.
November.—Our missionaries and missionary teachers.
December.—The spiritual condition of the whole country.

THE MORMON MISSIONS OF THE BOARD OF HOME MISSIONS.

During the past year the Mormons have changed their tactics and put the whole question before the country upon another basis. Heretofore they have declared as a doctrine of their so-called church the divine sanction of polygamy. But the late laws of Congress, which were not all that they should be, yet were enough to put many of their leaders in prison, and send others into hiding lest they also be apprehended and put in confinement, have compelled this complete change. In a late convention they declared that they have given up polygamy, and will hereafter abide by the laws of the land upon that subject.

To those who know their deceitful methods, all this means nothing else than an attempt to blind the eyes of the people, and if possible so to appeal to the desires of the politicians for their votes that they will admit the territory into the Union as a state, and then in their sovereign right as a state do as they please regarding polygamy. From the late dispatches from Washington it appears that they are at work and in terrible earnest, and have made such an impression upon at least one of the great political parties that they may accomplish their aims.

Meanwhile the work of the Board has gone forward hopefully and with success. Two new churches have been organized, and a number of members added to those already established. There have been a number of changes among the workers, and some of the fields are suffering because left vacant. Seven or eight ministers are needed to fill important fields. It seems as though the time is ripe for a good spiritual work to be done among this deluded people. One of our missionaries writes:

The time of breaking loose has come in Utah. The people are not only being convicted by the agencies of the civil government, but they are being convicted by the gracious Holy Spirit of their sins against God, and the

time is near when earnest and faithful preaching of the truth as it is in Jesus will bring multitudes to the foot of the cross.

Rev. Alexander Munroe, superintendent, writes:

The number of persons received into the churches through special meetings, seventy-three. We had glorious revivals in Logan, Hyrum, Smithfield and Mt. Pleasant. There are many others besides those reported as joining the church who professed conversion and who we hope will come in later. I visited all the schools in Cache Valley and found them in very good condition. They need in Logan very much an academy building. It is a very good point for a higher grade of school. I visited the schools around Mt. Pleasant and found them very good. They also need in Mt. Pleasant an academy building. The people there will raise \$1500 if the Board will put in \$3000.

The Idaho missions are at Malad, Samaria, Montpelier and Paris, which are under the care of Revs. C. J. Godsman and R. P. Boyd. The teachers are the Misses Morse, Fredericks and Caldwell at Malad, Miss Baker at Samaria, and the Misses Crowell and Leonard at Montpelier. More buildings are needed at Malad. Miss Baker wants two other stations occupied; Miss Crowell calls earnestly for a minister to help there. Although these missions are in Idaho they are as entirely Mormon as almost any place in Utah.

Cache Valley is situated in the northern middle part of the territory; a part of it extending into Idaho. The most northern field occupied is Franklin, in Idaho, Richmond and Smithfield, in Utah, all three under the care of Rev. W. E. Renshaw, who lives at Richmond. There are two schools under our care in this field, viz., Richmond and Smithfield, taught by the Misses McGintie and Cort. Richmond is in great need of a building, which we hope to build this coming year. Smithfield has been blessed by the presence of the Holy Spirit. There have been a number of conversions, and a church organized with twenty-three members.

Logan is the commercial and religious centre of this beautiful and fertile valley.

The Mormons have one of their four great temples here, also a valuable tabernacle and the Brigham Young College. These show the importance attached to this place by them. It was here we began our work in this valley in the fall of 1878, under the care of Rev. C. M. Parks and family. The work has grown until now there are eight missions and as many buildings, also three organized churches of about one hundred members. Rev. E. W. Greene is now in charge at Logan. Mrs. Greene, Mrs. Parks and Miss De Graffe are the teachers. A new building is needed to make the school what it ought to be. Mendon is the station connected with Logan as a part of Mr. Greene's field. A new building has been erected, and Miss Brown and the scholars made comfortable and happy. The remaining fields of this valley are Hyrum, Millville and Wellsville, and are under the pastoral care of Rev. Philip Bohbach, who resides at Hyrum, at which place a church was organized last summer. The teachers are Miss Clemens, Mrs. Norman and Miss Greene respectively.

Box Elder has built a new and beautiful church during the year, and the Rev. S. L. Gillespie, who has toiled so long and patiently, is made to rejoice over this, the increased audiences, and the enlarged school which now has two teachers, Mrs. Adams and Miss Noyes. The Mormons now realize that he is there to stay, and that the Presbyterian church and school is a fixture.

Ogden is next to Salt Lake City the most important place in Utah. We have not made the advance in this place we should have done, because of a want of adequate buildings and the proper location. We trust that the coming summer will see a new church and school building erected. Rev. Josiah McClain is one of our most faithful and efficient ministers, and the Misses Whitehead and McDonald two of our best teachers. At the last communion eleven members were added to the church on confession.

Rev. E. M. Knox is settled at Kaysville. The little building is overcrowded during both church services and school sessions. Miss Hart has been overworked, and for a

time compelled to rest while Mrs. Knox supplied her place. The money is nearly all raised, and a new chapel is to be erected this summer.

Salt Lake City is the centre of the business of the territory, and the headquarters of the Mormon hierarchy. It is at the same time the centre of the work of our church, and in fact of all the denominations at work in Utah. We have two church and two school buildings, and hope to add one or two others ere long. The tide of immigration seems to have reached Salt Lake City, and it may ere long be under the rule of loyal Americans. Rev. R. G. McNiece, D.D., is still the pastor of the First Church. At present Westminster is vacant, though supplied by various ministers from Sabbath to Sabbath. The Collegiate Institute was never so large or so prosperous, and in numbers and usefulness only hindered by want of more buildings. Two dormitories are sadly needed, one for boys, one for girls. Professor Millsbaugh is superintendent, and has six skillful assistants. The Misses Reed and Lincoln are teaching the Camp Mission school, which is very full.

Rev. T. F. Day ministers to the churches of American Fork and Pleasant Grove, and has been encouraged by increased numbers and members. Misses Pierce and Taylor teach the former school. Pleasant Grove school has made a decided advance this year. Miss Laura B. Work, the former successful teacher who was compelled by overwork to rest and regain health, has taken her old place in the school and the hearts of the pupils, as the results show. Miss Firebaugh is assisting her.

A new station has been opened at Provo during the year by Rev. W. R. Campbell and his wife, in a rented building. Efforts are being made to secure money to build a chapel this next season. Provo is the third city in size in Utah, and is a place of much importance. We have long intended to open this station, but up to this time have been hindered. Let us hope and pray for its success.

The most important mission we have in this beautiful valley of Utah is at Springville. The past year it was enlarged by the

erection of the Hungerford Academy building, and the formal opening of that school, which has been placed under the superintendency of Rev. J. A. L. Smith, with the Misses McCulloch, Munger and Perley as assistants. Rev. Theo. Lee has been placed in charge of the church, under whose care it has not ceased to prosper. Now that Springville is so well manned and equipped, we expect great advances in the near future.

The school at Spanish Fork has been kept in operation. Miss Perley is resting and regaining health in the East, while Miss Congle teaches the school and Sabbath-school, and gathers the congregations to which Mr. Lee preaches when he can find opportunity to get there from Springville.

Rev. W. A. Hough, who was formerly stationed at Fillmore, but left it because of impaired health, has returned to Utah, and settled at Payson and Benjamin. Miss McNair and Mrs. Leonard teach at Payson. The citizens of Benjamin built a little chapel and school-house combined, and asked that we send them a teacher, which was done, and Miss Grey has taught since last fall.

Nephi has at last a minister. Rev. R. W. P. Daily, a recent graduate, has settled there, and we look for much spiritual fruit from this garden of the Lord, which has seemed ripe for the harvest for some time past. The teachers have been most faithful in keeping up the church and song services, by reading sermons, etc. We trust their labors will be rewarded. The school is taught this year by the Misses Hubbard and Gee.

Mt. Pleasant is a mission that always commands attention because of its past history and present importance. Rev. E. N. Murphy continues to be the minister in charge, with outstations at Fairview and Spring City. The boarding department of the school is under the care of Mrs. Murphy. The teachers are Professor Geyer and wife and Miss Larson. Both departments are full of pupils, and were never in better condition. They plead for an academy building, toward which the citizens offer to contribute liberally. Shall they not have it? If there is a place in Utah that deserves it, then it seems to us Mt. Pleasant

is the place. Miss Fishback teaches at Fairview, Miss Sorenson at Spring City.

Rev. G. W. Martin has resumed his former charge at Manti, Gunnison and Ephraim. Being under the shadow of one of the Mormon temples at Manti, the workers have been much troubled by the power of the priesthood, which has been freely put forth to hinder them. Nevertheless the foundations were laid sure and the results have been substantial. There are three good buildings, two church organizations, three schools and six teachers—the Misses Galbraith and Stoops at Manti, Rea and Coyner at Ephraim, and Mrs. Green and daughter at Gunnison. They are all prosperous. Gunnison calls for enlargement.

Leaving the above six missions we pass out of San Pete valley into Sevier, which has three missions, viz., Salina, Richfield and Monroe. A minister is very greatly needed to take charge of these missions. Where shall we find him? At Salina the school has been so large as to require two teachers this year; while the Sabbath-school has numbered ninety-five scholars. The teachers are the Misses Regan and Ordway. They ask that the building be enlarged. Miss Olmstead is at Richfield, and pleads for a new building and an assistant. Mrs. Jones and Miss Palmer are at Monroe.

Across the mountains to the west are the missions at Fillmore and Scipio, which are also without a minister. Who will take this

needy and hopeful field? The Misses Knox at the former, and Miss Evans at the latter, report good schools and Sabbath-schools.

Rev. P. D. Stoops is settled at Parowan, and is now the most southern minister we have in the territory. The church, the Sabbath-school and the day-schools have all been regularly kept open during the year, the latter by Miss Curtis and an assistant.

The schools at Toquerville and St. George complete the present missions of the Board in Utah. Miss Burke has the former, and Mrs. Blackburn the latter. It is impossible to give any definite idea of the enslaved condition of the Mormon devotees in all this southern section. The temple at St. George is a centre of Mormon power. The distance from outside influence is so great that the people have little opportunity to learn anything of the true worship of God or the manner of life of other people. The ignorance and bigotry are terrible. A consecrated minister of the gospel is needed very much indeed—one who will hold on in the face of opposition and discouragement.

SUMMARY.

Ministers, ...	18
Candidates, ...	3
Churches, ...	16
Church members, ...	460
Teachers, ...	81
Schools, ...	38
Scholars, ...	1996
Sabbath-school scholars, ...	1871

NEWS FROM THE FIELD.

LOGAN, CACHE COUNTY, UTAH.

MRS. S. V. N. PARKS.

Our hearts have been made to rejoice exceedingly in having so many of our dear boys and girls willing to take a stand for Jesus and to confess him before men. Among the number two were heads of families. Twenty-four in all united with us, and we hope for more this coming communion Sabbath. In our Society of Christian Endeavor many of these young converts already take an active part. Schools and Sabbath-schools are both well attended. Our enrollment in the former is much larger than last year; but on account of

measles being so prevalent in the school for several weeks, the average attendance is not so large as we could wish. For some reason we have had a much larger Mormon element this year than for some years previous. We have not succeeded as yet in getting many of the Mormon children to attend Sabbath-school, but hope to induce them to come after a time. Among these children is one large boy of fourteen who has never learned to read. His interest is fully awakened, and he is learning rapidly to read and write. We are so glad to have these children, and hope most sincerely that the priesthood will not take them from us.

SPRINGVILLE, UTAH.

NEED OF PATIENCE.

REV. THEODORE LEE.

We observed the week of prayer for the first time in the history of the mission. Rev. Mr. Smith assisted in the services. The attendance was fair. Last Sabbath afternoon we held communion service. The members of Spanish Fork came six miles through the mud to be present with us. I cannot tell you how hard the Mormon Church is working to hold its young people and to capture some who have been attending our services. Last night they had an entertainment in a theatre for the benefit of their Sabbath-school. They have been having dances during this winter season, especially for their young people. These are some of the baits which they use to catch runaway souls. In the face of this our Sabbath-school increased, until before Christmas we had reached the high-water mark of ninety-nine. Our preaching services have been well attended. In order to gain the confidence and good will of the people, Miss Lee and I have entertained them at our house. On Thanksgiving day we had nearly all the resident members with us. Later, I had a number of the young men, and again Miss Lee had a number of the mothers who are not members of the church to take tea with her. We need a communion service. If some church would give us their old one when they buy a new one they would supply a want much felt by us. I have continued this weekly Sabbath afternoon service at Spanish Fork. Miss Congle seems to be doing a good work both in the day and Sabbath-schools. We still long for a chapel at Spanish Fork, and the work is retarded for lack of one.

TITUSVILLE, FLA.

A YEAR'S ADVANCE.

REV. JOHN FOY.

We have our new church building nearly completed. The plastering will be finished to-day. We will seat with opera chairs. I am asking the people to buy them. Without much effort, I have about sixty subscribed for. I look back one year ago, when I came here, and remember that then there was not a church here, only monthly appointments, and these often omitted, not a Sabbath-school, not a school-house, but two saloons running almost day and night. To-day we have a neat little church, thirty-six by sixty feet, with spire

sixty-eight feet high, worth about \$2500, and a flourishing Sabbath-school of about one hundred and twenty scholars, and no saloons, and a neat little day school-house which cost about \$1750. I feel highly compensated for all my arduous labors and denials, and must give God all the praise. It belongs to him, not to me.

ASHEVILLE, N. C.

REV. L. M. PEASE.

During the week of prayer a goodly number of scholars made a profession of religion. The divine Spirit was and still is very generally manifest. The importance of public confession is presented to them, and each is instructed to follow the leading of the Spirit in the decision as to church fellowship. We all feel that this effort has been helpful. This school organization enjoys the Master's approval and will result in untold good.

TROY, PA.

A VETERAN'S FAREWELL.

REV. JOEL JEWELL.

My ministration for the church of Sylvania, Presbytery of Lackawanna, for the current year, continued from April 1 to November 20. The subscription of the society expired in October, and was not renewed. For half a quarter of ministration I have received no compensation. That rests with the Board. In November I reported to the Board my resignation, but continued three weeks longer. The church, which I organized and supplied for thirty years, is very dear to me, and was never in a better condition. The pastor of the Troy church has volunteered to go and gather in over thirty members. Now in my eighty-sixth year, with gratitude to God and many thanks to you for your kindness, I bid you farewell.

CIRCLEVILLE, N. Y.

REV. C. H. PARK.

The Lord has been pleased to visit us with the outpouring of his Holy Spirit. The work began with the preparatory meeting held in connection with the communion, the first Sabbath of December last. Ten were received at that communion. The meetings were kept up in the evening through the week, and by the next Sabbath ten more were received. More were added from time to time, until thirty-three have been received, all on profession of faith, a number of whom were baptized,

several of them heads of families. Quite a number of the young people added are from the Sabbath-school. There was no great outbreak or excitement, but a deep interest and feeling seemed to pervade the community. It was most wonderful and encouraging. Notwithstanding the dark and rainy nights, lanterns were seen moving toward the church from every direction, and there would be some two hundred seated and waiting, and the choir of young people singing from the Gospel Hymnal. And I may say just here that one thing that helped on the good work was, I believe, that the choir, which we had desired for years to come down from the gallery, came at last of their own free will, and were thus brought close to the congregation. The prayer and praise meetings are being continued on Sabbath and Wednesday evenings, and I expect several more to unite by the next communion.

MALTA, N. Y.

AN OLD EASTERN CHURCH.

REV. P. BARBOUR.

My resignation of the Malta church ends a ten-years pastorate. In some respects, I am glad to be able to say, this church is in a better condition than I found it. The church and manse have been re-shingled, the manse repaired and repainted, the galleries in the church removed, seats changed, a new platform pulpit put up, walls kalsomined, wood work grained and varnished, and new chandeliers, lamps, pulpit chairs and carpets procured. The church is in harmony and out of debt; but in relation to numbers and pecuniary ability there has been a downward current. By death and removals the church and society have lost some of their ablest supporters. About fifty have left the church, while the additions have been about thirty. Over one hundred have gone from the society, while very few have come in to take their places. The church has this to comfort herself, that she has sent out representatives to Charlton, Ballston, New York, Brooklyn, Philadelphia, Massachusetts, New Jersey, Maryland, Wisconsin and Nebraska. One of our excellent young men is now employed in Maryland, setting up boilers for iron and steel manufacturing; another in the same employment in Austria. I give you these particulars to show what these old eastern country churches have to struggle against. Instead of building themselves up, they are kept weak and

low by serving as feeders for others. I thank the Board for the aid rendered to this church and me while I have been its pastor, and commend it to favorable further consideration.

LIBERTYVILLE, ILL.

A STUDENT'S GOOD WORK.

SAMUEL CONYBEARE.

I was six months at Libertyville. When I went there, there was a mortgage against the church of \$1600. The mortgagee got a decree against the church. Five hundred dollars was obtained by the sale of a lot adjoining the church lot. As it was not worth more than \$250, it was really a gift to the church of \$250, and was so considered by the purchaser, who afterward united with the church. The mortgagee then agreed to settle for the sum of \$900, thus giving us \$250 more. This \$900 we raised after a hard struggle. The Board of Church Erection granted \$700 more, and the church building will soon be completed. In addition to the above, a gentleman, who had a moral claim of \$1200 against the church, freed it from all obligations.

The spiritual condition of the church was equally interesting. One of the three trustees, a physician, was converted and united with the church. His wife and then their two children were baptized. To see these four standing around the communion table was a very impressive and affecting sight. A short time ago I preached there, and bade the people good-by, as I am going to settle in Iowa as soon as I graduate from the seminary.

GLADSTONE, MICH.

REV. JOSHUA COOKE.

Soon after the organization of the church last fall it was felt by all that we should at once build such a house of worship as would give us a place for service during the winter, and perhaps answer the purposes of the society for a couple of years. In December the house was completed, and has given us through the winter a pleasant and attractive place of worship. The limited amount (\$300) which the Church Erection Board were able to give us, the very small ability of the people, the inability of the railroad company as yet to give a clear title, so that money could be raised

on the property, have made it difficult for us to meet payments for the building.

Deep snows and terrible storms have hindered special efforts, but our regular Sabbath services have been well attended, our Sabbath-school is increasing, our Ladies' Aid Society is flourishing, and all looks favorable for the opening year. The second large dock has been commenced, an elevator is now to be built, and other expensive work. This will all tend to the growth of the church. We have the leading influences of the place with us. The utmost harmony has prevailed among ourselves.

The new "Soo" Railroad opened in January. This will be the shipping station for grain, flour, lumber and ore for the East, and the coaling station for the Northwest. In the great rush of the coming season great responsibility will rest on minister and people for religious action. In connection with my work at Gladstone, I have weekly supplied Foster City and Metropolitan, seventy-five miles distant, with Tuesday evening services, alternating between them. And now I am to add Whitney, on the same road.

McMILLAN, MICH.

WOLVES AND SNOW-SHOES.

REV. J. PAYSON MILLS.

The winter has been unusually stormy. My trips have to be made largely on snow-shoes. My field is too large for one man, but I know you cannot afford the support for another, and I am going to cover it if it doesn't stretch me so thin as to crack in spots. This is yet a wild country between settlements. During the fall and early winter I thought best for awhile to take my wife with me, as about our desolate swampy region wolves were quite numerous. If I want fresh meat, I must either bring down a deer or go without. In summer my children keep us fairly well supplied with fish. This order of things will be changed in a few years, as new farms are cleared and people are raising a few cattle and hogs. The interest in religion over the field is hopeful. One cold day, with the mercury thirty-six below zero in the morning and seventeen below at noon, I walked fifteen miles, visiting settlers, and at night, with mercury near forty below, had a good meeting, with a dozen. You would not do better in some large towns.

DAKOTA.

REV. J. OSMOND.

At Bottineau we were utterly without a suitable place of worship, and nothing could be done till it was found the harvest would be good, and then it was very difficult to move the people to action. But the difficulties were finally overcome, and at last we were enabled to occupy our much-needed house of worship, and dedicate it to the worship of God free from debt. Thus, after much labor and many difficulties, a strong stake has been driven in Bottineau. The new building will hold the Presbyterian element together, and become a centre of light and life. The money expended thus far is a little over two thousand dollars. The tower and lecture room, while answering their design, are in part not completed, and the painting is not all done, but a very comfortable and commodious room is provided for the worship of God. The synodical missionary, Rev. F. M. Wood, preached the dedicatory sermon, and rendered other acceptable and valuable services on the occasion, especially in raising the balance of indebtedness. What has been done there is a revelation to that community. They had no idea it could be accomplished. They are generally poor. One man, who gave twenty-five dollars on the dedication day, I found living in a cabin not more than ten feet square, built simply of upright boards, and his family consisting of a wife and four children. This is a sample of others no better provided for.

Half my time has been given to Minot. Without a minister during this time, the work of providing a house of worship for this congregation must have failed for this season at least. As at Bottineau, the work of building was carried into the cold weather, but it is supposed to be overtaken. For this important station no minister is as yet provided.

GEORGETOWN, NEB.

ENDURING HARDNESS.

REV. H. HUNT.

The three months just past have been hard ones for us as a mission band on the prairie lands of Nebraska. I have not failed, however, in being at every appointment, most of the time acting as sexton as well as preacher, as the weather was so intensely cold that I feared some who would brave

the blasts might suffer in reaching a cold church. A few Sabbaths we had no services, as there was no attendance.

The Catechism was not in use either in the homes or school when I became pastor. At our Easter service we will report eight or ten scholars who have recited the whole of the Shorter Catechism.

In the outer surroundings we have had reasons for some discouragement, except in our faith in the goodness of God. At one time, when fuel was almost gone and the storm wild and furious, and we huddled our family of eight children together to keep from freezing, and bed-clothing was insufficient, the anxious, shivering mother, the pastor being forty miles from home, stayed up all night to watch lest the children might freeze. Then a voice stilled the storm and sunshine fell on us for a while, and warm clothing was received from the good ladies of the First Presbyterian Church of Yonkers, N. Y., and we thanked God and those Christian workers, and here we are, all safe so far, and the winter breaking up and new hopes brightening our life.

BELLE PLAINS, KAN.

A MISSIONARY'S DEATH.

REV. W. W. CURTIS.

Yesterday I attended the funeral of Rev. C. P. Taylor, of Conway Springs. Last week I assisted him in a series of meetings. He was hardly able to get home from meeting the last night. He died of pneumonia. He worked up to the last moment, and really ought to have been in bed the last two days, while we were visiting together from house to house and holding meetings. He died in the harness, as he desired. He was a noble, good, faithful brother, much beloved and respected. He is at rest. His latest utterances were happy and even exultant.

MAYFIELD, KAN.

LARGE ACCESSIONS.

REV. MORGAN WILLIAMS.

During the past year I have welcomed into communion with the church eighty-seven persons, all but two on confession of faith. I have baptized forty-three, eleven of them by immersion, ranging from eight to fourteen years of age. December 25, thirty-two on profession and one by letter were received into Mount Vernon church. This young

church was organized last spring with twelve members. At the summer communion we received ten on profession, and this time thirty-three in all. The last ingathering is the result of special efforts in a meeting which lasted only ten days. Rev. A. H. Lockey assisted in the meeting. The scene of last Sabbath will be long remembered by the Mount Vernon congregation. The ordinance of baptism was administered to fifteen of the young converts, whose respective ages ran from twelve to twenty-one. We are gathering from families not Presbyterians by custom and training. Converted parents requested that their children, three in number, should be baptized, which was immediately attended to. It was indeed a glorious occasion. We held meetings also at Oxford; few as yet have been received into the churches. Although hard up for money, I feel very grateful.

TAHLEQUAH, IND. TER.

GIRLS AND BOYS.

REV. W. S. MILLER.

Just before she left the mission, my daughter said to me, "There are several of the girls who are very near the kingdom of God. It will not be long before they are brought into the church." But a few days passed before one professed her faith in Christ. It was one of the most decided conversions I have ever known, and the dear girl seemed so happy that her entire expression was changed.

A few days afterward there came to my study a poor man scarcely able to drag himself along. He had years before been an active member of the church, but he had abandoned his faith in God and man, and was known as one of the most wicked men in Tahlequah. He denied everything sacred to believers, and was a most active propagator of false doctrines. Kindness and the approach of death softened his heart, and he sought instruction. The morning he came to my study his inquiry was that of the jailer—"What must I do to be saved?" After talking with him, we knelt in prayer. His cries soon changed to thanksgiving and praise.

We held meetings for three weeks. Some joined the other churches in Tahlequah. Twenty-seven on profession united with the Presbyterian church, making, with ten previously received, thirty-seven additions for the year, more than doubling the membership of our mission church. The pupils

in both the "Girls' Home" and "Brookes Cottage" shared largely in the blessing. Every girl except three was brought to Christ, and all except one of our boys, and we trust he will not long be left out. The congregations are larger than at any previous time, and the prayer-meetings are well attended. The Sabbath-school averages about one hundred, and is perhaps unsurpassed in our synod. The teachers in the Sabbath-school are thoroughly interested and conscientious. The mission school is in better condition than at any previous time. It is doing splendid work in mental and moral culture. Mr. Stevens has shown himself thoroughly competent for his position. Recently we have been compelled to refuse applications for admission.

A word about the boys in "Brookes Cottage." They are such nice boys and are doing so well in every respect. If Mrs. Miller has any vocation, it is just in this line. She *adopts* every one, and they all feel that they have a mother in her. Her influence with them is unbounded. I can see how rapidly they are forming character. We have laid the foundation for habits of truthfulness. The boys will tell the truth even though they expect punishment. This is the basis of character. With this the government of the school is made easy. We do not have to watch our boys. I have never seen in the states an equal number of more reliable boys. It is gratifying to note their great improvement in deportment, table manners and courtesy to each other.

JACKSBORO', TEXAS.

REV. S. S. HAINES.

The Sabbath-school is promising, with consecrated and efficient teachers and officers. It has fallen to my lot to teach the Bible-class. This has brought me into immediate and pleasant relations with the whole school. Since my coming our church has received one member by letter—a young man of excellent character and habits, a direct descendant, I learn, of Dr. Archibald Alexander. He is a cheerful, interested and intelligent worker. The people here, almost without exception, are sociable and religiously impressible, and treat religion with marked respect. A large proportion of them are members of the churches here. The Methodist Episcopal South has the largest following, and, from the nature, antecedents and training of the people, will probably

retain the numerical superiority. We look for immigration from the North and East, with material for building up our church. Our church has been depleted in the recent past by an exodus occasioned by excessive drought, and those who have remained have been almost miraculously sustained. There is a scarcity of Presbyterian literature among our people, which detracts from the solidity and hopefulness of our work. Our Sabbath-school literature is straight Presbyterian, but I believe *THE CHURCH AT HOME AND ABROAD* is not taken, and but two families take a Presbyterian weekly. We hope this condition will improve.

OTIS, COL.

REV. A. F. RANDOLPH.

Illness compelled me to remain in my house most of December and January. This was a trial to me, as it seemed to me that God was blessing the preaching of the word. Our new church building was occupied on Christmas, and, although not plastered, is comfortable. To-morrow is our regular communion Sabbath. The session has received twelve persons to our membership by certificate. Our young people are taking quite an interest in the study of the Scriptures.

DURANGO, COLORADO.

PROGRESS AND PROSPECT.

REV. CHAS. M. SHEPHERD.

Our congregations have never before been so large. Our morning audience is the best in town, and at night the house is usually filled. There is close and serious attention. Eight new members have been received, four by letter and four by profession, while more have been dismissed. We have just obtained the finest bell in Colorado west of the Divide. The whole cost has been raised at home and by subscription. The Sabbath-school is doing fairly well. Prayer-meetings are quite well attended. The Chinese class goes on steadily, and is at present in charge of Mrs. Shepherd. We now have a strong session of fine elders, which I reckon as not the least among the items of progress made in the past two years. One of the elders has charge of the centenary business, and we hope to make a good report. Meanwhile, Durango is improving steadily. Building has been going on all winter, and real estate is booming. It is expected that the new Rio Grande and Utah Railroad, running

from Albuquerque via Durango to Salt Lake City, will be completed this far within a year. When that comes you may look for a large and very speedy development here. Durango is, I think, certain to be one of the larger trade centres of Colorado. The Montezuma valley is rapidly settling up. There are now said to be six hundred people in Cortez. They only have one preaching service a month. Mr. E. S. Turner, who is the leading man and a good Presbyterian, tells me he has now on hand \$1200 for a church, besides lots. Probably presbytery will be called on to organize them within the year. The new railroad will open a fine region of country, generally lying at a low altitude.

MEXICANS.

BY ONE OF THE TEACHERS.

I have learned much about the habits and customs of the Mexicans. They do not get a decent living in their homes. Decency and true refinement are not found among the Mexican people. We have few pupils from places where they can go to a mission-school and live at home. We also have some that live from four to ten miles from school. You can see at once that the distances are too far for children to attend a day-school. I admitted some American children to our school because their parents came to me and insisted that I should bring them here to get them off the streets and out of bad company. I did so, and kept them here as long as their conduct would allow. I do not waste much time with the American children in trying to reform them. As long as they are here they are used just the same as the Mexicans, and we labor just as hard for their souls' salvation as the others, but when we conclude that they are more harm to us than good we kindly send them home.

As regards the home influence of these children, so far as I know, it is of two grades. If the parents are Protestant church members, their influence is negative. If they are Romanists, it is decidedly hurtful; and in no case that I know of do the Mexican children receive Christian training in their homes, but, on the contrary, almost as soon as a child can walk it is turned out with the goats to live or die, or it may be seen at six years of age spending the days on the sunny side of the house, smoking or sleeping, as its parents do. Many of the children cannot tell their age, and some do not know their own names. They do not know how to act at the table, or even how to use a knife and

fork. Now from this you may have a faint idea what these home influences are.

In our school we strive daily and in every way we can to win souls to Christ. It is our great object. Every morning the whole school is called together at half-past eight for chapel service. The Bible is the main text-book, and its daily study is compulsory. Thirty minutes is devoted to the Shorter Catechism. The school-room work is so overrun that I have to take the time to hear five recitations a day in my office. We must have more teaching force here very soon. In one week after pupils come here any one may see quite a difference in their actions, even in the playground. At the table the blessing is asked, and the pupils are taught to whom they should feel grateful for the food they eat and the clothes they wear. We have preaching in both languages, Sabbath-school, and two prayer-meetings each week. I can't say that we have any better Christian training for the pupils in our school than in other schools, but we have more of it; we have them here twenty-four hours instead of six. Our reports of those who unite with the church from time to time will give you some idea of the work done.

LAS VEGAS, NEW MEXICO.

REV. JAMES FRASER.

I have, according to agreement, visited the Mora field and district during the past quarter every month. Among the notable events of a visit to El Rito was the reception of an old man of seventy. He walked fourteen miles to be baptized and received into church membership. He seemed painfully excited for fear he might be rejected. Poor man! how he seemed to rest when he found the way clear. I spent a whole day in Agua Negra school. Miss Stoops is doing excellent work. She had twenty-six pupils during the winter season, the largest school ever known at this point. I also spent part of two days in the Mora school. Everything there seems quiet and pleasant. I examined the school work, and was pleased, while there was room for more system. I visited Buena Vista a second time. This field is most interesting, with twenty-nine members and an application for a new church organization. I received a man here, who was in the prime of life, who came to us from the "Penitentes." This again is a great point gained. I find that we owe the origin of all this work to Mr. Whitlock. We also

visited Golondrinas, a new point never before visited by a missionary. My mission Sabbaths I will give to these fields to the best advantage.

ENSENADA, LOWER CALIFORNIA.

HOME MISSIONS ON FOREIGN SOIL.

REV. ISAAC WHITE.

I believe it to be true that the past six months have set in motion in this peninsula, newly opened to colonists, influences which will lead to great results in both the near and distant future. The temporary building has been found too small for our congregation. I appointed a committee of six gentlemen who managed to secure a tent church, with floor and frame forty-four by eighteen feet, with a room eight by eighteen feet for study and bed-rooms. We can use our sixty chairs in part to seat the church. We shall then have at least 150 seats. The tent is to be placed on a lot next to our temporary building and we are allowed the ground free. It is in the very centre of population and on the main avenue. I started a Sabbath-school last Sabbath with five scholars. Others are expected.

I visited San Quentin, 150 miles from Ensenada, in January and spent ten days there. I preached to sixty people at the Hanbury Home, and secured a subscription of \$125 for a chapel and an equal sum for a day-school. I hope to persuade my brethren of the presbytery that we as a church should not forsake this field. I would not subject myself to be called a "boomer," but this much can be said in all truthfulness, that Ensenada, and Lower California in general, with their climate and soil, certainly have the same possibilities before them as San Diego and Los Angeles. To be sure it is on Mexican soil, but we who are here find no difficulty on that score. Population is sure to come here. I want to meet them with the gospel and to plant churches of the Lord Jesus that in the years to come will extend his kingdom over the peninsula and into Mexico itself.

COVELO, MENDOCINO CO., CAL.

HINDRANCES.

REV. I. W. ATHERTON.

Let me briefly describe the condition of things here. The members of the church are few, mostly women, and therefore unable to "stay up the hands" of the pastor. Quite a number of persons

scattered through the valley or the foothills were at one time professors of religion here or elsewhere, but now are wholly backslidden and openly indifferent, if not hostile. We get from these neither sympathy nor support. Many leading families make the Sabbath a day of visiting and pleasure-seeking. All the stores and saloons, and sometimes the work-shops, are open on the Sabbath, most of them the entire day; and not only is more business usually done on that than any other day of the week, but as a rule far more of whisky also is sold, the mountaineers and others coming in at that time to purchase their supplies. About these stores and saloons gather always more or less of men, young and old, and even boys. Leading men of the place, many of them non-drinkers and comparatively respectable, are of this number, often sitting or lounging in or around the saloons. The talk at these places is, of course, all of business or politics, news or gossip—all of it worldly, not a little of it demoralizing. Nearly all the young men in the place, even those of the better sort, frequent the saloons more or less, if not themselves to drink and gamble, at least to look on and share in the general talk and have a so-called "good time." And such is the low tone of sentiment that not a few of these young men, perhaps regular at church, will go right from the service into the midst of these associations. This for the present is enough to give some idea of the many and varied influences that make progress slow and put faith and patience to severest tests.

MONTESANA, WASH. TER.

REV. HIRAM F. WHITE.

While our communication is slow, and in winter sometimes uncertain, yet I never have failed in receiving prompt and timely attention at your hands. The last quarter has been one of wearing, burdensome toil. I have preached twice a Sunday, superintended Sabbath-school, and taught every school day but eight. I began and partly carried out a large system of pastoral visitation. Our hope of getting a man to come here and take this work is being long deferred. I am simply holding on till one comes, when I hope to rest for two or three months. In the church we have held our own, and in the school we have gained. Now is the time to push the work here. The field is ripe. A man of parts and energy will do work

that will show results for the coming year. My health is better than a month ago. But I cannot hold out. I am anxious only to hold on and turn the work over in good shape into the hands of another man. I am grateful for all your past kindness.

PORT TOWNSEND, WASH. TER.

REV. H. V. RICE.

The extent of this field makes it difficult to operate in winter. For this reason the Dungeness section has been left out for the winter months. In the meantime our efforts have been increased in the Port Townsend Bay church. This church, with its five outlying Sabbath-schools, is the future hope of this country. Everything here would go straight to the bad but for the wonderful conserving influence of our establishment through all these parts. Our church is weak, but it is a Godsend for the generation soon coming on the stage of action here. We preach to hold in check the worst elements, to convert the accessible, and turn the weapons of infidelity, while our noble Sabbath-school helpers are preparing the numerous youth for a better life.

JUNEAU, ALASKA.

UPS AND DOWNS.

REV. EUGENE S. WILLARD.

The past three months has been rather hard for our people. There have been all along from ten to fifty sick people in the Awk village. On the island there has been about one death a week. I have therefore been busy visiting the sick alone. Mrs. Willard keeps a free dispensary and attends to most of the doctoring. In my last report I spoke of Mrs. Church. She is now at the point of death, suffering much, but trusting in Jesus. Tom, who was converted during our stay in Chilkat, died a few weeks ago trusting in the Saviour. Some of our members on the island are sick. One member is suspended from communion for bad conduct. Our next communion, which comes the first Sabbath in March, will be celebrated by four or five new members added by profession and baptism. Every day brings a great many ups and downs in our work. The home work moves along splendidly. I have sent to "Sitka Training-school," during the past quarter, thirteen children, making a total of twenty-four. We have here in the home eighteen girls and boys, and one now on

the island with her sick mother. Our congregations on the Sabbath days and the weekly prayer-meetings remain about the same. There has been a small increase in the attendance on Sabbath services, chiefly among the young folks.

HOME MISSION APPOINTMENTS FOR MARCH, 1888.

Rev. W. H. Buchanan, New Bedford, 1st,	Mass.
Rev. C. B. Gillette, Elmira, Franklin Street,	N. Y.
Rev. G. Browne, Hamden,	"
Rev. A. M. Shaw, Spencertown and Austerlitz,	"
Rev. J. Lavelle, Brasher Falls and station,	"
Rev. W. A. Beecher, Middleport,	"
Rev. C. Rutherford, Bellmore,	"
Rev. M. A. Denman, Melrose,	"
Rev. H. M. Dodd, Augusta,	"
Rev. J. B. Clark, Clifton Heights,	Pa.
Rev. Jos. Vance, Bethany Mission,	"
Rev. E. H. Post, St. Andrew's Bay,	Fla.
Rev. S. G. Hair, Bartow,	"
Rev. G. R. Alden, Lakeland,	"
Rev. J. Foy, Titusville,	"
Rev. W. Smith, McCutcheonville and Melmore,	Ohio.
Rev. T. E. Burrows, Hicksville,	"
Rev. W. B. Scarborough, Otsego,	"
Rev. F. M. Alexander, Murphysboro' and Carterville,	Ill.
Rev. E. Benzing, Chicago, 1st German,	"
Rev. C. N. Courtright, Maywood,	"
Rev. C. R. Birnbach, Andrew and Bellevue,	Iowa.
Rev. J. H. Clark, Alta,	"
Rev. W. S. Shiels, West Point,	"
Rev. N. C. Green, Greene,	"
Rev. F. G. Bingley,	"
Rev. S. W. Noyes, Cross Village,	Mich.
Rev. J. Patch, Dorchester,	Wis.
Rev. W. T. Hendren, Neillville,	"
Rev. I. P. Bruneau, Green Bay and Oconto,	"
Rev. S. W. La Grange, Windom and St. James,	Minn.
Rev. J. C. Robinson, White Bear Lake,	"
Rev. R. A. Clark, Canton, Henrytown and Caledonia,	"
Rev. J. C. D. Kops, Lanesboro',	"
Rev. J. A. Bulbridge, Larimore,	Dak.
Rev. L. E. Danks, Devil's Lake, Westminster,	"
Rev. W. T. Parsons, Ardcoch and Greenwood,	"
Rev. H. H. Brownlee, Grafton,	"
Rev. R. Goudie, Langdon,	"
Rev. W. R. Vincent, Superior,	Neb.
Rev. J. Hatch, St. Edwards,	"
Rev. J. McPherrin, Bennet and Palmyra,	"
Rev. H. C. Baskerville, Broken Bow,	"
Rev. B. Beall, Firth,	"
Rev. H. T. Updike, Canton and La Grange,	Mo.
Rev. E. P. Keach, Cornwall, Bristol, White Wate and Marble Hill,	"
Rev. Wm. Blease, Dallas, German,	Texas.
Rev. J. McMurray, Baird and vicinity,	"
Rev. W. H. Hunt, Valley Creek and Leonard,	"
Rev. J. G. Reid, Greeley,	Col.
Rev. J. McFarland, Central City,	"
Rev. D. de Luna, Raton,	New Mex.
Rev. J. A. Lowe, Silver City,	"
Rev. J. McClain, Ogden,	Utah.
Rev. W. E. Renshaw, Franklin, Smithfield and Richmond,	"
Rev. C. D. Merrill, Ontario, 1st,	Cal.
Rev. D. R. Colmery, Wilmington, Calvary,	"
Rev. P. L. Carden, Red Bluff,	"
Rev. I. N. Hurd, Fresno,	"
Rev. D. Munro, Point Arena,	"

COLLEGES AND ACADEMIES.

ADDITIONAL APPROPRIATIONS.

The following appropriations were made during the month of March, each of them being subject to the condition affixed to all former appropriations of this ecclesiastical year—that seventy per cent. of the amount appropriated is promised absolutely, the payment of the remaining thirty per cent. being contingent on the sufficiency of the Board's income:

To Oswego College (for women), Kansas, \$1000.

To Oakdale Seminary, Nebraska, \$400.

To Albany Collegiate Institute, Oregon, \$1100.

Some appropriations made on conditions involving further correspondence are not here announced.

OUR MAP

In future annual reports, as in the last, our map will show the location of all the institutions which the Board is aiding. It is too large to print in this magazine. All readers who will are invited to send for the report which now contains it, and for future reports as they shall be printed. But we are interested to make some description of it for the present advantage of those who have not seen it. On an outline map of the whole United States (except Alaska) is shown in red the position of the thirty-five institutions that were aided last year. The next map will show a very few changes, which, for the purpose of this description, do not require notice. As to the location of these thirty-five schools and colleges, a fair idea can be had from the following. Let an imaginary line be drawn from the Great Smoky Mountains, that bound Tennessee on the east, to Puget Sound on the Pacific. Such a line would cross or touch Tennessee, Kentucky, Indiana, Illinois, Missouri, Iowa, Nebraska, Dakota, Wyoming, Montana, Washington. Our institutions lie in about

equal proportion on the right and left of that line. They are in every state and territory that has been named, except Wyoming. On the right of the line they extend into Wisconsin and Minnesota, and on the left into Colorado, Utah and Oregon. Here seems to be demonstration of no small work begun, for three quarters of it is new. This entire plant of property was reckoned in the latest returns at a million and a quarter. Of this, more than half belongs to institutions which antedate the Board; for though these are fewer in number than the newer ones, they are further advanced in property. Park College, for example, is one of those older institutions, and the fine property which it has been accumulating since 1875 must far outvalue the average accommodations of our young colleges at Pierre, Longmont or Jamestown. Still the aggregate of those properties which the Board has produced rises close to half a million. Is not this great success? Yes; and no.

It will be success if it shall be availed of, but in itself it may prove material for an elaborated and monstrous chagrin.

THE LACKING FACTOR.

Before the General Assembly took in hand this work of planting and nurturing our denominational schools and colleges, Presbyterian prudence had learned to be very shy of any appeal for a western college. Other denominations, however, had discovered that oversight and systematic co-operation was the proper remedy for that kind of distrust; and at length the Presbyterian Church, finding that her educational work at the West was lagging disgracefully behind the general advance, awoke on a sudden to the call of her own duty. So she organized, five years ago, the march of which our map shows the foot-prints.

That movement was organized upon three assumptions, only two of which have been

vindicated. One was that western Presbyterians and their sympathizing neighbors would want our kind of academies and colleges, and would exert themselves to plant and sustain them. Our map and figures and the added fact that nearly nine tenths of all our new plant of half a million has come out of the West have vindicated that expectation.

The second assumption was that the churches, seeing that this work was systematically done, and that the West was doing her best to make homes for our advancing schools, would, by annual collections, help to support the pioneer teachers till the young schools should grow strong. That very remarkable statement which we printed last month concerning the steady increase of this Board's income is vindicating that expectation.

A third thing was assumed. Since liberal individuals have always been the chief benefactors of Christian academies and colleges; since such liberality has in the past been the avenue by which noble men and women have entered not only into the fairest fame, but into the widest and most lasting usefulness; since such men and women of other denominations are now doing for Methodist, Congregational, Episcopal institutions at the West the same kind of liberal things that have embalmed so many older eastern names in "everlasting remembrance,"—it was assumed that when the work of Presbyterian college extension should be known to be conducted with prudence and backed by a denomination's steadfast support of the enlisted teachers, liberal individuals of our church would step forward to become, if not the Harvards, Williamses, Browns, Vassars, of these distributed centres of future power, at least the effectual helpers of their gradual growth. That expectation has not been wholly disappointed. A few names, well known by means of our annual reports, are most gratefully cherished both in the Board and in the communities whose schools they have aided; but "what are they among so many?" A miracle might make them enough, but only a miracle. No miracle, however, is likely

to do for Presbyterian institutions at the West what straightout giving by men and women is doing for the similar institutions of other denominations, and therefore our very success has brought to us a great anxiety.

HOW THE MATTER STANDS.

The Board's thirty-five institutions are likely to receive at its hands this year less than thirty thousand dollars. This aid avails for nothing but to balance those working expenses which other income, as from tuition or neighborhood subscriptions, does not fully meet. If we could in every case bring up that balance, the schools and the Board would be well satisfied. But we certainly shall not do that. Many of our schools must, on account of our insufficient receipts, end the scholastic year with even their current obligations to teachers and others but partly met.

Now, if the several properties of these institutions had been produced, like the Garden of Eden or like Jonah's bower, complete without touch from human hands, current accounts with teachers, janitors, etc., would have been the only accounts that could need to be balanced. But these man-made young properties are not complete; and an incomplete property never grows into completeness like a growing tree. Somebody must complete it. Till that is done there is a yearly leak. The trustees, for example, who in 1885 made their contracts fully expecting their subscriptions to pay for their building, may have come out with a deficiency of a thousand dollars. They had then nine thousand in their building and one thousand lacking. Now, if income and help from the Board hardly meet the working expenses of the school, by 1888 there may be a material change in that proportion, the one getting larger and the nine smaller. There is enough of that process going on among these fine young properties to demand attention while attention can avail.

But there are two ways of looking at such a state of things. One is to allow all gratification at this magnificent western outlay in our educational work to be sunk in the

discouraged consciousness that the property is not fully paid for. The other is to rally interest and purpose over the investments so grandly made, and to supply the moderate means that will secure them. No competent merchant or farmer, needing a property, pities himself, when nine parts of it are willed to him, because he has to pay for the tenth; or, if he and his partner are to be joint gainers by the property, he will not complain when his partner, putting in nine parts, asks him to put in one. That raises the question,

WHO OWNS THESE SCHOOLS?

By whose behest did they come into being, and whose interest, not selfish and narrow, but noble and measureless, are they to serve? The existence of this Board answers that question, and the terms which the Board makes with the several institutions answer it further. Every property must be held, either by one of our ecclesiastical bodies, or by trustees whom it names, or by trustees of whom two thirds must, by charter, be members of our church. Such terms put foremost our church's interest in the work of every one of these institutions. Consent to these terms puts every contributing neighborhood in practical co-operation with this ecclesiastical movement. And they were understood to do one thing more, namely, to put some part of the wealth of our church into co-operation with the contributing neighborhoods. When the local Congregationalists, Baptists, Methodists and many men of no religion have yielded to the solicitation of their Presbyterian neighbors, and have paid their money liberally into the hands of Presbyterian trustees for the establishment of a Presbyterian school property, it has been under the belief, to which all the Presbyterian parties from the Assembly down have encouraged them, that some church money would come into their town to work with the town money that was given to our church. Under the failure of that expectation a feeling grows up around many of our schools that doubles the peril of existing debt. While our church members at the East are meeting such appeals

as this with wonder why the West cannot build its own schools, western men, who, with no relations to our denomination, counted it prudent to trust their means in one of its undertakings, are wondering, not without resentment, that the neighborhood that has made over thousands of dollars under an iron-clad tenure for the Presbyterian Church has not received so much as one Presbyterian dollar from abroad to make the Presbyterian ownership complete. So with one ear we are hearing, "Let the West save its schools if it wants them;" and with the other, "Let the church do something if she wants the property kept. We outsiders have done our share." Between these two parties stand the local Presbyterians and the Board. They have done their best; they have made such a rapid increase of denominational wealth as no other agency of their financial proportions has made since the denomination had being; and they see it melting down, while consecrated money at the East debates with unconsecrated money at the West which shall secure it.

GOD TOUCHES HEARTS.

Therein is our only hope. Under almost any other circumstances of denominational work than those of the year now ending, our duty would have been to be industrious in our search after personal helpers. As it is, the officers of the Board have made all the personal approaches to which their friendships admitted them; until, indeed, in some quarters friendships long esteemed for their own sake are in danger of passing for our mere excuses for seeking money for this cause. Outside of these limited circles what chance has our cause been having with Presbyterian givers? Who is there that could be expected to give, to whom any additional solicitation for a "Board of Aid" institution would not have come as an indiscretion? Earlier in the centennial year, indeed, we commissioned some of the most discreet and respected pastors and presidents to seek help for their institutions. Their experience led us to end all commissions with the end of 1887. The one departure from that rule into which we were

persuaded has made us think well of the rule.

So we are, for the present, shut up to print—which may be read, or skimmed, or left unnoticed. We beg the help of such as read. If they cannot respond with the money which we are seeking, let them speak of this grave matter, if they count it grave. A word in the prayer-meeting might invite attention to these pages. Some man or woman there may be in the reader's church to whom it might do us good to say, "That new Board of Aid is making some important statements in the last number of *THE CHURCH*; have you read them?"

God touches hearts. A word in these pages started the correspondence which last year resulted in \$4000 of just such relief for our college at Galesville, Wis., as we are now seeking for others; and recent pages, reciting other liberal gifts made by letter from those whom we had not approached in person, have proved that from bows drawn at a venture, God can speed his well-directed arrows. So we lift up a voice as general as John's when he cried "in the wilderness," and got answer from Andrew and Simon and John and Philip and Nathaniel.

OUR MARCH INCOME.

This has fallen far below that of last year. Near the end of the month we mailed to the chairman of the Presbyterial committees on our cause a comparative showing of the in-

comes of last year down to its close, and of this down to March 15, in hope of their friendly reminders to the churches that remained doubtful; and of their friendly response. Without such a rally we fear that our engagement to pay seventy per cent. of our appropriations will entail a debt on the Board. If the promise of all the earlier part of the ecclesiastical year could have been fulfilled, we could have paid a hundred per cent. Some pastors that have not sent their accustomed contribution may see this in time to get it to us by April 30.

In an eloquent address at the seventy-fifth anniversary of Hamilton College, one of its alumni, Rev. Dr. Ellinwood, said to his fellow alumni:

They may tell us that the work of college education should be concentrated into a dozen great universities, numbering their thousands, but we do not believe it. It is not the true theory for the broad areas of this great land. There are scores of us who owe our liberal education to the fact that this college had been established here in central New York. Some of us began to be educated by this institution two generations before we were born. Throughout all this region a certain sentiment was created by the college from the very outset. And so it will be in the West wherever such institutions are established. Let the whole country be brought under their influence.

PUBLICATION AND SABBATH-SCHOOL WORK.

\$100,000.

RESOLUTION OF THE ASSEMBLY OF 1887.

Resolved, That in view of the enlarged scope and importance which the work of this Board is now about to assume, not less than \$100,000 should be contributed to its use during the coming year; and that pastors and elders be requested to inform themselves more fully as to the needs and work of the Board, in order that special efforts be made by church sessions to secure liberal gifts for this purpose.

INCREASE OF CONTRIBUTIONS.

During all the months of 1887 following the meeting of the General Assembly there was a gratifying increase in contributions over the amounts received in the corresponding periods of the preceding year. In January, however, there was a falling off of \$717.84, and in April a further decline of \$153—a total decline during these months of \$870.84.

With unfeigned gratitude we now make the announcement that the tide has again turned. During March the receipts amounted to upwards of \$9963, an increase of more than \$1338 over those of March, 1887. This increase more than counterbalances the decline of January and February.

The contributions from churches, Sabbath-schools and individuals for the fiscal year ending March 31 were about \$62,354, as against \$41,879.55 for the preceding year—an increase of more than \$20,475.

We are still far below the \$100,000 recommended by the last General Assembly. Yet in view of the increased number of churches and schools contributing, and of the increase in the amounts contributed, we have reason to thank God and take courage.

RECITING THE CATECHISM.

The total number of certificates received for perfect recitations of the Catechisms, up to March 31, is 606. Letters are coming to

us from all parts of the world. The following from missionaries will interest our readers:

NEPHI, UTAH.

Seeing your offer of an Oxford Bible to any one who should commit the whole of the Shorter Catechism, I mentioned it to our Sabbath-school a few weeks since. A young girl of fifteen will have it entire by next Sunday; a boy of the same age (of Mormon parents) will have it soon after, if not by that time. Others are close in the rear. I am sure I am safe in asking for two of the prizes immediately. Our work here is very encouraging, both in day and Sabbath-school, besides this Catechism enthusiasm. "The good hand of the Lord is upon us."

MAINPURI, INDIA.

I am in doubt as to whether your offer of a reward for all who have committed the Assembly's Shorter Catechism perfectly during 1887 extends to the Presbyterian schools of India or not, but if so, I have a claim to make on behalf of some of the studious girls in my Bible-class who have recited questions and answers without missing a word. I give names, and if your generous offer can reach those on "India's coral strand" whose hands are stretched out to youward, please send the Bibles in my name to 23 Centre Street, New York, to be forwarded to me.

I hereby certify that the following have recited to me at one time, and correctly, and without help, the whole of the Westminster Assembly's Shorter Catechism in a vernacular of India.

[Here follow the names of six pupils of ages varying from ten to twenty-four years.]

NINGPO, CHINA.

Not long since I noticed an offer from yourself of an Oxford Bible to any child who would commit the Westminster Catechism to memory during the past year, and would recite the same without mistake to the pastor or an elder of the church. The last week of the old year I had the pleasure of hearing the little eight-year-old daughter of the pastor of our Ningpo church recite the Shorter Catechism from beginning to end without mistake. She had commenced to learn it in April, and finished the task in December, without any reference to receiving a prize. When, however, I

read your statement I thought of her, and wished she could have a Bible of her own. Of course an English Bible would be of no use to her, but if you could include her in the number, I could get her a fairly good Chinese Bible of the American Bible Society at Shanghai.

Little Laen-ing (Orchid), the daughter of Rev. Zi Kyno Jing, is the only child out of more than fifty belonging to our school that has completely mastered the Catechism in so short a time; and then, too, her extreme youthfulness is also to be taken into consideration.

SABBATH-SCHOOL MISSIONARIES HELP HOME MISSIONARIES.

In the March number we incidentally treated of this subject. We are glad to be confirmed in the views then expressed by letters, from which we extract the following, the former from the venerable senior secretary of the Home Board, the latter from the synodical missionary of Dakota:

NEW YORK, March 22, 1888.

I learn that you are making more and more of your Missionary Department, which I suppose is in the line of Sabbath-school missionary work. Whether it be so or otherwise, I should like to work with you hand in hand, and have our men help your men and your men help our men. Wherever you send a Sabbath-school missionary I should like to know, and send his name to our synodical missionary for that post. I am sure they could play into each other's hands, and work greatly to the advantage of each other.

HURON, DAK., March 22, 1888.

DEAR BROTHER WORDEN:—Brother Haug [a recently-appointed Sabbath-school missionary] is doing grand work. He has stirred up Ellendale, where our church had lost heart and was about concluding that nothing could be done. He has put two schools into running order, besides the Ellendale school—one west five miles, and one east eleven miles. I have heartily approved his work, and given him pointers on other places near, and at the next meeting of presbytery will see that he has work mapped out that will last him all summer.

I have late word from the Black Hills that leads me to believe that now is our time in that region. The Reservation Bill has passed the Senate. Two railroad lines will be at once pushed across from Pierre and Chamberlain to the hills, opening up a vast region of country to settlement. We very much need a Sabbath-

school missionary for the hills, and no less do we need a man for Central and Southern Dakota Presbyteries.

NEWS FROM MINNESOTA.

"We have not lost a single Sabbath since you organized us fifteen months ago." This was the cheering answer I received to my inquiry, "How are you coming along?" from the superintendent of a Sabbath-school I organized a year ago last fall in the woods of Minnesota. The place, called Posttown, used to have a very unsavory reputation. As I worked toward it, people, on learning my destination, shook their heads, and said, "They are an awful tough lot in there," and that I would not be able to accomplish much; that I would hardly be out of the district before the Sabbath-school, if I succeeded in organizing one, would collapse, and all the scholars be back in the same old ruts again. But I put myself in the Lord's hand, and pushed on, feeling they were the very ones I was commissioned to reach. I found them, with the exception of a few families, very poor, very ignorant, and some terribly depraved, apparently lost to even common decency. The Lord gave me great grace and loving favor; consequently I won the confidence of the majority, and was enabled to lead them on step by step in his paths of mercy and truth. There had been no organized religious effort previous to my planting the Sabbath-school among them, out of which has already grown a church.

THEOLOGICAL STUDENTS AS SABBATH-SCHOOL MISSIONARIES.

At the last meeting of the Board it was resolved to commission at least fifty of the students of our theological seminaries to labor as Sabbath-school missionaries during the long vacation. Thirty-seven young men, recommended by the faculties of Princeton, Union and the Western Seminaries, were approved. Since the meeting of the Board, the names of eight others have been sent to us from McCormick, and we are in daily expectation of hearing from Auburn, Lane and San Francisco.

THINGS TO BE REMEMBERED.

1. There are ten millions of youth in our land outside of all Sabbath-schools. 2. No other works at home or abroad will excuse us for neglecting these. 3. Every mission school

organized becomes a possible nucleus for a church which will contribute to home and foreign missions perennially. 4. No cause appeals more powerfully to Sabbath-schools than this of Sabbath-school missionary work for the perishing children of this land. 5. One dollar given now, this year of our Lord 1888, will do more good than five dollars given ten years from now. He who gives promptly gives twice. 6. We beg especially for your prayers to the Lord of the harvest to bless this mission Sabbath-school work. 7. Let this centennial year witness a new enthusiasm for the blessed work of bringing the children to Christ.

CHILDREN'S DAY, 1888.

A copy of the following letter has been sent to each of the chairmen of the presbyterial committees on Publication and Sabbath-school Work throughout our church:

MY DEAR BROTHER:—As Chairman of your Presbyterial Committee on Publication and Sabbath-school Work, I write to you in reference to the celebration on June 10, 1888, of "Children's Day" by the Sabbath-schools within your presbytery.

We have determined to seek the hearty interest and co-operation of this committee in every presbytery, and shall earnestly request that committee to send to its schools a printed letter recommending and urging them to celebrate *Children's Day*, and informing them that the *Programmes*, *Collection Envelopes*, "*Hints*" as to the best methods of conducting the exercises, etc., will be furnished entirely free of expense by this Board. This printed letter we will prepare here, leaving room for the signature of yourself as chairman and those of the other members of your committee, and on receiving from you the number which you can use, will promptly forward them to you.

We shall spare no pains to make the exercises as varied and as delightful as possible, and believe that they will be even more so than those of any preceding year. While not quite two thousand of our Sabbath-schools took part last year, we expect that fully five thousand will send for the programmes, etc., and celebrate this year. While we received from the schools participating last year the noble offering of over \$15,000, we hope and trust to receive \$50,000 this year. This is the children's work. This Sabbath-school and Missionary Work is principally and primarily for the ingathering of the youth of our land, and we want on next "Children's Day" such an unbroken circle of children's hands, such a chorus of children's

voices, as will once more greet the smile of the Master, who has said, "Forbid them not, for of such is the kingdom of heaven." Shall it be? We are earnestly praying for the grand success of this coming "Children's Day."

My brother, will you not begin your preparations immediately to make it such within the bounds of your presbytery? Write me a letter telling me of the determination of yourself and committee to help on the cause of Sabbath-school missions, for the support of which our last Assembly recommended the raising of \$100,000. At this time we are sadly below that sum in the amount of our collections. The work is great, and the field is great, and our eyes turn hopefully to the children of our church on the celebration of "Children's Day" to enable us to push on in the work of organizing mission Sabbath-schools all over our land, especially in the great West and Northwest, over which are beginning to gather the dark clouds of ignorance, irreligion and vice. In these sections of our country, boundless for good or evil, we are determined to plant the banner of our Lord Jesus Christ, and so to seed it with gospel truth in the organization of Sabbath-schools, that the fruitage will be a glorious harvest for our Redeemer, and our land will be saved for Christ. Fraternally yours,

JAMES A. WORDEN,

Superintendent of Sabbath-school and Missionary Work.

Accompanying the foregoing was a copy of a circular that we desire should be sent by each chairman to all the Sabbath-schools within the bounds of his presbytery. From that circular we extract the following:

The offering taken up on that day goes to the Presbyterian Board of Publication and Sabbath-school Work, to be used by it in the carrying on of this mighty work of Sabbath-school missions, and we feel sure that your people will make a ready and generous response. No cause can appeal more directly to our church and Sabbath-schools. Ten millions of youth in this country of ours are outside of all Sabbath-schools—Romanist or Protestant. To rescue these for our Lord Jesus Christ we shall appeal especially to the young people of our church on "Children's Day," for such an offering as will enable our church to send out Sabbath-school missionaries all over our land, especially in the great sections of the West and Northwest, to establish Sabbath-schools, to help the struggling schools already existing, and to gather in these countless thousands of our boys and girls into Sabbath-schools. These mis-

sionaries are now doing a grand work, but the call for reinforcements is deep, imperative and often very touching. A strong effort will be made all over our church on "Children's Day" to raise the sum of \$50,000 for this work.

ABOUT NEW BOOKS.

FROM CAVE TO PALACE; or, *The Anointed Shepherd.* By the Rev. Edwin McMinn. 16mo, pp. 352. Price, \$1.15.—The purpose of this narrative is to give a realistic picture of the early life of David and of the poverty of his surroundings, contrasted with the splendor of the kingdom during the reign of his son. There are many *Lives* of David, but in none of them is the fact made prominent that the rise of Jerusalem was as wonderful as that of Chicago in our day, and the development of Israelitish civilization as remarkable as that of the Karens under Christian missionaries. This book brings out these facts. Its descriptions of customs and scenery are drawn from the best authorities. It will prove instructive and interesting.

EARLY WESTERN LIFE. By Mrs. J. B. Rideout, author of "Six Years on the Border." 16mo, pp. 208; illustrated. Price, 35 cents.—This is an interesting story illustrating the experiences of frontier western life. It affords us many a picture of the hardships endured by those who are pioneers of civilization, opening the way and laying the foundations for refinement, luxury and prosperity. The book is written in a plain, natural style, and there is story enough in it to make it interesting to all readers older and younger.

HOME ANIMALS. By Ella Rodman Church. 16mo, pp. 344; fully illustrated. Price, \$1.15.—This new book in the "Elmridge Series" will be welcomed by all those who have so much enjoyed the former volumes. This time we are not taken far from home, nearly all the animals about which the bright governess talks in these pages with her children being those which at least young people living in the country know quite well. Yet it is strange how little many people really do know about the works of God which they see every day. This book will therefore tell many new things about the commonest and best-known animals.

HINTS TO YOUNG MEN. From the Parable of the Prodigal Son. By the Rev. John Leyburn, D.D. 16mo, pp. 183. Price, 75 cents.—The author is well known as an eloquent preacher. This book consists of a course of sermons on the parable of the prodigal son, addressed to young men. They are full of wise

counsels and suggestions, which the young men of these modern days would find it to their profit to read and deeply ponder.

"OUR GIRLS" AT CASTLEWOOD. By M. L. Wilder. 16mo, pp. 334. Price, \$1.15.—One of the best ways of teaching young people is to hold up before them in the books they read examples of character for their study. If a writer has the skill to depict in life the things that are beautiful and noble, the book is sure of wide reading and much influence. In this book all thoughtful girls will find much to interest them, and as they study the various characters they will see faults that they will want to avoid and noble things that they will want to imitate. The book tells the story of the summer vacation of a party of happy girls, spent in an out-of-the-way country place. The girls do much good in many ways, illustrating what may actually be done in such instances. Both in its characters and in its suggestion of methods of Christian usefulness, the story should prove helpful.

WHAT ONE CHRISTIAN WOMAN ACCOMPLISHED.

Last autumn the church at Fergus Falls, Minn., was burned down. In that fire perished all the appliances, lesson-helps, hymn-books, Bibles, etc., used by the Sabbath-school. When these facts were announced they touched the heart of a lady in Philadelphia, who set about obtaining Bibles and books for the assistance of the afflicted school. With scarcely any help save from her own personal friends, she sent them a box of books. The correspondence which ensued deepened her interest in that church, so that finally she resolved to send to them, as a Christmas present, a missionary box. She succeeded in sending one, which, including the express charge, was valued at \$298. In the box were two dozen new Bibles, 26 Gospel Hymns, 24 dresses, 8 ladies' coats, 59 hats, 6 heavy overcoats, 62 handkerchiefs, and unnumbered other like articles; and last, though not least, a communion service, the price of which was \$21.

This lady has her reward already in her own heart and in the knowledge of having gladdened an entire church, Sabbath-school and community. Are there not many others who should "go and do likewise"?

CHURCH ERECTION.

"WILLING WORKERS."

In the February number of the magazine we asked the question, "*Why should not Sunday-schools be interested in our Memorial Manse Fund?*" The question recurred to us as we read the letter that we print below from the wife of one of our pastors who has long done most efficient service in a retired parish amid the forests of northern New York.

The Manse Fund is peculiarly a trust fund for women and children, the wives and families of our home missionaries. A man who is unmarried is foot-free. As Dr. Dickson, a former secretary of our Home Board, once said in the General Assembly, "If a man is unmarried, and his position becomes untenable, he has only to put on his hat and walk away;" but if he has a wife and family, he has, as Bacon puts it, "given hostages to fortune." Too often in such case it is impossible for him to move, while, alas! it seems almost equally impossible for him to stay. To such, in the great majority of cases, the possession of a manse means everything. It enables him to hold his ground without suffering from the sickening anxiety regarding the life and health of his family, that more than anything else depresses the spirit and drains the vital energy.

We imagine that considerations of this kind prompted the action of the writer of this letter in influencing the children of the church to interest themselves in this work. She speaks out of her own experience. The church which her husband serves undertook some years ago to build a manse for their pastor. Unable to pay for it in full, they supposed that they could carry the debt remaining. They soon found that a debt was an incubus far more trying than they had supposed, and after doing all within their power to lift the burden, the pastor's wife determined to complete the work.

Through her energy and tact success was assured, and the letter which we print below

illustrates how such relief stimulates into activity every channel of church energy and influence. Although not aided directly from the Manse Fund, yet gratitude for what they have received warms their hearts toward others whose case is as theirs was. That the little children of the church organized as "Willing Workers" should make their first contribution to our Manse Fund encourages us more than we can express. We should be doubly glad if others should be influenced to attempt the arousing of a similar interest elsewhere.

MY DEAR SIR:—Upon my return from New York, the first work which I set about was to call a meeting of our women and reorganize our missionary society, which was abandoned when we began raising money to build a manse. After announcing the fact that the debt of \$932 was provided for, the money being deposited in the bank because of the refusal of our friend to whom we owed the amount to receive it until November next. We have some thirty names pledged to give five cents per month (each). We have also a young missionary society—thirty children—ages, five to fourteen years. They meet at the parsonage every Saturday to sew, read and occasionally recite something selected for them. Every child has subscribed for the *Water Lily*, a little temperance paper. The name of this society is "Willing Workers." The badge for the boys is *red*, which signifies their earnest purpose not to use profane language nor spend money on the Sabbath day—a habit (the latter particularly) by no means uncommon. The badge for girls is *blue*, which signifies a resolve gently to remind any boy who in their presence either swears or profanes the Sabbath in any way.

These little folks bring a penny every Saturday. On Saturday last they had a fair, selling their little wares which they made, with some help, of course. The proceeds amounted to (after all expenses were taken out) \$10.56.

We feel anxious in this small way to make our *first* offering to the Manse Fund and enclose \$10 to you. We have, in addition, some three dollars or more, which we will add to the collection to be taken up in our church next Sunday for Home Missions. We are plodding

along in a slow way, but not without great cause for gratitude.

I know that you will excuse the details of this note. I cannot but feel that you are interested in this field.

Your sincere friend,

A CYCLONE'S WORK.

Last year the little church of Ninnescah, Kans., completed a small but beautiful house of worship. It cost only \$1500, and toward its completion the Board granted \$500. It represented an earnest and self-denying struggle, many prayers and many hopes.

The fate of that longed-for sanctuary is graphically described in the touching letter of the pastor here given. Our readers will notice that it contains no request for aid. Doubtless the writer was too much stunned by the catastrophe to give much thought to the future. Unfortunately our insurance does not include (as Mr. Haviland hopes) protection against wind-storms; but doubtless the Board will do what it can to aid. Surely this is a special case appealing to the sympathy of the church. It can scarcely be otherwise than that the congregation are impoverished. Will not our readers see the obvious conclusion, and act accordingly?

NINNECAH, KANS., March 25, 1888.

DEAR BROTHER:—We are in mourning to-day. Our loved and beautiful church is in ruins. A cyclone swept over our town yesterday about four o'clock P.M., carrying destruction with it. In less time than it takes to write it, our church was reduced to kindling-wood—hurled into an indescribable mass of ruins. Other buildings were demolished. The Methodist minister's residence was blown all to pieces, and his wife hurt.

Stores were wrecked. Both large hotels were unroofed and windows broken. The storm was attended with heavy rain and hail and thunder and lightning. It extended into the country with fearful effects, sweeping houses entirely away. So far no deaths are reported, but some badly injured. One of our hotel men was blown a long distance, and is now in bed.

But oh, our church! our church! Why could it not have been spared? We have worked so hard to secure it; besides, it was so indispensable to our work here.

My heart aches, but it must not rebel. The Lord help us! After all, has not God a right to do with his own as he wills? This house was given to him, and we hoped that it was an acceptable offering, and one with which he was well pleased. Do we well then to murmur?

Of course our new organ went with it, besides a fine hanging lamp and marble-topped table, which I had placed in the church for the time being.

I do not know whether the bell is broken or not. It lies on top the organ.

I suppose your insurance includes wind-storms, as well as fire and lightning. How can I serve you in the matter? Will guard the wreck until I can hear from you.

Yours with broken heart,

B. F. HAVILAND.

VARIETY IN PEWS.

The Rev. Wilbur F. Crafts makes the following contribution to the discussion in regard to the position of aisles and pews:

Pastors will say the point was well taken against giving them a broad aisle in front of the pulpit, but allow me to suggest that a pew division straight down the centre is also objectionable not only from the standpoint of the pulpit, but also for other reasons, one of which is that a variety of pews in cost and number of sittings is afforded by putting a short and long pew in each row, the divisions so arranged that the long and short pews will alternate on each aisle. A narrow aisle next the wall is also desirable as a fire escape, if not for other reasons.

"WEARISOME BEYOND ENDURANCE."

The above words express what very many of our devoted missionaries feel as they turn vainly from one little house to another, seeking to find even a single room where they can obtain rest and privacy. The letter in which these words occur, and which we publish below, illustrates the straits in which a minister upon the frontier, though without a family, may find himself. How much greater the embarrassment and the discomfort if he have with him wife and children! When we consider how small the sum of money needed to provide homes for our representatives in these new fields, it would

seem as if it were impossible that those of us who live in ceiled houses throughout the East should delay in providing the little homes that to these weary evangelists would seem blessed havens of rest and peace.

I write to you in regard to obtaining some aid from the Manse Fund, to assist me in the erection of a building sixteen by twenty-two or twenty-four feet for a study and a bed-room at ——. We have secured lots for a church house and are taking a subscription for the purpose of building this spring in the new town of —, which is three quarters of a mile from the present school and church house, which is a wretched, tumble-down affair, held up by props all around it.

For the past sixteen months, since taking charge of our church work in this region, I have been boarding with a private family (a cattleman whose house is like an open hotel, so much going and coming), nominally occupying a room with a physician, also a boarder, but subject to the continual incursions of the younger members of the household and of every cowboy and rustler, who are of that class who assume the right to have all things in common with you. It has grown to be wearisome beyond endurance. The only escape and relief has been to keep pen, ink, paper, brushes, blacking, books, towels—in a word, everything—under lock and key, in valise and trunk. There is no such thing as privacy known in this Indian Territory, at least in this Chickasaw Nation, in any hotel or boarding-house that I have seen.

Heretofore, in Kansas and elsewhere that I have been, I could always have a room in a private house, and have been accustomed to furnish it and take care of it myself for years past. Before coming here I stored my library and furniture with a brother in Iowa, where it still remains, save what I could bring with me in trunk and valises. Now I want to put up a building at — (on the line of the Atchison, Santa Fé and Gulf Railroad) that will answer for a study and dormitory at present, and for a parsonage with a very little additional expense in the future, if necessary. I am already pledged \$50, and will give more toward our two churches to be erected; and all I ask is that the Board aid me in the latter building to the amount of \$125 (or \$100, if no more), and I will be at all the additional expense. The house is an absolute necessity for the interests of the church as well as for the comfort of whoever shall occupy the field.

UTAH A FOREIGN FIELD.

The following letter will show how strikingly the work among the Mormons differs from any other home mission work. The best of rules framed with reference to the usual characteristics of pioneer churches in this country would be inappropriate in a field upon the Congo or in Siam, and, according to the writer whose words we publish, they are as ill adapted to Mormondom, at least as represented in his field. We publish such suggestions because, while we are convinced that the rules of the General Assembly are eminently wise and should not be essentially changed, we see also that there are numerous opportunities for making a most happy use of special gifts left free of restrictions to meet exceptional cases:

DEAR BROTHER:—I wish to have a word with you in reference to the *Manse Fund*. "A country is not worth fighting for that does not provide for its soldiers;" and so also a church. The first thing the miner, the rancher or the homesteader does is to put up his shanty. So the first thing for the missionary on this frontier field should be to provide a shelter for himself and family. Even a horse will not do good work unless fed and cared for; and say what you please of missionary zeal, it is not above the wants of the body, and is misplaced if it does not provide for its own. The provisions of our Boards of Home Missions and Church Erection are for infant organizations of *Christian* or *Christian-educated* people; but in fifteen years of labor in Utah I cannot recall a single person of this class among the eight thousand population of my Mormon work. This is an old and, around the lake, a densely-settled country. The young men and women under thirty years of age have, many of them, never yet heard a gospel sermon. They are organized into quorums, seventies and priestly orders, having over every two men a third as a watch-dog to keep them away from all outside influence and in the Mormon fold. Besides this organized state of society, the influx of population is all sworn into this organization before they come here, and watched very carefully for some time, lest in their new and usually homesick condition they break away from priestly control.

How very different is this state of society, where all its growth is in the Mormon Church, from that hopeful state where there is a con-

stant addition to the church by letter from Christian people and those of our own denomination! During the twelve years I have been in Bingham City but two Gentiles have come to the town, and these of very disreputable character and for a very bad business. While all our efforts have been directed to prizing the people out of this slough of Mormonism only to see them compelled to go elsewhere to make a livelihood. An apostate has not been permitted to live in this town. Its motto has been and still is, "The kingdom of God or nothing." "We don't want any one here who will not obey the priesthood and pay his tithing."

Since the return of Apostle Lorenzo Snow and other ex-convicts this old-time fanaticism has been revived. The punishment of six months for their crime has only exasperated them, and gives these old leaders increased influence and determination to resist the law.

To organize a church in the face of this priesthood is to expose these few poor sheep to the ravening wolves. Blood atonement is again openly preached, i. e., there is no salvation for an apostate except by the shedding of his blood. "Nothing will atone for the sin of apostasy but the person's own blood."

Now you have done nobly by us, after the "nursing mothers" lifted us up to take hold of your aid, in building our new chapel. It is a beautiful and very convenient building. But how can we take hold of your Manse Fund? There is no prospect of returning your loan, as there would be in Ogden, Salt Lake City or where there is a growing liberal element outside of the Mormon Church. But here where no apostate can find work, and no Gentile but a gambler or saloon-keeper can find employment, and with several hundred foreigners—Danish, Swedes, etc.—who cannot speak English, coming in year by year, with a multitude of children growing up, all under the iron hand of this Mormon priesthood, how can we secure your aid? You would leave the infant to take care of itself until it was able to masticate your meat and bread, and then assist it to self-support; but it is during this helpless state of infancy that your help is most needed.

I am very sure you would see our need in a new light were you upon the field. Nothing but ignorance of the character of our work could require self-help in order to come within your rules. As well might you require such aid in China or Africa. We very much need a small parsonage. Will you not give us outright this shelter for my family?

OTHER LETTERS FROM THE FIELD.

FROM FRANKLIN GROVE, ILL.

Our church building, made possible to us by the aid of the Board, was dedicated last Sabbath, free of debt and more nearly furnished than we expected. We lack yet a bell, an organ and chandeliers, the last temporarily supplied by a loan. But the church is ours, a beautiful one, and well warmed and comfortably seated. The entire village rejoices with us in this work. All, from the youngest, had a part in the enterprise. The Sabbath-school furnished the pulpit, Bible and hymn-book. The young ladies provided the pulpit furniture, and the older ladies, besides giving to the building fund \$330, secured the carpet.

We feel sure that this transition from the ownership of less than half of a dilapidated and incommodious edifice to the full possession of a beautiful and convenient church home, means growth and fruitfulness.

Our people cannot express the gratitude they feel toward the great church, and to the Board through which they have been enabled to do what they would never otherwise have dared to attempt.

Next Wednesday I begin special meetings, trusting that the Lord will pour out upon us a spiritual blessing, making our cup run over. The people promise me a good thank-offering as soon as we are able to arrange for a contribution to Church Erection.

I enclose the statement of our building committee, sent to every subscriber, that you may see how carefully the whole was managed.

We are very happy and bless God for his goodness.

FROM LEHIGH, INDIAN TERRITORY.

I enclose receipt of trustees of Durant church. The people are almost wholly red men, and desired to present their united thanks for the kind gift enabling them to possess a house of God. A collection will be taken up at the formal dedication, which will take place in a few weeks, in fact after the winter.

The Board of Church Erection have given great stimulus to work in this country. Indeed to this Board and that of Home Missions belong, under God, the honor of having begun and carried the work by missionaries and teachers till this day. Our testimony is Ebenezer.

MINISTERIAL RELIEF.

THE CENTENNIAL FUND.

By the time this (May) number of **THE CHURCH** is in the hands of its readers, the great effort inaugurated by the General Assembly to add \$1,000,000 to the permanent fund of the Board of Relief during this centennial year will be near its close. Most of God's people, whose hearts have been enlisted in this movement on behalf of the sick and aged servants of the church, will have decided how much they can contribute to this special fund in justice to the annual claims upon them of all the boards and of other church work, and of the many worthy objects of benevolence that abound on all sides.

But doubtless some are still seeking further light upon this subject before fully deciding upon the amount they will give. A few are increasing their subscriptions already made, as the claims of this sacred cause are more fully made known to them and as they are becoming more touched by the enthusiasm of a "centennial year."

Of course there are some, inspired also by the enthusiasm of this year of jubilee, who will prefer to make their "memorial" offerings to other approved objects of church work; and Dr. Heckman, in his address at the first centennial meeting, held at Omaha during the meeting of the General Assembly, referred to these. He specified as among the objects of the memorial offerings, "Presbyterian educational institutions, hospitals and asylums, in our own and foreign lands, and all home and foreign mission operations of our church." But he lays special emphasis upon the fact that "out of the general topics and objects of this centennial preparation the Assembly has given special prominence to Ministerial Relief," and adds:

In all the struggles and activities of the past the ministers of the Presbyterian Church, maintaining an honored social position on a bare competency, have been conspicuous for their learning, orthodoxy, piety and self-denial.

The primitive principle of voluntary support of the gospel was first revived by our church. But, all the same, that principle has required a ministry consecrated to comparative poverty. Such a ministry the Holy Spirit has raised up. All these national and ecclesiastical achievements would have been impossible but for this ministry consecrated to poverty.

The executive committee therefore resolved to concentrate their efforts upon the raising of the \$1,000,000 recommended by the General Assembly for Ministerial Relief; and in addition to the stirring appeals issued by them from Cincinnati, we call attention to the report, given below, of the great union meeting held on behalf of this fund, in Philadelphia on the evening of February 29.

The remaining space allotted to the Board, and several additional pages which have been kindly "loaned" to this department, are also largely given to this special subject.

THE GREAT UNION MEETING IN PHILADELPHIA.

The arrangements for printing **THE CHURCH** require that the "form" containing the Ministerial Relief pages shall be in the stereotyper's hands on the first day of the month preceding the issue of the magazine. Our pages for the April number were therefore at the printer's March 1, and we could give no account of the great union meeting in Philadelphia which was held the evening before.

Like the union meeting held in New York city (a full report of which, from the *Observer*, was reprinted in the March number of **THE CHURCH**) it was a notable gathering, and should have more than a passing notice in these pages. The *Philadelphia Press*, in its report the next morning of the meeting, says:

The duty of Presbyterians to care for their ministers who have made Presbyterianism so

great within the last hundred years, to make their declining years easy, and to make the minds of young men entering its ministry sure that their devotion will not be rewarded by penury in their old age—this was the key in which the addresses at the Chambers Presbyterian Church were attuned last evening, in a great meeting to help raise Pennsylvania's quota of the million dollars for the relief fund, which the General Assembly expect to find pledged when they meet in this city, the cradle of Presbyterianism, next May.

The *Presbyterian Journal* contains a full account of the meeting, which the editor says "was large and enthusiastic, and contributing as well as resolving." Governor Beaver's address, he adds, "will be a good campaign document."

But we give in full the report of the meeting given in the *Presbyterian*. It is from the graceful pen of its well-known correspondent, Rev. J. Henry Sharpe, D.D. Though long it will repay a thoughtful perusal:

A union meeting of the Presbyterian churches in Philadelphia of exceptional interest was held last week on Wednesday evening in Chambers Presbyterian Church. Its object was to inaugurate the movement in this city in behalf of the Million Dollar Memorial Fund.

THE ELDERSHIP AT THE FRONT.

True to the genius of the inception and progress of the movement, the meeting was wholly in the hands of ruling elders, who conducted it in their own practical, business-like way. Beyond participation in the devotional exercises by Rev. Dr. Cattell, Secretary of the Board of Ministerial Relief, and by Rev. Dr. Breed, of the General Assembly's Centennial Committee, the exercises were led by laymen, although many of the city pastors were present. The great congregation was held with unflinching attention for two hours and a half, and while there were lively demonstrations of interest at intervals, its general spirit may best be likened to the still waters that proverbially flow the deepest.

The meeting was specially strong in the *personnel* of its eldership, whether of those attending or of those participating actively. Mr. John Wanamaker, elder in the Bethany Church, was in the chair. The only one from outside the city was his excellency the Governor of Pennsylvania, General, or as he was fraternally styled in the meeting, "Elder," James A. Beaver, whose large heart, as well as his pub-

lic position relative to all the cities of the Commonwealth, makes him, too, a Philadelphian in both senses of the word.

MR. WANAMAKER'S ADDRESS.

The purpose of the meeting and the claims of the cause on the Presbyterian public, especially in the Commonwealth of Pennsylvania and in the city of Philadelphia, were opened in a masterly way by Mr. Wanamaker. He touched rapidly and comprehensively on the wonderful growth of the Presbyterian Church, paralleling the growth of the United States in these hundred years. He accomplished skillfully the difficult Gladstonian feat of so arraying statistics as to render even the figures eloquent. He indicated the debt of gratitude we owe to those who laid the foundation of church and state so broad and firm, and explained that our General Assembly, under the inspiration of the noble history of a hundred years and in devout thanksgiving to God, had determined to raise some fitting monument for the gospel ministry under which, so largely, this measure of blessing was bestowed. After paying an appreciative tribute to the services and self-sacrifices of gospel ministers who, even in these favored days, are receiving salaries less than the wages for which the coal miners of Pennsylvania refused to work, he showed how inadequate was even the proposed thank-offering of a million of dollars to the Board of Ministerial Relief. He held that a million of dollars was less than the generous heart of the church would be willing to give.

Philadelphia is the home of Presbyterianism. Here the first presbytery, the first synod and the first General Assembly were organized; and here, in May next, the first centennial of the General Assembly is to be celebrated. Here, in this city of Barnes and Brainerd, of Boardman and Chambers, we are called upon to inaugurate this great movement. Our pride as Presbyterians, our loyalty to the church and the growing reluctance of our young men to enter the ministry, seeing as they do that when they become unfit for service they and their families must suffer, all conspire to have us carry out this resolve.

HON. JOHN SCOTT'S ADDRESS.

The Hon. John Scott, elder in the Walnut Street Church, West Philadelphia, followed Mr. Wanamaker with a written resolution, which he prefaced with a stirring claim that the state at large, as well as the city of Philadelphia, was embraced in the purpose of the meeting. Still it was proper for Philadelphia

to take the lead and to do a large share of the work. This is a centennial work, and it ought to be undertaken in this "Centennial City" in the spirit of the demonstrations it has already made. He thought five hundred men might come forward with one hundred dollars apiece to endow the permanent fund of the Board of Relief, as so many had done in the Centennial of 1876 to endow the John Welsh Memorial Professorship in the University of Pennsylvania. We owe a similar memorial to the men who exemplified and inculcated the principles of self-government that render American citizens worthy of their heritage. He offered the following resolution:

"Resolved, That the Presbyterian Church in Philadelphia recognizes the wisdom of the call of the General Assembly to raise \$1,000,000 as a centennial offering for the aged and disabled ministers, and for widows and orphans of deceased ministers of the church; and recommends that the state of Pennsylvania, the cradle of Presbyterianism, undertake to raise a quarter of it, \$250,000; and that Philadelphia, the Centennial city, raise at least \$100,000 of the fund."

GOVERNOR BEAVER'S ADDRESS.

Mr. Wanamaker then introduced Governor Beaver, and the congregation rose *en masse* to receive him. Tendering his thanks for this kindly reception, the governor took up the purpose of the meeting with characteristic directness and vigor. In ringing tones he raised the question, What is the proposition before us? In brief, it is proposed that \$1,000,000 be raised by the Presbyterian Church in the United States as a partial endowment of the cause of Ministerial Relief. It should be understood clearly that this sum is to be our centennial thank-offering to the Lord over and above all ordinary contributions to this cause. And who is it that makes this proposition? It is we who make it, through our representatives in the highest court of the church. One of the papers of a sister church declared that even the proposal of such an offering is sublime. But we are not to be satisfied until this proposal becomes an accomplished purpose. We loyally and gladly hold ourselves obliged to carry forward this project to success.

What, he asked, is exactly the object of this movement? It is to provide a permanent fund whose interest is to supplement the sum given annually for this purpose. We aim to add a million dollars to the present meagre permanent fund, not to relieve the church of further efforts for the cause, but to insure more ade-

quate and more regular provision to meet the pressing obligations of the Board as they fall due. The governor deprecated the idea that an endowment of a million of dollars would render the dependence of the Board on the sympathy and support of the church less close and constant. He held with Mr. Wanamaker that even this sum, in addition to the undiminished gifts of the churches, would be but a meagre and partial endowment. "What," again he asked, "are the motives to comply with this resolution?" And here the governor expended the force of royal indignation in combating the idea that this cause was to be urged on the score of pity and compassion for its beneficiaries. So strenuous was he in his maintenance that the motives of right and justice and sacred obligations alone were sufficient motives, that he was almost intolerant of any others. In his view of it, ministers who have devoted their lives to the church are as much entitled to its support after they are disabled as before it. Ministers have the same right to such payment from the church as merchants like Mr. Wanamaker for goods given on credit, or as lawyers like Mr. Junkin for legal services to his clients. Not pity and humanity, but equity and righteousness, oblige us to provide for the Lord's destitute servants, whose service for the Lord is service to us.

The governor would go further and take still higher ground. "I believe," said he, "that it is the duty of the church to say to every man in the ministry, whenever the presbytery in its wisdom thinks fit, 'You are honorably retired and entitled to support in your retirement!'" He held that this was clearly the duty of the church to its ministering servants, since it does not suffer them to look to any other sources than itself for support. The self-sacrificing spirit of the ministry is to be applauded, but it does not relieve the church of its duty to care especially for the destitute and suffering. "And this view of it," said the governor, "would lift the whole cause above the stigma of poverty and charity which some are apt to put upon it."

After paying a tribute to the generous women who had come forward with large offerings, he turned to the men who were present and asked, "What share are you taking in this great movement?" He reminded them again that this is a "Centennial" offering, not an annual contribution. They ought not therefore to measure their contribution to it by the amount of their income this year. The accumulations of the past should be drawn upon. "Go to your bank," said he, "and examine the securi-

ties you have put away in your 'tin box' and select from them something to lay upon God's altar that will fitly measure your duty to the church this centennial year!"

In concluding his forcible address, the governor emphasized the special reasons given by Mr. Wanamaker why Philadelphians should move actively in this matter. He urged the appointment of a special committee in Philadelphia to act with the committee appointed by the General Assembly, business men of prominence in the church, who should either by letter or by personal interviews appeal to men and women who are able and willing to give \$1000 or more. "Let us move at once," said he, "and we shall raise in this city its quota of at least \$100,000, and in the state of Pennsylvania \$250,000. We can do it! We ought to do it! We must do it!"

GREETING FROM NEW YORK CITY.

When the applause awakened by the governor's eloquent address had subsided, Mr. Wanamaker announced a telegram from the chairman of the Centennial Committee under whose auspices a similar great meeting was recently held in New York city. The message read: "New York to Philadelphia, greeting: The Centennial Million Fund is arousing great enthusiasm among Presbyterians here. All are participating. Our smallest churches are raising five hundred to one thousand dollars each. Individuals also giving. The Centennial Committee look to Philadelphia for generous help. Warner Van Norden."

OTHER ELDERS SPEAK.

Not all of our Presbyterian elders are used to public speaking, although the church has so many of whose address it may well be proud. But now and then an emergency arises which surprises some of them into feats of this kind of which they supposed themselves incapable. An illustration of this was now afforded in the person of Elder James Spear, one of Philadelphia's oldest and most respected business men, who had never made a speech in his life, but was willing to read a resolution, and then, before he knew it, he had launched out in fervent, effective advocacy of it. His resolution appealed for a thank-offering in commemoration specially of former beloved pastors. It came with special grace from one who is elder in a church that would not release its venerated pastor without making provision for him for life.

The next speaker introduced was another well-known citizen, the president of one of the

city banks—Mr. B. B. Comegys, whose tongue is the pen of a ready writer. Despite his disclaimer as to preparation for the task, he acquitted himself in a most delightful way. With delicate humor and anon with touching pathos he pictured the course of ministerial life down to its frequent impotent conclusion of dependence and suffering in old age. Dwelling on the possible pleasures of old age, he showed how painfully impossible it was in the case of many of our ministering servants to command such pleasures.

Elder George Junkin, of the West Spruce Street Church, was constrained to speak in view of the many individual cases of heart-rending suffering which came confidentially under his notice as a member of the Board of Ministerial Relief. While he would indorse with all his heart all that Governor Beaver had said as to right and justice to these destitute and suffering servants of Christ, he could not but feel that this cause had appeals to make to the heart of the church that would touch it to tenderest pity and compassion.

BRIEF SPEECHES AND STIRRING ANNOUNCEMENTS.

At this juncture the meeting went into a business session of the liveliest character. Memorial subscription cards were distributed through the audience, and while their returns were being gathered there was a call for brief addresses and for reports from the churches. Elder John H. Converse, of the Calvary Church, advocated organization in the individual churches. Elder Joseph Granger instanced the value of such organization by the Walnut Street Church; nearly \$10,000 had been realized by it. Dr. J. A. Henry reported \$3450 given last Sabbath in the Princeton Church; a dying elder, S. A. Coyle, buried lately, left a legacy of \$1000. Rev. H. O. Gibbons reported over \$1000 from the Pine Street Church. Two thousand dollars were reported from the Arch Street Church. Mr. Wanamaker was authorized to name Robert C. Ogden, of the Hollond Memorial, for \$1000. Mr. Junkin reported \$1000 each from John D. McCord, James Spear and himself, from the West Spruce Street Church. Dr. Dickey reported the collection of the Calvary Church was not yet made, but about \$5000 had already been promised. Meanwhile cards for sums of \$1000 were read as they were brought to the pulpit, the names of the donors not being given by their own request.

THE WOMEN OF OUR CHURCH.

It was apparent, amid the liveliest demonstrations of favor, that the women are doing their

full share for the memorial offering. Attention was called to the gift of \$5000 from a lady in the Market Square Church, Germantown, and also to a gift of \$5000 from the widow of a minister in the Walnut Street Church. Also it was shown that the children of ministers were prominently represented among the givers. One card was for \$1000 "from the granddaughter of a Presbyterian clergyman." Several cards for equal sums were from ladies who wished their names to be unknown. Dr. Dickey reported that the two ladies, offering each \$1000, to be two of fifty ladies who should give \$50,000, would give their offerings unconditionally.

A SECOND SPEECH FROM THE GOVERNOR AND MR. WANAMAKER.

An interesting episode were the "second speeches" of Governor Beaver and Chairman Wanamaker. The governor's "speech" was \$1000 to be included in the one hundred giving \$100,000. Mr. Wanamaker spoke of his strange sensations there in the pulpit of his old pastor, whose touch he had felt so keenly all his life. No man ever lived who had helped him so much as he, and he was lonesome for him. In memory of the pastor of his youth he and Mrs. Wanamaker wished to give, as a memorial of the grand old man, Rev. John Chambers, \$5000.

OVER THIRTY THOUSAND DOLLARS.

Such in brief were some of the scenes and incidents amid which this memorable meeting drew to a close. Seldom has a meeting of this kind, conducted in so quiet a way, resulted in such signal and solid proof of devotion to its purpose. Between thirty and forty thousand dollars were either subscribed outright or reported as already pledged in the churches represented. This amount, from donors known and unknown, was unmistakable manifestation that the cause of Ministerial Relief is dear to the heart of Philadelphia.

CENTENNIAL APPEALS.

There have been kindly sent to the secretary many special appeals on behalf of this centennial fund, printed by pastors or sessions for distribution among their own people. These he has carefully read and put away among his "treasures." And he hereby thanks the brethren for this kind remembrance, and still more for the interest they have thus manifested by these well-directed efforts on behalf of this sacred cause.

Some of these appeals are leaflets contain-

ing a brief statement of the more important facts, followed by an earnest appeal. Others present the subject more at length, discussing the principles upon which the Board is founded and the methods of its administration. But all are good.

Among the many excellent "presentations" of this sacred cause, prepared for the use of individual congregations, the secretary has seen no one more admirable than that printed in the *Presbyterian at Work*—a monthly magazine published by the Presbyterian Church of New Rochelle, N. Y., under the supervision of the session. It is so full and every way complete that if there were room in our Ministerial Relief pages we would gladly reprint the whole of these twelve closely-printed columns. And room must be made for long extracts.

The subject is introduced by the following prefatory note; and those who read the extracts here given will agree that the "elders and laymen" have done their work well:

While the Presbyterian Church throughout the land is aroused to the effort of raising one million dollars as a Permanent Fund for Ministerial Relief, it is in order for us to devote at least as much space as we have done to the subject. This appropriate way of celebrating the centennial year of the General Assembly had its origin with an elder, and the plan is being very largely carried out by elders and laymen. Our pastor, while most heartily endorsing the movement, has been entirely relieved from making any contribution to the portion of our paper devoted to this subject, so that it might be treated only by elders and laymen.

After giving some dates and facts in the history of the Presbyterian Church in these United States—"a history which could not be written in a volume a thousand times the size of this paper"—an explanation is given of the movement inaugurated by the Assembly to raise, as a memorial of this centennial year, a Permanent Fund of one million dollars for the Board of Relief. This is followed by a special appeal to the members of this congregation:

The members of our church and congregation will have an opportunity to contribute their share toward this grand object on the

11th of March. A definite proportion has been assigned us by the presbytery, and we should go beyond it. The one incident mentioned by Dr. Cattell in his letter, which comes after this, is alone sufficient to arouse us to a sense of our duty, while hundreds of others could be cited.

Let our church feel that to make provision for its ministers in the way proposed is not a matter of benevolence, but the *discharging of a debt*. Let us forget for the moment all other claims, and do our part in this matter, as though realizing that we are personally responsible to the Lord Jesus Christ, whose faithful and honored representatives these ministers are.

This is the opportunity of a century. Let us seize it, thus showing that the Presbyterian church of New Rochelle realizes its privilege and is determined to make the most of it.

The following is the concluding portion of a letter received by an elder of our church from Rev. Dr. W. C. Cattell, Secretary of the Board of Relief:

"And now, having replied to your question, let me say that the same mail which brought your letter this morning brought one from a most estimable lady whose husband—an aged and honored minister, for several years past upon the roll of our Board—died a few weeks ago. There were many things in the letter from this darkened home that touched me deeply, but they are too confidential and sacred for me to repeat. I refer to the letter simply because it brings vividly before me, as indeed my letters so often do, the want and suffering that exist in the homes of so many honored servants of the church, and the blessed ministry of this Board of Relief which comes to their aid.

"It is not many weeks since I sat with these two disciples of Christ in their home beyond the Rocky Mountains. The patriarch (he was past fourscore) was then very feeble, though he came to the door in answer to my knock. A long and confidential talk followed the cordial greeting I received from them both when I told them who I was. In the course of our conversation he told me, with modesty and reserve, of many things God had wrought through him during his long ministry. I was specially interested in learning of a church which had been organized by him some years ago. They were a feeble folk and he had served them for some time without any remuneration whatever, supporting himself by the labor of his own hands. A thousand miles away they had lost

sight of this aged man, but in that very church I had recently presented our sacred cause and the response was a collection for this Board of over five hundred dollars!

"It was very pleasant to hear of the good work this faithful man had accomplished in many places, but it was not pleasant to hear him tell, as he did with characteristic delicacy, of the want and suffering they had both endured since he had been laid aside in old age from the work he loved so well. 'For days in succession,' said this white-haired servant of the church, 'I have gone without my dinner because I had no money to buy one.' Once before (in a letter) he had referred to this, but it had a new significance coming from the lips of this venerable man in the course of such a conversation. I will not enlarge upon what was further said upon this point, except to repeat one thing said to me by his wife—a refined, cultured lady, brought up in the midst of every comfort, and who, having cheerfully shared in all the trials and privations of a minister's life upon the frontier, shared now with him in the want and suffering of his penniless old age. Taking me aside, she said, with a tremulous voice, 'You can see that the great sorrow of my life is near at hand. My husband must soon be taken from me, and I have not a dollar to defray the expenses of putting his dear body in the grave.' I assured her the Presbyterian Church would regard it a sacred duty not only to take care of her husband while he lived, but that he should have the Christian burial becoming an honored minister. In her letter this morning she refers to the comfort this assurance had given them both, 'for,' says she, 'I did not allow him to pass to his reward without telling him.'

"Before I left the town, I secured the promise of one of the elders to look after this matter. A few days since he wrote me of the last hours of this patriarch. They were full of bodily suffering, but he had perfect peace. According to his request, there was no sermon at his funeral—only a hymn and Scripture and prayer—and then the 'aged men of the church' carried him to his grave. There, amid a large gathering of those who had long known and honored this good man, the 'dear body' was left to await the resurrection day. The kind elder personally attended to all the details and sent me the items of expense (it was not large), and the Board promptly forwarded him the money.

"Ought it not to be a joy to every Presbyterian that there is an agency of the church by which his willing offerings may reach these

bare and comfortless homes of honored ministers? Who of God's people will not esteem it a privilege as well as a duty to aid the Board of Relief in its sacred work of providing for them some comforts in their declining years, and of seeing to it that when these blessed servants of the church die, their 'dear bodies' shall have a becoming Christian burial?

"Faithfully yours,

"W. C. CATTELL."

The editors then present an argument from the Scriptures and from our sense of moral obligation to show that ministers should be provided for when laid aside from their sacred calling by sickness or old age:

In the ninth chapter of 1st Corinthians Paul says, "Do ye not know that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Here is a concrete statement of the fact, which even the imperfect report we have of Christ's sayings fully bears out; but it is more—it is the inspired declaration that God's provision for the Levites and priests under the Mosaic dispensation was not a mere local and temporary affair, but was a temporary outcome of one of the divine principles immutable in all ages.

It would be insulting to the intelligence of the oldest Christian to imagine that he could read the text thus: "Even so did the Lord ordain that they which proclaim the gospel should live of the gospel till they are worn out in the service, and then, when they no longer are able to work, should be left to the cold charities of the world." To state such a position is to expose its absurdity, and also to sharply call attention to the breadth of the Lord's ordaining, and to the incontestable meaning that one who gives all the work there is in him to the Lord's service is entitled to a support "of the gospel" so long as his Master leaves him in the lower kingdom.

It will scarcely be disputed that no man has a moral right to make a bargain in which the advantages shall be all on his side. Even the world calls such an one a sharper, perhaps a swindler, and declares it is not fair play. How much less, then, has the Church of Christ a moral right to make such a bargain! and yet has not our own beloved Presbyterian Church been all these one hundred years practically making such a bargain with its ministers? It

has in effect said to the pious, the gifted, the zealous, among its young men, and in late days to its young women also, Come into the service of the Christ through his church, give yourselves soul and body to the service, forswearing all hope of wealth and fame, of ease and self-indulgence, "endure hardness as good soldiers of Jesus Christ," and we promise you, while you are able to work, a meagre support, just enough with great economy to decently keep soul and body together and clothed; and when you are no longer able to work, we will discharge you with the reward of the letters H. R. affixed to your names on the church roll, and let you starve.

Is argument needed to prove such a proceeding an immorality? Is it not a marvel beyond comprehension that the church, with its multitudes of holy men and women among the laity, saints of God, who, having served their generation here, have gone up higher, has been so long in coming to any fitting sense of the enormity of such a course of conduct toward those who in this whole century of its existence have been its "servants for Jesus' sake"?

And is the church even yet awake to this iniquity, and not rather just beginning to question whether, after all, its course hitherto has been *quite right*? May God forgive us, enlighten our minds in the knowledge of his will and incline our hearts to keep his law!

In referring to the history and work of the Board of Ministerial Relief, the editors say:

The Presbyterian Church in the United States was fully organized ninety-nine years ago, but it took it exactly fifty years to recognize and act up to its duty and privilege in planning "for the support of the widows and families of deceased ministers and for the relief of superannuated and disabled living ministers," and, in view of the want and suffering some of these most self-sacrificing servants of God even to this day endure, in spite of the best efforts of the Relief Board, one shudders to think what must have been the experiences of many such in the earlier days of the church.

When once the General Assembly had taken up the work of Ministerial Relief in earnest, it pushed it from year to year with energy, so far as emphatic words of encouragement to the Board and approval of its work, with urgent calls upon the churches to give liberally, could forward it. But for some reason the good work never took such a hold upon the conscience of the churches as its importance and its justice

and the shame of its neglect demanded—nay, what means the showing of last year, the best year ever known, with 3233 churches contributing \$96,769, when the least sum which could meet the needs of the Board was \$150,000, and 2831 churches giving not a dollar! This sum (\$96,769) was indeed raised by generous individuals to \$118,830, but what a showing for 6000 churches, with 562 families of pensioners—about 2000 persons—dependent upon them!

It must not be thought that every minister out of a parish, or every minister's widow and orphans, are entitled to the aid of this Board. No one can be aided by it till the case has been carefully investigated by the Committee on Ministerial Relief of the presbytery in whose bounds it lies, and reported to presbytery, and by presbytery recommended to the Board as absolutely needy; and then only such a sum can be given to each case as the contributions of the churches warrant, *as the Board never runs into debt.*

The Board has never been able to allow an average donation reaching \$200 a year to a family—less than \$70 a year to each beneficiary! Think what this means to those who must live for the whole year on what the Board allows!

The following reference to the "Ministers' House" at Perth Amboy will be read with interest:

Another blessed work the Board instituted four years ago in opening a "Ministers' House" in Perth Amboy, N. J., where ministers without a home, broken down under their work, may rest for a while and perchance recover strength and courage for taking up their work again, and where aged men or couples may peacefully end their days. In 1887 there were thirty families on the roll of this Ministers' House, but making only thirty-six persons in all, and six persons have gone thence to heaven in the four years, while one servant of God in his ninety-fourth year still waits the call to come up higher.

Discussing the inadequate provision made for the worn-out veterans who are "honorably retired" by presbytery, the editors say:

Presbyterian ministers will not be in danger of getting rich, or of leaving their families any

too well provided for when they die, till their salaries go a long way above the present average of scarcely \$600—not the wages of a good mechanic. But when young men enter the ministry they enlist "for the war," and the war is sure to last longer than their longest lives. So it comes to pass, if their lives are not cut off prematurely, that, in time, many of them who can no longer labor for the Master and the brethren are honorably retired, and take their discharge with H. R. attached to their names on the church's book—and with a suitable pension? Alas! no. No pension. If they are certified by their presbyteries as very poor, the church through its Board of Relief will give them as near \$200 a year, *as a charity*, as the funds in the treasury of the Board will allow—generally not very near \$200. Out upon such shameful treatment of the noble veterans who have given their lives to the service! And, verily, we thank God that the church begins to burn with the shame, and has resolved to wipe it out, and hopes to blot even the remembrance of it from under heaven.

Nor do the editors forget the Sabbath-school in their appeal. They recall the fact that "many of those helped by the Board of Relief are children," sons and daughters of sick and helpless ministers, or orphans who have been left destitute. This establishes a bond of sympathy between the scholars and the recipients of this fund, strengthened by the fact that "nearly all those in the ministry were themselves Sabbath-school scholars." And the editors then say:

The ministers and ministers' wives of the future will come from the Sabbath-school; some of our members may be among the number; we would gladly encourage such workers, and, if they need it, help them to the best of our ability. Shall we not do as much for others in the same service, knowing it is done for our Master? Our Sabbath-school workers have done nobly in the past; let us now rally to the aid of our fathers and brothers their wives and children, and show them that, although we are young in years and experience, yet we have learned the truth of the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

EDUCATION.

PREACHING BY PROXY.

Next to the pleasure of preaching the gospel one's self is that of preaching it through the agency of another whom we have helped into the ministry, whose good work we can watch going on while we are engaged in other business, and in whose successful labors we can feel we have a share. Many instances of such enjoyment we have known. It brightened the life of the late Wm. E. Dodge, who, being providentially hindered from becoming a minister himself, was resolved to use his wealth in furnishing others who could carry on the work he wanted to do. A like pleasure is being laid up in store for several who have engaged to take in charge young men whom we could recommend to their special interest and observation. The idea was first started by a friend in New Jersey who offered us a scholarship on which to put a young man with whom he could communicate. The number of those who have taken the suggestion, or are doing the like now, amounts to thirty-five. This week we learn that one of the students thus cared for has taken a college prize. He is the son of one of our western ministers, struggling along with a small salary, whose sons are ready to tread in their father's footsteps. Are there none others who are disposed to select their proxies and thus share in the extension of God's kingdom?

AN OBSTACLE TO MINISTERIAL DEVELOPMENT.

In reply to the numerous letters of appeal for aid lately sent out from our office, we have received several strongly-expressed refusals. The reason given is that, on the one hand, during every vacancy of the pulpit, the church has been besieged by numerous applicants, indicating a great surplus of men and no need of more; and, on the other hand, that this fact encourages the uneasy and the malcontents in our churches

to agitate for the removal of their pastors under the idea that it would be easy to get another who would suit better, and is thus promotive of grievous troubles to the ministers. In consequence, both ministers and people are set against any system of aid for increasing the ministry. It is a state of things which threatens serious disaster to the church unless it be remedied.

For, in the first place, it is not true that we have more ministers than are needed for our work. Look at the testimony. The following statement is taken from the *Evangelist* of March 15, and comes from a perfectly reliable source:

The synodical missionary in a certain western state has recently sent to one of our seminaries a list of *forty* places where men are already needed, or soon will be needed, for ministerial service. One who sustains official relations to our home missionary enterprise reports to the same institution an urgent demand for *twenty* or *twenty-five* men in another important quarter of the great field. A pastor in Idaho sends an urgent request for *four* or *five* men to fill promising places within a single presbytery in that new region. The synodical missionary in one of the southern states petitions for *three* or *four* good preachers to fill places of growing importance. Many interesting districts in the Southwest and in the older South are also pressing their claims for immediate supply, and these claims grow more urgent with every month. These are but illustrations of the ever-growing demand made upon the young men of our theological seminaries in behalf of our vast home field alone. Then beyond all this lies the solemn and the urgent call presented by our foreign mission fields, where scores of new men could be advantageously planted at once, if they could but be found and the means could be secured to sustain them.

As to the supply for such immense needs as these we have the following statistics: The number of ordinations last year was 188, and as this is the largest number reported in any recent year we cannot presume that the ordinations for the current year will at the best

reach 200. The number of recruits from other denominations, over and above ministers dismissed, was 50 in 1887, and no larger proportion may be anticipated in the near future. This gives us an aggregated supply which cannot exceed 250, and may probably be counted at about 230. Over against this supply we must place the losses by deaths in the ministry, amounting last year to 130; and also the net increase in the number of churches organized, and received from other bodies in excess of those dismissed or dissolved, which was 155. The aggregate demand may be therefore given at 285, while the supply at the largest figures will not exceed 250. But this makes no account of the supply needed for our foreign work, or of those ordained men who will be otherwise engaged than in the pulpit.

Nor does it take into the account the large number of vacant churches that are calling for care, which largely outnumber the unemployed men that might be set over them.

Another, a professor in one of our largest theological seminaries, told us within a week that he had recently received an application for fifty ministers for vacant fields, while nearly every member of the senior class was already engaged, mostly for churches at a distance.

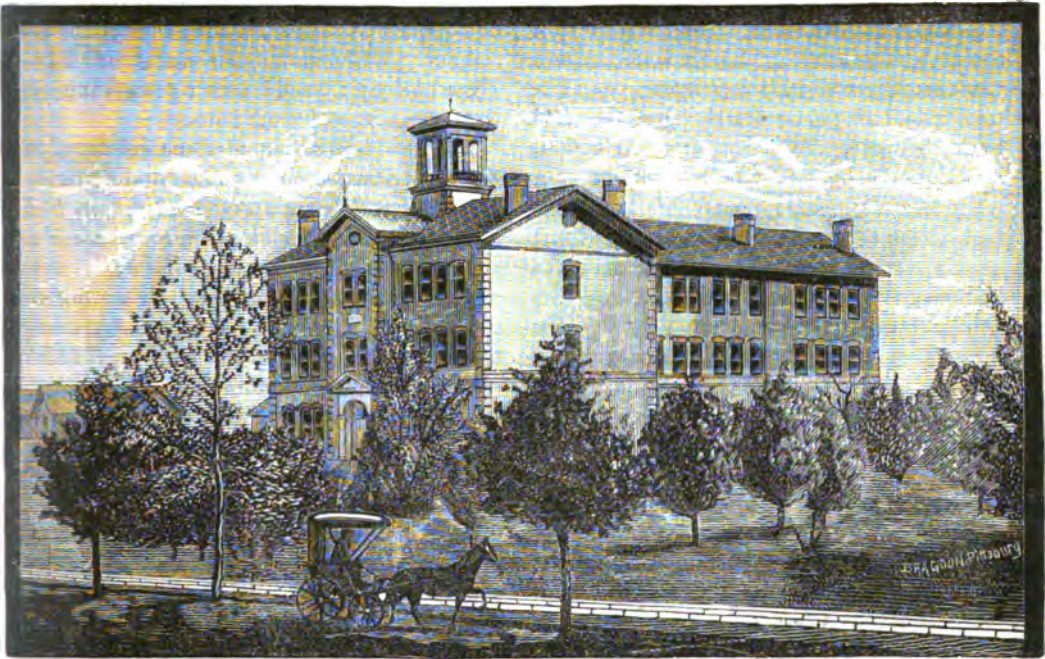
Still further, the impossibility of supplying a sufficient number of classically-educated ministers to meet the demand is widely starting an inquiry as to the expediency of lowering the standard of education to facilitate the entrance of a larger number into the sacred office. There is no disputing the fact. Not only in our church, but among the Congregationalists also, and among the Reformed and among the Episcopalians, is there a scarcity of candidates for the ever-extending demand that is awakening serious apprehension, and calling, as one writes, "for united prayer for a gracious visitation of God in our institutions of learning, and for such a revival of piety in our homes and our churches as shall bear

fruit in the more complete consecration of both men and means to the service of Christ."

Now, how can these contradictory statements be reconciled? There is no doubt about the besieged condition of our more desirable vacant churches, and no doubt about the disturbances going on in the pastoral relation, to the entailment of misery and suffering on many worthy men thus displaced. But the cause is not that there are too many ministers, for the larger number of the candidates seeking place are already settled and desirous of change, it may be because of troubles in their congregations, or from scantiness of support, or from unhealthiness of location, or it may be from a wrong ambition to rise to higher places. Their leaving, however, creates a vacancy still to be filled. The cause rather is to be sought partly in the workings of depraved human nature, imperfectly sanctified at the best, both in minister and people, and not properly controlled, and partly in the lack of any system for regulating the appointment of ministers to places. Ministers lie in drifts; and the depth of a snow-drift, we know, does not indicate the average level of the snow.

The subject is one calling for wise deliberation. Hasty action under false impressions may work serious disaster to our best interests. Evils should be rectified as far as possible by suitable remedies, and not be allowed to provoke us to destroy the edifice which shelters us for the sake of getting rid of them. That is not reasonable. One thing much needed is an active episcopate in our presbyteries—a more thorough administration of our excellent polity. Our church aims at a "settled ministry." We must contrive some means to make it so. Able ministers long unemployed and strong churches remaining vacant for months and even years, indicate a lack of good management.

FREEDMEN.



SCOTIA SEMINARY.

This institution is located at Concord, N. C. Its charter declares its design to be "to educate colored girls in religion, and in the arts and sciences usually taught in seminaries of a high order; and in those domestic duties which belong to the highest type of wife, mother and teacher."

The seminary takes its name from a Mr. Scott, who gave the money with which its site was purchased, and more, some \$3000 in all. He preferred to have the institution bear the name of his fatherland rather than that of his family.

It is established and conducted on the same plan with that which was founded by Mary Lyon, in Massachusetts, and those which have sprung from that in Ohio, Illinois and South Africa. To the last General Assembly it reported, through the Board of

Missions for Freedmen, 210 pupils, of whom 175 were professors of religion. Seventeen of them had taught more or less in the preceding year.

We lately received a letter from Mrs. Satterfield, wife of the president, from which, with her permission, we make some extracts:

From the middle of October, when our school opened, it has been full to overflowing. Every foot of available space for sleeping quarters is occupied, the dining-room is packed to discomfort, and school-rooms equally full. One girl who had come from thirteen miles in the country only expecting to get a room near by and board herself, for purposes of economy, was sadly disappointed to know there was not a seat for one more. She at once asked if she could not come if she would carry her own

chair. Another under similar circumstances asked permission to sit upon the teacher's platform. A minister from the eastern part of the state wrote us of a girl who was anxious to come. We replied that it was impossible to take her. He wrote again, saying, "The little girl of whom I wrote you came in while I was reading your letter. She had just walked ten miles and back to secure the means to go to Scotia, and now I cannot bear to tell her she cannot go." This same man (and he stands high in the estimation of all who know him) says, "I know the calls and demands for help far exceed the means. I pray the good Lord to give you the ability and the means to open up this, the only way of deliverance for our people. I would rather see every other force cease to operate than Scotia Seminary."

For the elevation and improvement of the ignorant and degraded masses, the formation of pure, true homes, worthy of the name, of which these people are so sadly destitute, is essential.

For this the Christian education of the home-makers is necessary. This can only be effectually accomplished in the seclusion and with the discipline of a boarding-school where the religion of Christ and Christian principles stand first, and where they are brought directly and constantly under the influence of earnest, devoted Christian teachers; that character may be moulded and principle firmly implanted so that they may go out and hold themselves above the sins and temptations that meet them on every hand. Very few of the parents are capable of training their children in such a manner that they will grow up good citizens.

A few years ago a girl came to Scotia from a most degraded home. She has recently said she never knew a good influence outside of Scotia. Once finding the light she bravely and faithfully walked in it; and last June left school a pure, true and earnest young Christian woman.

One week after school closed she began to teach in one of the dark places not far from us. Through all the hot summer days she toiled. Her school-house destitute of desks,

blackboards and windows; so many holes in the roof that when it rained the water came right through. Soon a Sabbath-school of 60 was gathered, with only three Bibles in the school. No lesson leaves, quarterlies, cards or papers were there to help this young missionary. But undaunted she struggled on. By and by a friend, hearing something of their needs, sent some Bibles.

In the wretched homes she ministered to their physical as well as mental and spiritual needs: from her own slender purse and meagre wardrobe endeavoring to give to the sick and suffering some comforts. A few weeks ago the nearest Presbyterian minister to the point at which she is, twenty miles away, wrote of the results of her faithful work: "A large number of the people of the neighborhood are anxious for me to come and preach for them and try to organize a church. I will go the earliest day possible."

This is the work of only a young colored girl not yet twenty-one. There are thousands of such places, and thousands of girls just as capable are waiting for the opportunity to fit themselves to do this work. But they cannot have the opportunity.

These people make strenuous efforts to help themselves. A poor widow, with a large family, sold her cow in order to send her daughter to Scotia; when the time paid for was up, she wrote in distress to the girl that there was nothing more she could sell, and she must come home. A father mortgaged his house to pay for his daughter's schooling. A brother gave up his own chance for school that he might work and send his sister here. One of the beautiful and touching things is their unselfish devotion to each other.

For many years to come all whom we can possibly prepare to do good work in the school-room will be needed to supply the pressing and growing demand all over the South. But we are fully as anxious to prepare them to be true home-makers. We rejoice to know that many who have been our pupils are doing faithful Christian work and leading Christian, womanly lives in school-rooms, in kitchens and in cotton-fields.

NEGROES IN MISSOURI.

The ordinance of emancipation which put an end to the institution of slavery in Missouri was passed by the State Convention sitting in St. Louis, January 11, 1865, three months before the surrender of General Lee. It should be kept in mind that this was the act of the people of Missouri represented in convention. President Lincoln's proclamation did not apply to that state, which was not in rebellion. I was present at the adoption of that ordinance of emancipation and listened to the roll-call, the responses to which were sixty yeas and four nays.

Not many months afterwards, I was in Michigan, visiting a brother who had never seen a slave, unless a fugitive, and had never been near to a slave state. Wishing to get a more distinct idea than he had of what might be the immediate perceptible effects of such a sudden change in the legal condition of a people, he asked me whether there was anything, which one could see, that would indicate the change. The reply which at once sprang to my lips was this, "I dare say that I have lately met, in a single morning walk in St. Louis, more Negroes with books and slates under their arms than had been thus seen, before emancipation, in all the slave states since Columbus discovered America." The assertion was not an extravagant one, and probably the same thing could have been seen in many another southern city. The most notable thing in those days, in the behavior of the emancipated people, was their eagerness to learn to read. The earliest and strongest impulse to learning, in the Negro mind, was a religious impulse. They wanted to read the Bible. They wanted to know how to spell the name JESUS. But soon they wished to read the newspapers; and now many of them love to read the Declaration of Independence, the speeches of Seward and Sumner and Garfield, and the proclamations of Abraham Lincoln.

There have lately been published some candid and lucid statements made by Mr. J. M. Greenwood, Superintendent of the Public Schools of Kansas City, Mo., concerning the Negroes in that state.

We quote some of them:

Twenty years ago the colored people of this state were uneducated and poverty-stricken, dependent and helpless creatures. . . .

Realizing fully that they must become educated in order to compete more successfully with the whites, they strained every nerve to educate themselves and their children. Old white-haired men and women studied the First Reader and Spelling-book, so as to read the Bible, the papers, and to be able to write letters to friends and relatives, while they sent their children to school and urged them to study diligently. Without property, education or influence, except what unorganized members could give, they started on the journey of life. . . .

Starting with nothing, to-day this race possesses not less than twenty millions of the real and personal property in the commonwealth of Missouri. Many an old woman at the close of the war bought a lot with a hut upon it, and by washing paid for it. Kind-hearted white people gave "auntie" time to wash the debt out, and to-day she has a home. A Missourian "who would sell a Negro out" would be classed as "mean," and not without cause. . . .

Among high-school girls and boys I have frequently observed the readiness, tact and just discrimination with which they take hold of the higher branches and keep up a continuous and connected train of reasoning, and the adroitness with which they urge or reply to arguments.

From the evidence I have collected, a greater portion of it falling directly under my own observation, I feel no hesitancy in saying that in language, literature and the natural sciences, outside the domain of mathematics as applied to physics and the higher phases of mechanical astronomy, and the more advanced mathematical studies, the Negro is capable of attaining a high degree of proficiency, while in some departments he develops talents of a superior order. . . .

Before and at elections I have watched the colored men with peculiar interest. As a class of citizens, in local elections they cast their ballots generally as they please—that is, they vote for *men* and not for *party*—but at state and national elections they vote generally the Republican ticket. The idea that they can be "herded and voted" by this man or that one, by this party or by that one, has no truth in it. The time is already at hand, or is not far distant, when the colored voters of Missouri will cast as intelligent ballots as any other class of citizens. They understand well what the ballot means, and besides, they are thoroughly American in all their sympathies and aspirations.

In the autumn of 1885 I was riding on horseback in Missouri, not many miles from Kansas City. Seeing an old black man—

about as black as they grow—at work in a rural cemetery near the roadside, I called to him and asked if he could direct me to the house of Mr. J——.

Coming quickly to the fence, he began somewhat volubly to assure me that he “spected he could pretty much zactly p’int out to me ’bout where ’twas I wanted to go, as he’d lived ’round there ever since he was ten year old.”

Judging from his whitening head that he was more than ten years old when emancipation was enacted, I said, “Then you were a slave once.”

“Yes, sah; I was born a slave.”

“Born in Missouri?”

“No, sah; I’s *bawn* in Kentucky.”

“Well, now, you have tried it a number of years; what do you think? Is it any better to be free than to be a slave?”

“Well, now, I reckon it’s jes’ as well pretty much to tell the truth.”

“Certainly; there’s no use in talking, unless we tell the truth.”

“Well, now, I reckon that’s ’bout this yer way. Them that’s got some sense—that’ll work faithful, and not fool roun’ an’ waste their money—’stead o’ that ’ll save what they earns, an’ make good use on’t—’t’s better for sech to be free. But them that won’t work half the time—that’s loafin’ roun’ an’ wastin’ their money, an’ goin’ to the bad—no use talkin’—’t’s better for sech to have masters.”

His remarks seemed to me to have much the same sense which had been expressed, in better English, by Horace Greeley and Benjamin Franklin, and which they learned from the Proverbs of Solomon. But I could not see that that “Poor Richard” sort of wisdom was any more applicable to black loafers than to white ones. I saw that man a number of times afterwards, and had edifying talks with him—edifying to me, I mean—and took great pleasure in giving him a little money for the building fund of a church, of which I learned that he was one of the pillars. He had a good deal more sense, and a good deal more ethics, and a good deal more of religion, than he had of grammar.

H. A. N.

PAROCHIAL SCHOOLS.

The missionary preacher and teacher at Louisburg, N. C., Rev. John A. Savage, is one of our most earnest, aggressive and successful workers. He has built up a large church there, perhaps the most influential colored church in the place. They have an excellent church building. The school is carried on in the old church and in an adjoining log building. These buildings are very dilapidated. Mr. Savage is exceedingly anxious to obtain funds to repair these old builings or to build new ones. He writes:

The school is larger than ever before. Our accommodations are less. First, because our attendance is larger, yes, too large for the rooms; and second, our houses are wearing away. They are very uncomfortable, cold, leaky and small. I know the life of this work depends on the school. We can control the county funds as long as we own the school-house. When the county owns it, our control ceases. I have received twenty-five members into this church since October 1, 1887. All but three of this number are or have been my school children. The old people believe in “salvation by water,” and after all that I can do, some of their children believe in the same. But, I am happy to say, the rule is the other way often. I have some strong Presbyterians whose parents are strong——. Last Sabbath I received a young girl on confession of faith. She came through fire and sword to me. They threatened to whip, etc., but she vowed she would join her teacher’s church or no church at all. Now we want our school. It is a potent factor in Negro elevation and the spread of Presbyterianism among us. We have 168 on roll now. Our attendance was 134 to-day. They come ten and twelve miles to “Mr. Sabbage school.” I don’t want to leave this work, neither do the people wish me gone. But I fear the end of my work is drawing near. I am worked down.

Dr. Allen has lately made a tour among the churches of the Northwest and waked up a great deal of interest in our church’s work for Negroes. He spoke nearly every evening for five weeks, and three times on each Sabbath to crowded audiences, “mercury two degrees below zero, but days bright, sunny and pleasant.” This was in March.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

The request presented by the London Committee of Arrangements for the forthcoming General Conference on Missions, that Christians in all lands will make that conference the subject of special prayer during its ten days sessions from the 9th to the 19th of June, and for a week previous to the conference, should meet with a universal response. The conference will be assembled, not for the purpose of general speechmaking or sensational effect of any kind, but for the most sober and prayerful consideration of those great problems which concern the work of foreign missions at its present stage.

This conference is to be one of a decennial series, but it also marks with more or less definiteness the centennial of the modern missionary work. It is scarcely too much to say that the Christian church is on its trial with respect to this vast enterprise which it has undertaken. It is the last great work of the church. It is a work which has been too long delayed. Protestant Christians in lands of high civilization, wealth and culture, and of the pride which attends wealth and culture, have placed themselves more or less at a disadvantage by these very attainments. They have put too great a distance between them and the heathen races of mankind, and so far weakened the bond of sympathy on their part and confidence on the part of those whom they would seek to save. One of the greatest problems of the time is how to overcome this difference in social grades.

Grand successes have already been attained, but they are more or less of a preliminary character. Prejudices have been overcome on the part of heathen governments and heathen communities up to a certain point, but whether an increased volume of Christian influence will excite alarm, whether the manifest crumbling of false systems and the sure prospect of their overthrow will develop hostility, is a question

yet to be determined. Whether the pecuniary support derived from Christian lands will keep pace with the growth of the work, whether new methods and vastly greater measures of liberality and prayerful interest shall be found indispensable to success, in a word, whether the churches of Christendom, having begun this vast enterprise, shall be found ready to carry it on to completion, under whatever changes of condition, whatever array of obstacles, trusting in the divine power of him who promised to be with them to the end of the world—these are great questions of the future, and they call for earnest prayer.

In the conference in London ten days of earnest discussion will be given to the various aspects of the work. It has reached such dimensions that human wisdom cannot direct it. The divine guidance and divine inspiration and control are indispensable, and for these all Christians are invited to earnest prayer.

Mrs. John Butler, of Ningpo, China, sends good news of a precious ingathering at that station:

Yesterday (January 15) was a glad day to us. The sacrament of the Lord's Supper was administered in the Ningpo church, when eight people stood up before the congregation and confessed Jesus as their Saviour. Four of this number are men, who have been brought out of heathenish darkness into the marvellous light of the gospel. It was a touching sight when these four men knelt to receive baptism at the hands of Mr. Zee, the pastor of the church. The proud literary man knelt side by side with the day laborer, the artisan and the farmer. In Christ there is no difference. The other four are young people—one from the boys' boarding-school and three from the girls' boarding-school. They, being children of Christians, were baptized in childhood, and it was with joy and gladness that they professed Christ as their Saviour and sat down with his people to commemorate his dying love.

Miss Sue McBeth, of the Nez Perce mission, writes thus of religious interest among the Indians :

The interest in the Kamiah church still continues. Last fall the session of the Kamiah church decided that, because of the little ones and the old people in the community at Lakahs, six miles from Kamiah, the Lakahs outstation should be ministered to separately during the inclement weather and bad roads of winter. Robert Williams, the two licentiates and Caleb McAtee (another of my pupils who hopes to go before presbytery soon as a candidate for the ministry) have been supplying Lakahs by turn. At the holidays the Lakahs people and the whole Kamiah church assembled at Kamiah, where they had preaching services for more than a week, the Lord's Supper on Sabbath (Christmas), and such a time of refreshing from the Lord as they have not had for years—Christians revived, backsliders restored, those who were in danger of being led astray brought back into the fold. Ten were added to the church at that time, several of them from among the heathen of Joseph's band, causing much rejoicing. Another of the wildest looking of Joseph's heathen has since professed faith in Christ and been received into the church, making in all eleven added to the church, while the whole church is quickened and strengthened. Help us to thank him who has so helped and encouraged his people.

Letters received by the Board from the India missions render tributes of praise and honor to the late Rev. George Bowen, who recently closed a career of great self-denial and earnest labor as a voluntary and unpaid missionary. In 1847 George Bowen graduated at Union Theological Seminary, and shortly after went to India under the auspices of the American Board. After a limited period of service he came to feel that his usefulness would be increased by withdrawing from the Board and working without a stipulated salary. Although he said to us in 1875, after an experiment of many years, that he doubted whether the plan adopted was a wise one and one which he would commend to others, yet for himself he maintained the position taken to the end. Some advantages there certainly were, for it was the testimony of British and American

residents in Bombay that no man since the days of Schwartz has made so deep an impression by his disinterestedness as George Bowen. And out of consideration for this high character of his work, he was honored in the Christian homes of Bombay and by all high-minded and philanthropic people of whatever sect or belief. Living in the most frugal and self-denying way, supporting himself by extra labor in teaching, and always poorly clad and poorly fed, he was a welcome guest at many a fireside whenever he felt inclined to pay a visit.

During the latter years of his life he was connected with the Methodist Conference formed by the Taylor Mission, and had been promoted to the rank of Presiding Elder.

Mr. Bowen had long conducted the *Bombay Guardian*, from which he received a small income. He belonged to a family which in former years had been wealthy, but of which the survivors are left in slender circumstances—a brother and two sisters, one of whom had long been employed as a clerk in the Foreign Board at 23 Centre Street. For apostolic simplicity and devotion, George Bowen has not been excelled in our time.

Sometimes a single fact carries with it great force as illustrating broad general principles. We recently heard from Rev. Mr. Ballagh, of the Union Presbyterian Church, of Japan, the simple description of a congregation, which illustrates the vitality and aggressiveness of the Christian church in that land. This congregation rejoices in the possession of a neat structure which accommodates about five hundred, but the communicants alone have reached that number. At every service the aisles and areas are full, and the open doors and windows are filled with heads. Finally the somewhat sad expedient has been adopted of dividing the congregation into two sections, one of which shall attend services in the morning and the other in the afternoon. "They would be glad," says Mr. Ballagh, "to purchase a theatre in the city which could be had for about \$10,000, and would

accommodate about two thousand persons. Were they in possession of that theatre, it would be filled with listeners from the start." What an appeal does this fact convey, and what a significant lesson as to the character of Japan as a great mission field!

Speaking of the character of Christians in Japan, the spiritual tone of their religious services, and the earnestness of their character, Mr. Ballagh confesses to a feeling of great spiritual loss which he had experienced in returning to this country. To use his own expression, it seemed to him as if he "had entered into a tunnel, whose darkness and chill were in sharp contrast to the sunlight and spiritual warmth" to which he had been accustomed in the Christian atmosphere of Japan. Oh for some Peter the Hermit who could arouse the Christian churches of this country to an adequate realization of their opportunity, and to the unspeakable privilege of giving the gospel speedily to a nation that may be born in a day!

The Royal Niger Trading Company has determined to impose a tax of fifty per cent. on all spiritous liquors landed within its territories. Total prohibition is impossible, as the river is free to all trade under the Berlin treaty, but this tax will limit the supply. The company has been endeavoring to induce the Government to negotiate with the other Powers for a uniform duty on spirits all along the west coast.

There is only one fly in this ointment. It has been found in India that the application of high license has increased the income of the Government, although the amount of spirits used by the natives has been decreased. The motive in such cases is not an unmixed one, and some telling facts which have been published in London by Rev. Gelston Gregson represent the measure as only partially successful in relieving the distress produced by liquor. When once an evil of this kind has become deeply rooted in the financial policy of governments, as in the case of the opium trade of China and the liquor trade in India, it is wellnigh impossible to overthrow it. All this increases

the motive which we have in view in putting a stop to the liquor trade on the Congo ere it shall have become too deeply involved with the exchequer of some government.

The sultan of Zanzibar, Seyyd Bargash, has closed his eventful reign. From the year of his accession (1870) to 1873 he received without compunction a large revenue from the east African slave trade; but upon the representation of Sir Bartle Frere, who visited his capital for the purpose of suppressing that traffic, he not only assented, partly, perhaps, through the cogent argument of force, but he joined in the effort to put an end to the horrors that had so long borne sway upon that desolated coast. He even visited England in order to consult with Mr. Disraeli upon the subject. He was bitterly opposed, of course, by those about him, but the world owes him the credit of having made a sincere effort in the interest of humanity. His reign was by no means faultless.

German influence is now in the ascendant at Zanzibar, and it remains to be seen how the German empire will deal with the work of humanity in which Great Britain had made a good beginning.

The work of Miss M. R. Cable among the Chinese women and children of San Francisco is soul-stirring in its recitals of sad and yet hopeful experiences. "Six years ago," says the report, "I began my work among the better class of Chinese children, having only one little girl at that time that I was permitted to teach; while now I have one hundred under my care, whom I visit from house to house and teach as time and strength will permit. And instead of begging the privilege of teaching them, as I formerly did, I am now met daily with the reproach, 'Oh, Shing Shang (teacher), what for you no come so long?' and I could readily find employment for three active workers besides myself. I have been particularly anxious this year over a

class of children growing up in the back streets and alleys of Chinatown. This is the most degraded part of the city. It is the centre of corruption and vice. Opium dens, gambling dens and houses of prostitution abound. In one of these houses we have a class of five little girls whom we have been teaching. These children are being raised for immoral purposes. The oldest of them, about eleven years of age, has, I think, been already bought by a procuress; and although we have reported her case several times to the officials, yet the law is evaded, and it now remains for Christian women to so arouse public opinion that these things cannot exist in our country. It is a burning disgrace to our boasted civilization. But you exclaim, 'Is not the law powerful enough to remedy this evil? No country so well protects its children as America.' Doubtless it is very satisfactory to read the law, which declares that 'any little girl under the age of thirteen found in a house of ill repute can be taken in defiance of parental authority and placed where the discretion of the court may decide;' and yet the lives of little children are daily sacrificed in the dark alleys of this city of San Francisco."

The details of Miss Cable's report are heart-sickening, and the fact that such a state of things exists is a disgrace to our whole Christian civilization.

One little waif has been rescued. She had been made to sit up every night until one or two o'clock sewing on buttons; and when she became so weary that she could no longer work, her ears were nipped with scissors to arouse her. Her hands and face are covered with scars, giving unmistakable evidence of cruelty. She is in the mission home, where her "wrinkled old face, that looked as if there was no joy on earth," has begun to freshen and brighten under the kindly influences of love and Christian training.

Rev. Dr. Happer, who has reached Canton and has commenced laying plans for the new Christian college, writes that the past year has been an auspicious one in China in

some respects. One hundred and twenty-one new missionaries, male and female, have been added to the aggregate Protestant force during the past year. About 4260 have been added to the communicants, making the total membership of the churches about 32,260.

The Inland Mission has made by far the largest contribution of recruits. For ourselves we can claim but slight credit for enlargement.

As touching the question whether Mohammedans drink intoxicating liquors, we understand from Mr. Wheeler, of Harpoot, that the rum traffic is making serious inroads into some of the fields occupied by the Turkish missions of the American Board, and that Mohammedan Turks are among the thrifty patrons. They draw the line between rum and wine. Their Koran forbids the use of wine, but makes no mention of rum. The gnat is forbidden, but the camel is swallowed with impunity.

Among the evidences that the sentiment of foreign residents in the mission fields is improving, we refer to a letter published in the *North China Daily News*, a paper designed for the English and American community, from a prominent English lawyer of Shanghai, who, at the request of Archdeacon Moule, had taken pains to really know something about the missionary operations in and about that great city. The writer says:

I accepted Archdeacon Moule's invitation, and together we visited many of the stations. I had no idea previously of the very great amount of leaven that is working in this place and the immediate neighborhood toward Christianizing, civilizing and educating in western knowledge the rising generation of Chinese of both sexes. The effect of this in creating a strong national desire for reform and improvement must become very apparent within the next few years.

The writer appends a careful list of the different missionary societies engaged in Shanghai, and then adds:

It is not unreasonable to hope that the information afforded by these papers may be the means of interesting some, perhaps many, of the lay foreign public in Shanghai in the good work that is going on daily in our immediate vicinity, and possibly causing an increase of lay co-operation in it.

The spirit of union between the Protestant churches of Japan is one which it would be difficult to repress and control, even if the missionaries were anxious to restrain it. Why the vigorous young churches which have sprung up in the last twenty years in a nation so full of life and impulse, so imbued with the spirit of national independence, should be called upon to take on every worn-out controversy and every schism and distraction which the Christian denominations of Europe and America have developed in their long history, is a question which intelligent Japanese cannot understand. To them even the distinctive names of "Calvinistic Church," "Lutheran Church," "Wesleyan Church," are distasteful. Why not say in every case "The Church of our Lord Jesus Christ? What other Head can there be? What other personality is it worth while for us to adopt and copy in Japan?" They class these distinctions with the old party names of Paul and Apollos and Cephas. Still our Presbyterian churches in Japan would hardly vote for a levelling of all differences in doctrine. They simply desire such degree of union as may consist with essential truth.

The Woman's Board of Missions of Portland, according to a report of Rev. Mr. Holt, has had a remarkable growth in efficiency. At the end of the first six months it had already received \$600. This is about one half of the entire amount raised in the synod last year.

One of the most cheering facts in connection with the work of foreign missions is the development of a missionary spirit in the West, even the farthest West. It is impossible that our intelligent communities along

the frontiers, always so quick and responsive, so full of young life that is alert and sure to be in the van of every good movement, shall not catch the missionary spirit which is quickening all Christendom. Very likely, just in proportion as this spirit is created, counter influences savoring of skepticism or an equally-fatal indifferentism will be developed side by side with the better feeling, but such are the conditions of human advancement everywhere. It is an interminable and irreconcilable conflict, the Armageddon of Christian progress and final victory.

In regard to the contributions of the Chinese Christians in California, Mr. Kerr's report says:

The contributions are larger than ever before, except the year the First Church was bought, when special efforts were made and contributions solicited toward the purchase of that building. From the out-stations the contributions are double what they usually are. The little company at Oakland have been especially generous. There are not more than thirty members on the ground. They are, without exception, servants in families. Almost every one has a family to support in China, and several have aged parents also dependent upon them. Not one gets over \$30 a month wages. Most of them do not get so much, and yet gladly, willingly and piously they have contributed \$227 for purely benevolent purposes during the eleven months of the year. This does not include what they collected for their own New Year's services and for the delightful Christmas entertainment which they gave, at which time they presented their teachers, the superintendent of the Sabbath-school and myself with valuable shawls, umbrellas and handkerchiefs.

The Young Men's Christian Associations, both in San Francisco and Oakland, have kept up their meetings with the usual interest.

The special service missionaries who were sent out to India during the past winter have made a good impression. The letters received from many sources by the Church Missionary Society speak with joy and satisfaction of the work accomplished by these

earnest Christians and the good impression which has been made upon the people. The supposed writer of the principal account is a native Christian; the work, therefore, is viewed from that standpoint.

A wise policy would seem to dictate that when one mission field is either closed or its work is attended with serious obstacles, and another is open wide, the forces should be enlarged in the direction of the greatest immediate promise. If the work is impeded in southern China, while the Shantung province by an expressed vote of the mission calls for "ten ordained men, four physicians and five single ladies, two of whom should be physicians," these facts should be considered leadings of Providence and calls for earnest recruits where results seem most attainable. The wise husbandman turns his reapers toward the ripest field. The skillful general masses his troops where the enemy's lines can best be broken. There are just now obstacles here and there among the mission fields, not of course warranting a withdrawal or even a curtailment of the work at any point; but, meanwhile, there was never a larger demand on the whole or a surer promise of success. The missions in Japan, Korea and north China call for not less than ten new men each. Siam, also, is among the fields whose wants and whose encouragements transcend all available resources of the mission boards. Would that there were men and means to meet every cry!

We are glad to be able to say that the response from all parts of the country to the call for aid to the sufferers from famine in Persia has been prompt and generous. The missionaries, to whom we have from time to time telegraphed the funds, write that they cannot reasonably ask for further contributions. The amounts contributed will be reported by Mr. Rankin, in connection with his annual report, as a separate and supplementary statement, since they do not come into the treasury of the Board of Foreign Missions.

Rev. M. F. Trippe, of the Seneca mission, has been peculiarly blest in his recent labors among the Tonnewanda Indians. At the communion season in November he received five accessions to the little Indian church, one who had been a persistent pagan. "He seemed to have been moved by the Holy Spirit, and not by any known human influence."

Thanksgiving day was observed by the "Six Nations Temperance Society." The church was so crowded that many persons were obliged to stand. There were two sessions, one from 11 A.M. to 4 P.M., the other from 5 to 9 P.M.

On the following Sabbath evening the religious service continued four hours, and "prayer-meetings," says Mr. Trippe, "often continued two hours."

White people have no such patient continuance as this, except perhaps at the opera.

The Tonnewandas are not yet models in *all* respects, but all will rejoice at these gatherings.

Telegraph lines are being extended in various parts of China. Marquis Tseng, recent Ambassador to Great Britain, has returned to China, and has had assigned to him posts of great influence. This influence he is using in many ways in favor of general advancement. Among other things, he and his wife have set the high example of exchanging social courtesies with the diplomatic representatives of other nations. The world moves—even China.

The secretaryships of the Board of Foreign Missions are not likely to prove sinecures in these days, however restful the flowery beds of ease at the Mission House may have been last year or the year before. To say nothing of the general expansion of the work in fifty different directions, the calls for missionary addresses are now simply bewildering. All this, however, is a cheering indication of renewed interest in the churches, and is a conclusive proof that the ever-growing work will demand that every pastor must become a secretary, or at least an advocate of the cause.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

SIAM AND LAOS.

For a great door and effectual is opened unto me (1 Cor. 16 : 9).

MISSIONS IN SIAM.

BANGKOK: on the river Meinam, 25 miles from its mouth; occupied as a mission station, 1840 to 1844, and from 1847 to the present time; missionary laborers—Rev. and Mrs. E. Wachter, Rev. and Mrs. W. G. McClure, T. Heyward Hays, M.D., and Mrs. Hays; Miss Edna S. Cole and Miss Mary E. Van Eman; two native licentiate preachers, six native Christian teachers.

PETCHABURI: on the western side of the Gulf of Siam, 85 miles southwest from Bangkok; occupied as a mission station in 1861; missionary laborers—Rev. and Mrs. Eugene P. Dunlap, James B. Thompson, M.D., and Mrs. Thompson; Miss Mary L. Cort and Miss Jennie M. Small; five native helpers, two licentiates, ten native teachers. *Outstations:* Bangkokaboon, Paktalay, Ta Rua Ban Pai and other places. *In this country:* Miss Laura A. Olmstead.

MISSION AMONG THE LAOS.

CHIENG-MAI: on the river Quee-Ping, 500 miles north of Bangkok; occupied as a mission station, 1876; missionary laborers—Rev. Jonathan Wilson, Rev. Messrs. Daniel McGilvary, D.D., Chalmers Martin, D. G. Collins, and their wives; Rev. W. C. Dodd, and A. M. Cary, M.D.; Miss Eliza P. Westervelt, Miss Belle Eakin and Miss Kate N. Fleeson; two native assistants; ten outstations.

LAKAWN: Rev. S. C. Peoples, M.D., and his wife. *In this country:* Miss Isabella Griffin.

BANGKOK.

The stated work at Bangkok during the past year has been the maintenance of preaching at the two churches and the Bazaar chapel, the care of five schools and one dispensary, and the issue of nearly a

million pages, chiefly Holy Scriptures, from the press.

Rev. Mr. Wachter has been the only missionary at the station able to preach in the Siamese language, Rev. Mr. McClure and Dr. Hays having arrived there only about a year ago. Dr. McFarland, although not connected with the mission, has preached often at the upper church at Wang Lang. During the year thirty-nine persons have been admitted to the church, but Mr. Wachter writes that not all the care which they were able to exercise prevented great disappointment in several of these. They had come from distant provinces. Writing of the church in Bangkok, Mr. Wachter says that almost all the members are as independent of the missionary, so far as relying on them for support and favor is concerned, as the members of the churches in America, but these newcomers from a distance, apparently seven or eight in number, appear to have been secretly aiming at the loaves and fishes.

SCHOOLS.

The boys' school at Samray has had an attendance of fifty. Most of the year it has been under the superintendence of Mr. McClure, with a very faithful and efficient native teacher. The girls' school, under the care of Miss Cole and Mrs. McClure, has numbered twenty-eight, nearly all boarders, requiring constant and watchful oversight in school and out, a laborious work for the teachers, under great disadvantages and dangers. The public examinations showed clearly that the people about them appreciate this part of the mission work. The minister of education, a prince of the highest rank, attended the examinations, expressed himself as greatly pleased, and gave presents and prizes to the children. He also contributed largely toward the supply of text-books. These favors are the more significant since the religious instruction of the scholars is never intermitted nor concealed, and not a year passes without the public admission of some to the church.

They attend Christian services on the Sabbath, are taught in the Sunday-schools, give and sew and work openly, as children in America, for the spread of the gospel. Although, compared with children in America, they are very poor, yet the gift of the school last year to missions amounted to thirty dollars, earned, most of it, by diligent work.

Mrs. Wachter, although busied with two or three classes throughout the year in the boys' school, in addition to all the cares of Siamese housekeeping, also opened early in the year another girls' school, with the help of a Siamese Christian woman. And Mrs. Dr. Hays has opened still another on the east side of the river, in a part of Bangkok where the mission has long sought to plant a school. These ladies have had experience in teaching, it is true, but such mission work, superadded to their other duties, and undertaken in the climate of Bangkok, will be appreciated by busy women at home. The care of the girls' boarding-school must have fallen mainly upon Miss Cole, the principal. We have reason for thankfulness that her health has been equal to the heavy task. Happily, the fears as to her strength which some of her friends felt when she returned to Siam do not seem thus far to have been justified.

MEDICAL WORK.

Although Dr. Hays is reporting only his first year's labors, he is able to report more than thirteen hundred cases coming under his care—too many, in fact, to allow him such study of the language as is to be desired, especially the first year. The government declined to aid in furnishing him a hospital, on the ground of his unconcealed purpose to make his medical practice tributary to a Christian influence. Officials are apparently more timid or less liberal in the capital than in the provinces. A general of the Siamese army, however, has placed at Dr. Hays' disposal as a free gift two rooms in his own official building to be used as a dispensary. This was opened last September. In the first three and a half months, while the doctor is comparatively untried, unknown and ignorant of the language,

come four hundred patients, with one hundred and twenty asking visits at their homes. The dispensary is on a great thoroughfare, with thousands daily pouring by. A dispensary, although very valuable, is a poor substitute for a hospital, and it is greatly to be desired that some friend of missions would give \$10,000 as a special gift to erect and maintain a hospital in that city of nearly a million people, where, entirely untrammelled by any favors from officials, the Christian physician may fulfill Christ's own command, "Into whatsoever city ye enter, heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." There is in the Scriptures no more explicit and positive direction to *teach* the heathen in mission schools than there is to *heal* them in mission dispensaries and hospitals.

LITERARY LABORS AND ISSUES OF THE PRESS.

We are forbidden for lack of space to present this part of the mission work as fully as it deserves. We have already mentioned the fact that this little company of missionaries have during the past year added nearly another million of pages to the Christian literature of Siam. Whoever will refer to *THE CHURCH AT HOME AND ABROAD* for May of last year will find this department of the mission work fully set forth.

PETCHABURI.

Connected with the mission station at Petchaburi there are now five churches, with a membership of 274. Eighteen were added during the year on confession of their faith. In these churches Sabbath services, Sunday-schools, prayer-meetings and missionary societies are maintained, although it has not been possible to have services in all every Sabbath. They are all under the care of that much-overworked man, Mr. Dunlap, the only missionary now at Petchaburi who has command of the language. Two licentiates and the elders have given him valuable help; but when to these duties falling to him are added still others, such as assisting in the schools and the hospital, with

his tours to other towns and other provinces, it is no wonder that his brethren write of their fears that at any day his strength may utterly give way. He is already suffering the consequences of his excessive labors, and, as one of his fellow missionaries writes, "only his indomitable faith and will keep him staggering on under a load which he does not see how he can lay down unless it is to step into his grave."

TEN SCHOOLS.

The mission schools at this station number ten: two boarding- and eight day-schools. What these schools would do but for the long-continued and vigorous health of Miss Cort it is difficult to see. Although so often left with the main care of the girls' schools upon her, and charged with the supervision of the eight day-schools and the training of Bible-readers, and labors among the women of other districts, she has hitherto been marvellously preserved from sickness and resists as stoutly as ever all imputations on the climate of Siam. Miss Small has already acquired some knowledge of the language, and will soon be rendering efficient aid in the schools.

The Howard Industrial School, the girls' boarding-school, in addition to ordinary studies and Bible lessons, gives the girls practical training in household affairs. It is made so attractive and valuable that the governor of the province of Petchaburi is sending five of his daughters to the school. The average attendance has been twenty-seven. Six hundred and fifty garments were made by the industrial department during the year.

The boys' boarding-school has been under Dr. Thompson's care. This was Miss Nielson's place of labor until her recent marriage to Dr. Hays and removal to Bangkok.

In the day-schools is an average daily attendance of 140 pupils, taught by native Christian women under the supervision of Miss Cort. Three more day-schools will probably be organized within a few months.

MEDICAL WORK.

The medical work under Dr. J. B. Thompson has gone on most satisfactorily, especially

when it is remembered that this has been Dr. Thompson's first year on the field. Yet, aided by Mr. Dunlap and by the native assistants trained in part under Dr. Sturge, he has kept up the reputation and the goodwill which was won for this hospital and for the medical work by that admirable missionary. He has treated 2838 new cases during the year, but his patients have required his attendance in all nearly 6000 times, not to mention his care of the missionary families. His surgical cases have numbered 952, several of them of a serious character, such as excision of the ankle, lithotomy, the removal of tumors, cataract, iridectomy. Burns, scalds, dislocated joints, broken bones, gunshot and knife wounds have been very numerous. It will be seen that Dr. Thompson's practice is one involving great and sudden responsibility for a young physician, where consultations are impossible. He, with his young comrade, Dr. Hays, at Bangkok, should attract the interest of all our Christian physicians and not be forgotten in their prayers. All races and ranks in Siam have been among Dr. Thompson's patients, the prime minister of the kingdom and the governor of the province of Petchaburi, with their families, other nobles, governors, judges, through all the petty officials, down to the poorest people and the lowest of the slaves. His tours have been numerous, reaching five provinces. The plan of requiring the people to pay for the medical treatment which they receive has been steadily followed, except where humanity forbade. While careful to make it perfectly clear that the physician was not there to make money, nor to "make merit," the people have been taught that they ought to pay for a work conducted for their benefit. The consequence has been that the greater part of the support of the hospital has been drawn from the people themselves, while Dr. Thompson expresses the conviction that they have not yet reached the limit of their income from this source. Two medical students are under training. A growing familiarity with the language will enable the physician to undertake more of such work,

and also to improve to a greater extent the excellent opportunities for religious teaching, although this has been by no means neglected. By the other missionaries and by the native helpers much knowledge of the gospel has been given to the patients through regular services in the hospital, visits to their homes, and gifts of the Scriptures and tracts.

THE KING'S FAVOR.

The visit of the king to Petchaburi a year ago last February, and his generous gift to the mission hospital, has been repeatedly referred to in our missionary journals. Having examined well this department of the labors of the missionaries, as well as their schools and their efforts in behalf of the women, he called them to the palace, held an entirely informal and most friendly interview with them, and, on their leaving, gave them twenty-four hundred ticals to enlarge the hospital building, and instructed one of his ministers to aid them also in supplying their schools with books. The queen, to whom the ladies of the mission had at the same time presented an account of their work, sent to them a gift of fifteen hundred ticals to aid their plans. The proposed addition to the hospital, which the king's gift provided for, has already been made. This incident adds another to the frequent illustrations of the thorough respect and confidence felt by many of the upper classes in Siam for our missionaries.

THE PRIME MINISTER'S OFFER.

Still another incident of this kind has occurred during the year, and of even a more striking character. The prime minister of Siam has one of his residences at Ratburi, a city about equidistant from Petchaburi and Bangkok. He has again and again expressed his desire that the mission would open a station in that city. This year he has repeated his requests, and with earnestness, offering to the mission as a gift a good, large brick dwelling-house, well located, saying to them, "When you are ready to occupy, call upon me and I will furnish you with the necessary papers to secure full possession. It shall not cost you a tical." He will also aid in the necessary

buildings for medical work, which, of course, with a mission school, is the principal thing which he is aiming at. Yet without any restriction whatever on their use of this property for all Christian and mission purposes, he offers it if the Board will accept and use it. The missionaries write, imploring that they may not be forced to refuse this offer, nor to delay longer its acceptance. A generous gift of \$5000 from a lady in Philadelphia will enable the Board to send out this fall the additional clergyman and the physician who will be needed in order that the mission may take possession of this new station. Its occupancy will at once add to the parish of the Siam mission fifty or seventy-five thousand souls, among whom there is no Christian missionary of any denomination whatever.

Mr. Dunlap and Dr. Thompson, already overburdened as they are, have determined to give, each of them, one week a month to Ratburi until the reinforcement arrives. Miss Cort will also visit the place, with one of the Bible readers, and do what she can among the women. Meantime the great anxiety of the Board is that the right men and women may be selected to occupy this difficult but inviting field.

MISSIONARY TOURS.

"This branch of our work," writes Mr. Dunlap, "has been greatly helped by the gift from friends of a mission schooner, the Kalamazoo. We have made two tours in her to the east and the west coast provinces, reaching scores of coast and inland villages, and proclaiming the precious Name to thousands who had never before heard the gospel. On the west coast tour I was accompanied by Rev. Mr. Eaton, of the Baptist mission to the Chinese.

"During the dry season many tours were made by wagon. On one of these the ladies of the mission accompanied me, holding special meetings for the women and children. In every place we were kindly received. The native preachers have given great help in this work. One of our students for the ministry is now down the west

coast, five hundred miles from Petchaburi, earnestly at work in three large provinces, and reports a large number interested, many of them willing to confess Christ. *But we should have the force necessary to push the work in that direction. Those distant, needy provinces are all open to the proclamation of the truth. How dare we neglect these perishing millions? Beseech God's people to open their ears and hearts to the Master's command, 'Go, teach them all things whatsoever I have commanded you.' He means these very Siamese whom we are so cruelly neglecting. If our church continues withholding the glad tidings, what right has she to expect the divine blessing?"*

THE NEEDS OF THE STATION.

Mr. Dunlap closes his report by a brief paragraph, which he has headed "Needs." It is as follows:

1. Dr. Thompson needs an anatomical model for teaching students. He dare not dissect bodies.
2. We need all the money we have asked for in the estimates. You will see that we have cut down from the last year's estimates, but we cannot bear another cut.
3. We need at least one more ordained missionary and one young lady for this station.
4. We need the daily prayers of God's people.
5. We need, above all, the power of the Holy Ghost. Cease not to pray that he may come with power upon all the missionaries, all the native Christians, all the multitudes in darkness!

We ask all in the Saviour's name.

NEWS FROM THE LAOS MISSION.

DR. AND MRS. PEOPLES AT LAKAWN.

Dr. and Mrs. Peoples are still left alone at Lakawn, the outmost picket of the foreign missionary line. Mrs. Peoples has not one lady for a companion, and the doctor is dangerously burdened, bearing all alone the labors of preaching and healing. For more than two years they have been waiting for help. No station under the care of the Foreign Board calls so loudly for reinforcement as this. Again and again we thought the Christian couple had been found who

were to go to Lakawn, but in each case we have been disappointed. Single men could have been sent, but it is very much to be desired that the new missionary going there should be married. Dr. Peoples' medical work has won for him increasing friendliness throughout the city. Almost all the high officials have come to him for treatment, and an excellent site for a hospital has been given by them.

A WOMAN'S WORK.

Mrs. McGilvary has revised the Laos version of Matthew's gospel, and translated for the first time about half of the book of Acts. The Scriptures have had a considerable circulation among the Laos, but only in the Siamese language. The portions above named are all which the Laos have in their own character and idiom, and these exist as yet only in a few manuscript copies.

MEDICAL WORK AT CHIENG MAI.

Dr. Cary had no sooner reached his field than, through the assistance of Dr. McGilvary and Norwood McGilvary, a young lad, acting as interpreters, he was able to begin work, appointing regular hours for receiving patients and for surgical practice. A new dispensary has been completed and a small temporary hospital erected, while much of the timber has been prepared for the permanent hospital. In seven months Dr. Cary had treated six hundred and seventy patients, much of the medicine used being paid for by them—an important point. A number of critical cases were treated surgically, in all but three with complete or partial success.

SCHOOLS IN LAOS.

Mr. Collins has already made a beginning at the much-needed school for boys. Mr. Dodd, besides sharing the evangelistic work with Dr. McGilvary, will undertake a training class for native workers, a matter of the first importance, especially at the present stage of missionary progress in the Laos provinces.

The girls' boarding-school, under Miss Griffin and Miss Westervelt, has had an attendance of twenty-four scholars. In three different provinces former pupils of this

school are now doing good service as school teachers.

For the encouragement of those who have only mites to give to missions, we ought to tell our readers that the current expenses of this school, exclusive of the salaries of the missionary ladies, its teachers, for a term of twenty-six weeks were 634 rupees, or just about five cents a day for each pupil.

A NEW MISSIONARY'S SURPRISE.

Mr. Dodd, the author of the article, "Twenty-eight Years Between," in this number, has a few paragraphs in the familiar letter accompanying his article altogether too good to withhold from our readers, although not intended for publication. He writes :

Concerning this tour I can only say that I had heard much and read much concerning the receptivity of the Laos. I supposed that probably some statements which I had seen were exaggerated. But after making this tour, which Dr. McGilvary assures me was only an average one, I can say that the half had not been told me. Why, a man would be counted a Mark Twain at home if he should really tell of the eagerness of multitudes in the Laos kingdom to hear about the religion of "the great God." They have heard something of it, of its claim to give pardon of sin and a better heaven than Nirvana, and they are, many of them, eager to hear the matter fully expounded. We could not but see that the Holy Spirit had preceded us and prepared hearts for our message. There has been about an average of seven persons received into the church at Chieng Mai at each monthly communion since we arrived, and it has been an immense satisfaction to note the thoroughness of the examination of candidates. If candidates at home were to pass through such examinations we should have fewer false professors in the churches. Of course we have some such here, but every precaution is taken to keep them out.

One striking thing noted on the tour, indeed noted here in the city ever since our arrival, is the zeal of the native Christians. Not only have we as large a proportion of men in the Chieng Mai church as in the average church at home who can lead a prayer-meeting or take an edifying part in the services, but these men and women do a vast amount of personal work, conversation and persuasion. It was no un-

common thing for our assistants on the tour to keep on with their instruction and conversation until midnight. Evidently these converted pagans have a deep sense of what salvation is, and what the lack of it means to their friends and neighbors.

Mr. Dodd writes most encouraging words also respecting the health of the missionaries. We read with great thankfulness that Dr. Cary, notwithstanding his heavy affliction, is visibly gaining in strength, while "Mr. and Mrs. Collins seem the personification of health." Mr. Dodd closes his cheerful letter with the good words :

The mission here is a unit. So far as I know we all see eye to eye, and work heart to heart.

THE FRUITS OF THE YEAR.

Only one other mission now under the care of our Presbyterian Church has during the last year shown as much growth, in proportion to the missionary force at work within it, as the Laos. Not only has the number of the converts been unusually large, and included many of high rank, with religious leaders and heads of families, but there has been a spiritual growth within the church itself most pleasing to see—a zeal in the study of the Scriptures, readiness for Christian work, such as missionary journeys, the gift and grace of edifying words in public services of all kinds, growing attention to family religion, so that some households "seem like perpetual Sabbath-schools," so constant the giving and receiving of instruction. Already the second generation of Laos Christians is rendering useful service, notably the children of the very first convert.

Everywhere, moreover, the missionaries and their message are welcomed and heard with marked respect and attention. Our brethren enjoy the favor of the governors of all the provinces.

It is never out of place to remind our Presbyterian Church that it is to her alone that God has committed the evangelization of these Laos tribes. The record of the last year is a special call on her to give thanks to God for his marked favor ; it challenges us to a larger faith, to larger expectations, and to a more quick and generous response in our care for this growing work.

TWENTY-EIGHT YEARS BETWEEN.

REV. W. C. DODD, CHIENG MAI.

CHAPTER I.

In the early days of missions in Siam short tours were made annually. The purpose was evangelistic. No man knows how successful they were. Many thousand copies of Scripture, and other religious literature, were distributed. But there were few outward encouragements. None of the heathen seemed to be reached. One tour is still remembered as an exception. Twenty-eight years ago Dr. House and a then new missionary, Rev. D. McGilvary, returned from a two-weeks tour in lower Siam elated because *one man*, Nai To, seemed sufficiently interested to make some very earnest inquiries. They stayed with him about two hours, and gladly instructed him. Whether he ever became an intelligent believer is not known to the missionaries.

CHAPTER II.

On Friday, June 8, 1887, Rev. D. McGilvary, D.D., of the Laos mission, left Chieng Mai by boat for a tour southward, taking attendants and all necessary equipments, accompanied by a raw recruit; and, what would have been impossible in the former case, taking three efficient native helpers. We arrived at our first station about the middle of the afternoon, and before bedtime held religious conversation with as many inquirers as time would permit. Our audience-chamber was the house of one of our newly-received members. Our "outward and ordinary means" of attracting an audience were a watch, two mariner's compasses, a magnifying glass, a stereoscope with an assortment of views, and a violin. The raw recruit played the violin, and thus called the audience together; we both used the other attractions for holding them and gaining their confidence and interest, and afterward Dr. McGilvary easily and naturally drew them into religious conversation. Soon the conversation became a monologue of instruction in the religion of the great God. The violin was no longer needed to arouse or sustain an interest. Every day, late into the evening, the doctor and the three assistants con-

versed, sometimes to quite an audience, sometimes to individual inquirers.

THE RELIGIOUS CONDITION AND ATTITUDE OF THE PEOPLE

was a revelation to the newly-arrived missionary, and doubtless would be to most of God's people in the United States. The district covered by this tour is a part of that large portion of Laos land which had hitherto never been visited by a white missionary. Most of the people had heard of the religion of "the great God," but knew nothing about it, or confessed, on hearing it proclaimed, that it had been misrepresented to them. Yet their receptivity was marvellous. Not a case was encountered in which the gospel was scornfully rejected when presented in personal conversation; and only two or three auditors showed any contempt in the more public services. The people are not disputatious. Without exception these Buddhists conceded at the outset, or were soon brought to concede, the immeasurable superiority of Christianity. Many said, "It is of no use to argue. Your book tells the beginnings of things, ours do not." On one occasion, when Dr. McGilvary had finished reading and expounding the first chapter of Genesis, one of his auditors remarked to his fellows, "There is more real information on that one page than in all Buddhistic writings." The sense of sin is universal, or can soon be produced, even by taking no higher code of obedience than that of Gautama Buddha. So is the sense of the insufficiency of works of merit. Many sad souls confessed that they had for years been dreading the penalty of sins for which they felt that "merit-making" could not atone. When we saw this evidently preparatory work of the Spirit in convincing of sin and of a judgment to come, we were the less surprised to see many of our auditors profess to accept the righteousness of Christ the first time it was ever offered them.

THE RESULTS

we cannot measure. We were absent two weeks from Chieng Mai. During that time religious service or conversation was held in more than twenty different homes, and in some of these several times. Audiences ranged from

a single inquirer to fifty. Thus hundreds heard the gospel, the majority for the first time. And there were many, who were not in debt or claimed as slaves by the princes, and who therefore seemed above suspicion of hypocrisy, who professed to believe and accept what they heard. With hundreds more the seed sown may bring a no less sure, though a more tardy, harvest. Although the tour was one of seed-sowing, yet we found seven adults who had received sufficient previous instruction, either from native workers or from visits of their own to Chieng Mai, to warrant their baptism. There were also nineteen children baptized.

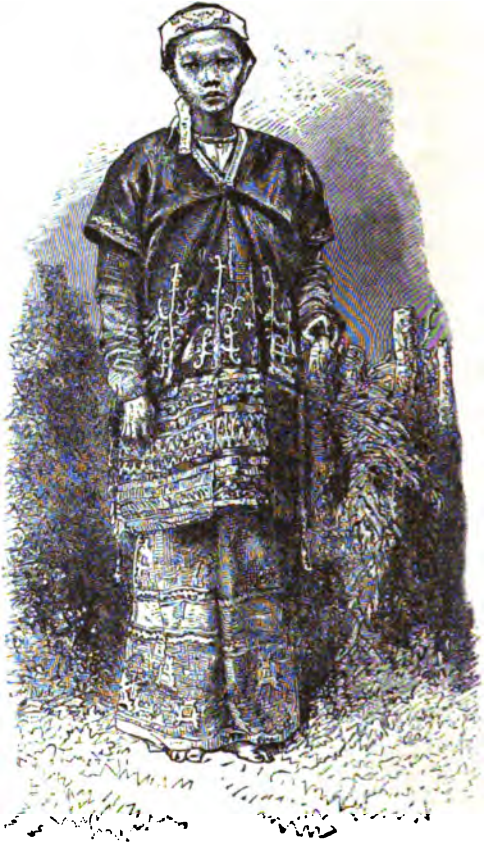
The head priest at one village professes to us that he accepts Christianity, and that as soon as he can do so he *will leave the priesthood*. This is a most difficult thing to do, though it has already occurred here. This man gives strong evidence of his sincerity. For some time he has been sending his parishioners, including his own sister, to us for instruction. Another head priest whom we visited in a village near by professes to be thoroughly convinced of the truth of Christianity, though he is not yet strong enough in the faith to overcome the difficulties in the way out of the priesthood. One principal reason for making this tour just at this time was to baptize in his own home and among his subjects the chief officer of the district. He himself, his wife and his whole family were baptized,—a most interesting household. Another officer of the same rank was among our most constant auditors at one place, and a prince and other officers visited us and listened with respect and apparent interest.

This is only a specimen tour, neither better nor worse than the average taken in these days in the Laos country. For the last two years, although most of the time there have been but two ordained missionaries, over ninety accessions have been made to the church annually in this north country, in which mission work was not begun for nearly ten years after the incident referred to in chapter i. God is here and now preparing hearts for the gospel in a manner which we find no intimation of twenty years ago. It looks as if, had we had a sufficient force of reapers, a

nation might be gained for Christ within a generation.

KARENS IN LAOS.

The market street in Chieng Mai often presents a very motley appearance. There have come into the land many people of other tribes from adjacent provinces and countries. These



KAREN GIRL.

retain their peculiar language and customs, with their own dress. The brilliant hues which they wear often contrast very strongly with the sober garb of the Laos. The most interesting of these peoples are the Karens. Originally from Burmah, they have established themselves on Laos territory, and their large villages present an appearance and exhibit manners and customs entirely distinct from those of their Laos neighbors.

Among the Burmese Karens the Baptist Church, as is well known, has made many

converts, whole communities having become Christian. Their churches number over 500, and their church members more than 25,000. A flourishing Karen college and a theological school have been established in Rangoon, and the Karen church has already begun its *foreign missions*. From the institutions above named are sent out young men as Christian missionaries to the scattered Karen villages in the Laos provinces of Siam. The enterprise is not under the control of any American mission, but is undertaken and conducted entirely by the native Karen church in Burmah. This gives it great interest in our eyes. At one time the Chieng Mai mission treasurer was authorized to pay the salaries of these young men, and we had opportunity accordingly to observe their work and their evident sincerity. Like ourselves they are "foreign missionaries," and their intelligence and success encourage us to hope that before many years the native Christian Church in the Laos may also be sending out missionaries to their fellow countrymen in the distant provinces who still walk in darkness.

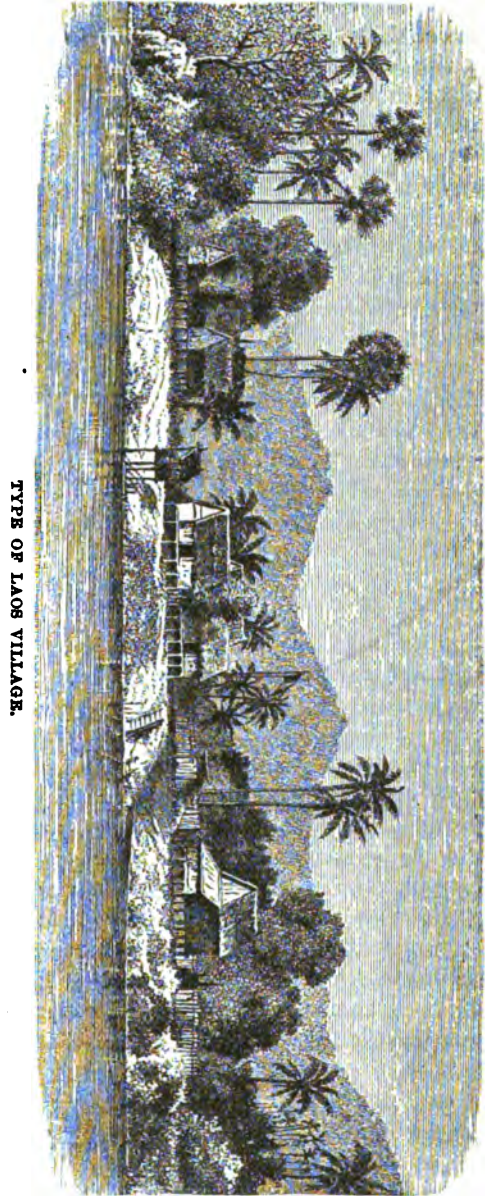
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TYPE OF A LAOS VILLAGE.

MRS. CHALMERS MARTIN, CHIENG MAI.

As the sun approaches the horizon, the traveller in a Laos house-boat begins to look for signs denoting the vicinity of a village at which to tie up for the night, or perhaps to spend the Sabbath. And now the bamboos, whose long feathery branches have all day been seen dipping into the water, or perhaps catching the shutters of the boat as it glides past, grow less thickly, and suddenly, as we round a bend in the stream, the looked-for village comes into view, marked by the palms,—the sugar palm, the betel and the cocoanut, whose slender stems and spreading crowns appear in silhouette against the sky, while the thickly-clothed mangoes and jack-fruits cast broad patches of shade across the thatched roofs, and the generous banana, with its tattered leaves, holds out its bunch of fruit to the cottager's very hand; and amid the dark green of spreading banyans and po trees we catch the glint of white walls and spires—but not,

alas, those of the Christian church—which reveal the position of the village temple. The river bank itself, which in the jungle is covered with verdure, is here denuded of its beauty,



TYPE OF LAOS VILLAGE.

and worn smooth and slippery by the tread of barefooted multitudes, who come to the water's brink to bathe or to fill their bamboo and lacquer buckets. At the rudely-constructed landing place is a *sala*, or resting place, a primitive

structure, such as is seen at the very water's edge in the accompanying picture, built by the villagers to shelter the traveller. Sometimes the creak, creak of a huge water-wheel lends additional strangeness to an already strange scene. Less frequently one may happen upon a village where the spirits are being feasted, and then farewell sleep until some hour in the morning, when, the spirits having been propitiated, the tired worshippers are compelled to rest. Should there be light enough to permit of going ashore for a few moments after arriving at a village, one might visit the temple, remembering to take a stout cane to keep off the temple dogs, miserable, mangy curs, which the mistaken charity of Buddhism forbids to be killed. A curious crowd gather round the foreigners, an assembly of a more heterogeneous character than could be met with anywhere else. Young and old, rich and poor, sick and well, come, drawn by curiosity, to see the foreign teachers. Old women, with bowed forms, gray heads and shrivelled faces; young girls, attractive in the buoyancy of their youth, with smooth, well-rounded limbs, small hands and feet, and hair that is usually well dressed and well cared for; small boys, displaying much the same qualities as small boys elsewhere; clean-shaven, yellow-robed priests, with their following of acolytes; young children, carrying upon their hips children still younger. To these people the missionary may tell the wondrous story, sure at least of a hearing. He speaks none the less earnestly, you may be sure, when he realizes that to some, indeed to most, of his listeners the gospel comes for the first and only time. How his heart burns as he explains to these ignorant souls the way of everlasting life!

The eyes of our young readers will be drawn to the pretty picture on the opposite page. They will be sure to read what Mrs. Martin says about it. That will remind them of Mr. Dunlap's boat, the picture of which is on page 422. You can imagine Mr. Dunlap and Kru Krit coming along in their boat to such a village as this, and

going ashore in the way Mrs. Martin here describes to "tell the wondrous story, sure at least of a hearing."

On page 490 Mr. Dunlap tells about two tours he made in the schooner *Kalamazoo*, and on pages 488, 489, you can learn how great need there is of more missionaries at that great station where Mr. Dunlap is so much overworked.

THE CHRISTIAN HIGH SCHOOL OF SIAM.

Mission work in Siam presents these two special features in its relation to the church at home: a peculiar responsibility and a remarkable opportunity. On the one hand, Siam is absolutely dependent on our own church for the gospel, since there is no other Protestant denomination or society that is doing anything to evangelize the Siamese. If the millions of those people hear and accept the glad tidings of salvation, they will hear them from the lips of Presbyterian missionaries. If they die in ignorance of the true God, it will be because we have left them to perish in heathenism. In that field we can neither shift nor divide our responsibility. On the other hand, the country is entirely open to the preaching of the gospel. There is not a province where the slightest opposition is manifested. There is not a village where the missionary finds any hindrance in his way. The government is eminently favorable to Christianity. Not only does the king permit our missionaries to have free access to all parts of the kingdom, but he expresses on every suitable occasion his high appreciation of their work, and gives substantial proof of his approval by generous contributions in aid of mission schools and hospitals. Not only does the government protect and encourage Americans in their efforts to do the people good—a fact which might be referred to treaty obligations—but formal, official protection is given to native preachers, permitting them to preach the gospel and distribute Christian books, and forbidding that any one

should injure them. So far as the Siamese people are concerned, there is no obstacle in our way. The opportunity is limited only by the bounds of the kingdom.

How then shall we explain the fact that so little advance has been made in that land in the way of opening new stations and extending our work into the interior? There are difficulties in our way for which the natives are not responsible. A considerable number of our missionaries have been compelled to abandon the work and return home, broken down in health. It requires two years of study before the new missionary has sufficient command of the language to undertake the work of itinerant preaching, and even then he has not that intimate acquaintance with the customs of the people and their habits of thought which gives the native preacher a great advantage in presenting the truth forcibly and impressing it permanently upon their minds. Then, too, the time for such outside work is limited, both on account of the fewness of the workers and the unfavorable character of the climate. We have in Siam to-day only nine ordained ministers, one to a million of the people, and their hands are so filled with the work of their own stations that they have little time to devote to the provinces beyond, which have not yet been entered with the word of life. And if the force were large enough to make such efforts possible, there are only three months in the year when it is safe for a foreigner to travel in the interior. In the rainy season there is danger from malaria, and in the hot season there is danger from jungle fever. The climate is not necessarily dangerous, but one must conform his living to the conditions which the climate imposes if he expects to enjoy good health and labor many years in that country.

These are the real difficulties which must be overcome if we are to succeed in bringing the whole people to the knowledge of Christ. The problem is a hard one, but there is one practicable solution. It will be observed that these are mainly hindrances to the foreigners in their work. They do not affect the native preachers. This suggests at once the proper course to pursue.

We cannot change the climate, but we can send out those to preach who will not be injured by the climate. We can do little toward making the language less difficult to acquire, but we can train men for the work who speak the language as their mother tongue—men who will be familiar with the mental peculiarities of their hearers and know best how to reach and impress them, and who could accomplish more work and at much less expense than the foreign missionaries. In short, there ought to be an earnest, systematic, persistent effort made to raise up an educated native ministry. We must come to this some time; for even if enough Americans could be sent out and supported there to evangelize the whole country, the church thus planted could not be maintained without native pastors trained for the work. In Siam especially, where there are such wide opportunities for native work and so few hindrances in the way of it, the Christian young men of the country ought to be prepared as rapidly as practicable to preach among the unevangelized millions of their own people.

With this in view, it has been decided to establish a training school in Siam for the purpose of preparing young men for Christian work, as teachers in common schools, as Bible readers, as lay evangelists, as licensed preachers, and as regularly-ordained ministers, who will be pastors of their own churches, and ultimately supported by their own people. This is the plan:—By the generous assistance of the friends of the enterprise, a fund of \$15,000 has been raised, made up of extra contributions given with the understanding that they should not diminish regular gifts to the Board, and this is deemed sufficient to found the institution and defray its expenses for three years. Three teachers have been secured, who are chosen with reference to special qualifications for the work, and it is expected that the school will be opened in a few months. We earnestly hope that this work will be followed by the interest and prayers of God's people at home. The enterprise is most important in its character and far-reaching in its influence on the heathen millions of Siam.

GENERAL ARTICLES.

THE MARTYR OF AHUACU-
ATITLAN.

Our readers will be interested in looking upon the face of this noble youth, who with two fellow disciples recently sealed his testimony for Christ with his blood. The story of the martyrdom has already been told in this magazine, and need not be repeated in detail. Abraham Gomez was a Mexican Indian, and was regarded by our missionaries in that field as among the richest fruits of evangelistic effort in Mexico. While a lad in one of our schools he was brought under the power of the gospel, and yielded his heart to the Lord Jesus Christ. For almost ten years he was under the training of the missionaries, and was graduated at our seminary some three years ago and immediately licensed to preach the gospel.



Two years later he was ordained and sent to Ahuacuatitlan, in Guerrero, where he fell a victim to cruel persecution, being murdered by a mob at the instigation of a Roman Catholic priest. Though not brilliant, he was a man of excellent parts, and gave promise of eminent usefulness in helping to deliver his countrymen from the thralldom of Romish error and superstition. He had endeared himself to the missionary circle by his "gentleness, intelligence and sterling piety." His well-balanced mind and rare combination of prudence and firmness gave assurance in advance that no

rashness on his part would be likely to provoke disturbance or unnecessarily antagonize the enemies of Protestantism. He had become skillful at the organ, and greatly enriched the public and social worship by instrument and voice. His prayers were especially noteworthy, the sweetness of his spirit and his deep-toned piety manifesting themselves in every utterance. The little company of believers to whom he had been sent as their first resident pastor welcomed him with open arms and were devising liberal things for the extension of Christ's kingdom in their midst, little dreaming that a baptism of blood was at hand which would leave them as a flock without a shepherd. In rehearsing the awful tragedy, Dr. Greene writes:

The burden never looked quite so heavy as now, nor were our hearts so sore; but the day of Christ's coronation glory cannot be delayed though the heathen rage, and the heathen take counsel together against him and his servants. My heart of hearts cries out for my dear student Abraham. How sweetly he touched the organ-keys and sang our hymns of praise! Blessed be God for the assurance that he is numbered among the true and faithful witnesses before the throne, who with harps of gold sing the praises of the Lamb that was slain.

HELPERS AND HINDRANCES IN
MEXICO.

REV. H. C. THOMPSON, TLALPAN, MEXICO.

THE THEOLOGICAL SEMINARY IN TLALPAN.

The only theological training-school which we have in Mexico is in Tlalpan, where during the past year Rev. Hubert W. Brown and myself have been engaged in teaching the young men.

The annual examinations were held the last week of November. There were fourteen students present at the close of the term, and in the course of the year there have been eighteen in attendance. The progress manifested was very satisfactory. The advanced class of ten are at present all out preaching during the vacation, which lasts until March 1, 1888.

We had no graduating class this year, as all who were with us still need one or more years of training before they will be ready to enter the ministry. While we have our discouragements, we feel that, taking everything into consideration, we have good reason for being hopeful. As to the location of the seminary, we believe that in many respects we are well situated. There are other points where the students might have more opportunities to be useful outside, but no place more healthy or free from evil influences could be chosen in Mexico. There was scarcely a case of sickness in the institution during all last year.

HINDRANCES TO THE WORK.

Here in the capital we observe several prominent hindrances.

First, we note the hold of the *Roman Catholic clergy* on the people. That is not broken as much as many imagine, and it is not at all to be supposed that they ever will voluntarily release the people from their grasp. There are also many circumstances that contribute to sustain their power over the masses; such as old customs, society relations, business relations, ignorance and unconcern on religious matters. It is also true that the very purity of the gospel and its severe moral requirements keep some from embracing it. Rome, on the other hand, has relaxed morals, and undertakes to answer for men in such a way as to lead them to understand that they can obtain an easy entrance into heaven after gratifying themselves in this life.

During the last year great persecutions were raised in some parts of the country, but they seem to have failed to excite a revolutionary spirit, and we hope, therefore, to enjoy more peace in the future.

Infidelity is nearly as universal among the men as superstition is among the women. The absurdities of the papal pretensions and the extensive circulation given to French revolutionary and anti-Christian literature in all Latin-speaking countries have combined to confirm the natural inclination to unbelief, so that men have become careless and exceedingly skeptical.

Being without religion, men soon abandon

themselves to vice. *Drunkenness* is greatly increased by the cheapness of pulque, the hard cider of the maguey, called sometimes the "century plant" or the American aloe. Of course there follows from this evil a stupefying effect on the mental and moral faculties.

Gambling is seen everywhere, both in lotteries and in all kinds of chance games. There is also widespread *licentiousness*, so that purity of heart and behavior is hard to find in this country. The universality of *lying* and *deceit* would also be expected under such circumstances.

Lately a new source of corruption has been opened. The laws forbade *bull-fights* in the Federal District and in many of the states until recently. But when those laws were repealed, the floodgates were opened upon us. Now the people have gone wild over the bull-fights. New amphitheatres, called "Plazas de Toros," are being erected in the city and all over the country. Nine weekly newspapers (many of them highly illustrated) are published, devoted exclusively to bull-fights. A celebrated Spaniard, who is an artist in fighting bulls, has recently come over and brought some Spanish bulls with him, and thus double attention is called to this degrading sport. Even the merchants have noticed the great scarcity of money of late, and complain that it all goes to this wicked diversion.

In opposition to all this host of sin we have only to proclaim, as best we can, the everlasting gospel of God. This we do in every way we possibly can, and hope his blessing will accompany his own word.

ONE ANNUAL OFFERING INADEQUATE.

The subject of *church finance* is a broad one. It has two well-defined and yet correlated sides. It has to do with the support of the local church in its several departments and with the many phases of Christian beneficence which are regarded as falling within the scope of distinctively church effort. To organize a scheme which will maintain the proper balance between these two sides of church finance is no easy task. On the vicious principle that "charity be-

gins at home" there are those who content themselves with "surveying the universe from their parish belfry," and confine their efforts to that which they can see and touch. With them the question of church finance is largely a question of the revenue of the local church. To solve that is to meet the whole case. The church as a whole, however, takes a broader sweep, and faces the subject in its twofold aspect, making provision in some measure for both. That difficulties are frequently encountered in dealing with the question of church revenue is not to be denied. Passing this, however, as not germane to the present discussion, it is to be admitted that serious embarrassment also exists in the proper adjustment of a *scheme of beneficence*. No Solon has yet appeared who has succeeded in stripping the subject of its difficulties and in working out a scheme adapted to all congregations alike, nor is it probable that such a benefactor will ever appear. Great progress has certainly been made in ascertaining, and even in some measure acting upon, the scriptural principles on which the subject rests. Christian stewardship is coming to be more generally recognized, and to enter more largely into the believer's life. But the question of *method* still remains a serious and perplexing one. In its bearing on the work of foreign missions, however, one thing may be regarded as settled in the light of experiment, viz., *that one offering per annum is entirely inadequate to a work which has already attained such magnitude, and which in the very nature of the case must continue to increase*. It is true there are churches whose Sabbaths are so crowded with important collections as to make it difficult to assign more than one to each object, and it is equally true that even one offering from each of the churches which contributed nothing last year would be a most welcome addition to the funds of the Board. It still remains true, however, that in the main the annual collection in the churches has reached a limit beyond which it seems difficult to push it, and there is pressing need of some "more excellent way." The plan is open to obvious and serious objections, the force

of which many an earnest pastor feels. (1) Assigning but one Sunday to each object tends to reduce all to a common level. An earnest and timely plea on the part of the pastor may overcome this difficulty in a measure by magnifying the importance of the larger schemes, whose necessities are the greatest because their work is the widest. But with very many a collection is a collection whatever the purpose for which it is taken, and they give with but little discrimination. (2) It is plain also that but one opportunity a year, unless supplemented by some system of private appeal, must deprive some, nay many, of the privilege of presenting their offering for foreign missions. The day on which the collection falls may be inclement, or some of the worshippers may be sick or otherwise providentially hindered from being present. The pastor and elders may deeply regret this, but there is still a loss to the Lord's treasury and a loss to those who might have been blessed in offering their gifts. (3) It makes it difficult, if not impossible, for persons of small means to give as largely as they might desire to the great work of evangelizing the world. Their income, from whatever source, is received frequently and in small amounts, as in the case of the weekly wages or monthly salary. Nothing but the most unreserved consecration, together with a perfect system faithfully worked, can secure from such sources by a single effort what could be secured by repeated efforts covering a longer period of time.

What then is to be done? In some way let a better opportunity be afforded the people of helping the work of foreign missions. The *weekly-offering* method is growing in favor. This method is certainly to be commended, especially where a given number of Sabbaths are distinctly specified for certain objects, thereby affording the pastor an opportunity of imparting information, and the worshipper the privilege of giving intelligently and with discrimination. This plan has been found to yield excellent results where it has been combined with a system of subscriptions, the amounts pledged being paid in weekly installments. So far as

method is concerned, nothing has done so much to increase the receipts of our woman's societies to the grand aggregate of last year—\$248,000—as a plan of subscription which aims at reaching every woman in our beloved church. After repeated experiments this is the method which some of the Scotch churches have adopted as that which enlists the largest number of Christians in the work and secures the greatest aggregate of receipts. But whatever method be adopted to remedy this serious defect in the old system, let it be set down as a fact that *one Lord's-day offering per annum for foreign missions is entirely inadequate.*

EDUCATION IN JAPAN.

REV. JAMES M'CAULEY, OF TOKYO.

It is too early to estimate aright the career of Japan. We may predict, however, that it will be characterized by high attainment in mental and physical culture. Japan is already hastening toward this. She has reached a standard of national education such as has never been attained through self-effort by any other nation in the Orient. The effort toward the education of the people has been and bids fair to remain a national one. Foreign instructors have done much in giving shape and stability to the educational work, but the Japanese officers have never allowed the management of it to pass out of their own hands. Only in mission schools inside of foreign concessions has the power of management been totally in foreign hands; but such schools exist under treaty provisions and are not a part of the great educational system. What Japan has begun to do she will learn to do well, depend upon it. She has learned fairly well already. Travellers have smiled at her demonstrations, sometimes reasonably, perhaps, much oftener without a shadow of reason. The nation is learning wisdom by study, research and experiment. She has her men and women abroad for observation, for research, for technical instruction. Princeton, Johns Hopkins, Yale, Amherst, Harvard, Vassar and other of our leading colleges have known some

of these and their ability to stand among others. She has brought from abroad educators of fair grade, sometimes high, to whom she has intrusted important parts of the educational movement, while she has all the while been observing narrowly their methods and their success. She has been raising up and fitting for their work a force of native professors and teachers, and to these she expects to intrust this work not a century hence.

Some have said that the Japanese are unstable, fickle in character and given to foolish changes. It is not proven. It has been said that these people will discontinue the use of their native language and substitute English in its stead. No. It has been said that they are servile imitators of the West and have not sufficient strength of character to stand alone now that the country is opened, but must lean upon the foreigner. What a mistake! Their past history and remarkable self-development since 1868 prove it a mistake. They will develop a national Japanese literature with the aid of whatever they may find available in the English or through it in the classics of the West. They will not stop short of a decidedly high attainment in historical and scientific knowledge.

In what measure is the spirit of Christianity to be infused into this coming career of Japan? It will depend upon the measure of that spirit which is infused into the great educational work now. How is this spirit to be infused? Through the instrumentality of the pulpit, the press, the public lecture, but especially by means of the mission schools and colleges which have already come to hold a place close to the more direct work of the government and which are in favor with the people of Japan.

Our schools during the past three or four years have been more closely identified with the Japanese. Many of them now have the relation of private schools to the government, and this relationship has been productive of a large number of new and sympathizing friends. Never have we had a better opportunity than now for pushing forward the work of Christian education. Our schools for girls have suddenly shot forward, doubling, even tripling, their

number of pupils, while the list of the self-supporting has increased largely. Missionaries might open schools any day in all parts of the country.

The esteem in which the educational work of the missions is held is shown by the fact that a girls' school under the care of our mission has for a number of years been regarded by the local officials as the model girls' school of Tokyo; and these grow enthusiastic in their praise of it.

Away up in the "Hokkwaido" one of our ladies opened a school a few months ago, which has now a flattering attendance. Several new schools have been opened lately, and all have abundant promise.

A prominent Japanese educator has proposed a direct alliance between the University and some of the Christian colleges, including the Meiji Gakku In. Whether such an alliance be expedient at present or not, the proposition shows the estimation in which the educational work of the missions is held, for it was not made unadvisedly. But it is equivalent to something of greater importance, viz., the University is not antagonistic to the establishment of a Christian element in the midst of her students.

But were it not a pity, now that our future seems so propitious, if we should be unable to extend this most important work of Christian education in Japan? What if we should fall short of foreign teachers just now at the time, of all others, when we should to the very utmost improve our wonderful opportunities? It must not be suffered. Teachers who are thoroughly devoted to their chosen work, who are able to infuse the spirit of Christianity into the routine of their every-day labor, who, in addition to thorough scholarship, love to teach and know how to teach, are indispensable. But how if we find ourselves short of funds sufficient to meet the expense contingent to this extension of Christian education, which is now more than ever before demanded? Will the friends of missions, who have it in their power to prevent it, long permit the least degree of probability to such emergency? Unfortunately it is sometimes worse than prob-

able. Only yesterday a letter received from a Japanese friend reports fifty students without dormitory accommodations in the Meiji Gakku In (Tokyo Union College). The new dormitory, holding a hundred and twenty boarders, is already full, and fifty unprovided for.

Japan may yet become the great evangelizer of China. The possibility of this is becoming a probability in the minds of some. What if, in the providence of God, it should come true? What if Japan should become the educator of China; if she should repay a hundredfold that which she owes for the Chinese classics and for the naval code? What if not half a century hence Japan, educated, cultured, Christianized, with a literature of her own, with the head place in the new Mongolian epoch of church history, should send scores of earnest Christian educators to China? What then? China would be a ship and Japan a rudder, as has been suggested by Joseph Cook.

AN ORDINATION IN PEKING.

REV. J. WALTER LOWRIE.

Let me sketch to you a very interesting scene which I witnessed in the hospital chapel at our new mission premises near the great north An Ting gate of Peking, through which the allied armies entered twenty odd years ago.

The facts are briefly these: At our last meeting of presbytery a very genteel-looking young physician, a ruling elder in the new church above referred to, came forward and presented a communication formally calling the young man, Mr. Hsu, who has been their stated supply for one year, to be their permanent pastor. This call stated that the church was prepared to pay him a salary of eight dollars a month, which sum we knew was entirely subscribed by the native members of the church and had been paid during the year already past, so that the church can be said to be so far self-supporting. The request was granted, and a day set for the ordination and installation of the young man.

This Mr. Hsu, now about twenty-three years of age, is a child of the mission in so much as that he has been a pupil in its school from his early years. His father is a Chinese scholar

and member of the London mission church. The son distinguished himself more by his great powers of application than by any other conspicuous talent, and proved to be the only pupil who was able to recite the entire New Testament before he left the school. He made good progress in the native books and in the general studies of the curriculum, but was looked upon as being a faithful worker with good powers of acquisition rather than as a boy of much originality and force of mind. He was sent to the theological school at Toong Cho, conducted by the Congregational mission and manned by two or three as sound and earnest defenders of the faith as China's missionary history can show, Messrs. Chapin, Sheffield and Goodrich, and under the tutelage of these vigorous and sanctified minds he developed some powers which his best friends had not supposed him to possess. When he had completed his three-years course and returned to Peking to reside for a trial of his talents, we were delighted to find that he had acquired from his instructors and from the Holy Spirit a power of unfolding the truth of God in the pulpit, which, though he is short of stature and suffers with a feeble throat, and lacks that animation which is characteristic of the best preaching in western lands, nevertheless enables him to hold an audience rapt for an hour at a time and sends them away deeply impressed with the spiritual meaning of the gospel. I listen to him with genuine pleasure, and consider him in the pulpit the peer of any student whom I remember to have heard in my seminary life at home. If he is kept from falling by the good hand of the Lord, he must surely be the instrument by which many will be turned to righteousness in this wicked city.

On the day appointed a company of sixty or seventy souls gathered in the hospital chapel and listened to a sermon by Mr. Wherry, after which the charge to the pastor was given by a native evangelist, Mr. Chiah, who has served the Lord in the mission for many years. He has a real regard for young Mr. Hsu, and exhibits the evidence of Christian grace in cheerfully yielding to him, though but a strip-

ling, the exalted office of first pastor in the Presbyterian Church in Peking. His charge was characterized by great humility, as if truly apprehending the superiority of his younger brother, and was replete with the most appropriate quotations from the charges of the apostle Paul to Timothy and others. It was impressive indeed to reflect that here was a convert from heathenism, the fruit of the labors of the lamented Jasper McIlvaine, putting into the Christian ministry a young man born of Christian parents, a scion of the first generation of Protestant Christians in Peking.

The charge to the people was delivered by Mr. Têng, also an ordained evangelist, one of the fruits of Dr. W. A. P. Martin's early labors, a studious, thoughtful, refined and pious young man of about thirty years of age, whose intelligent wife is head teacher in our girls' school. His address, far more scholarly than that of Mr. Chiah, who has not had a thorough education, impressed upon the congregation three or four important points, such as that, though their pastor was young and small, they should reverence him, using the rather commonplace, but to the audience expressive, comparison of the elephant, which, though bulky, is not therefore necessarily of the greater efficiency. He talked as none but a Chinaman can of the necessity of meeting their pecuniary obligations to their pastor (the church is at present practicing the habit of giving a tenth to the Lord), and finally urged them to make his heart as light as possible, quoting a saying of a pastor in Shantung that he would rather lead three regiments to battle than conduct the affairs of a single church—a remark only too true of these raw recruits from heathenism, who have the cerements of the old jealousy, suspicion and covetousness still clinging about them.

The solemn rite of laying on of the hands of the presbytery—it never seemed more solemn—was then performed, Mr. Wherry, the moderator, making the ordaining prayer, and the assembly was dispersed after a closing prayer by Rev. Dr. Martin.

Thus is launched an enterprise in the name of the great Head of the church which is

fraught with much meaning to all missionary hearts, and which if successful will prove an important agency in the triumph of the principle of self-support in these parts. In the ultimate prevalence of this principle lies, humanly speaking, the permanency of the Christian Church in China. Pray for the little church that having done all it may stand.

A BLIND CHINESE PREACHER.

MRS. JOHN BUTLER, OF NINGPO.

Those who have read Dr. Nevius' "China and the Chinese," or Mrs. Nevius' "Our Life in China," are already acquainted with Lu Kyiai-dzing and his family, and for the beginning of his Christian life I cannot do better than to quote from Dr. Nevius' narrative of him and his family :

About twenty years ago a Chinese scholar whose family name was Lu was employed by one of our missionaries as a teacher. After a time he was desirous of leaving home in the employ of a Chinese mandarin to spend several years in the interior as a scribe or attendant. He introduced to his employer his son, Lu Kyiai-dzing, a young man then about twenty years of age, and recommended him as a fit person to supply his place as teacher. The son was accepted, and the father left home, communicating privately to his wife this parting injunction, "Should Kyiai-dzing wish at any future time to embrace the religion of the foreigners, you must not oppose him ; for their religion is true." In the course of a few years Kyiai-dzing, as his father had anticipated, was brought by his convictions of truth and duty to decide the great question whether he would accept or reject Christ and his salvation. He resolved to be a Christian, and made known to his mother his determination. This announcement awakened on her part violent opposition and abuse. She declared she could not and would not survive the disgrace of her son's renouncing the religion and the customs of his ancestors and "following the foreigners;" and that, if he should persist in being baptized, she would drown herself in the river—a very common mode of committing suicide in China. The trying position of Kyiai-dzing, in a country where filial piety and obedience are regarded as the first of all virtues, may be easily imagined. In deciding the question of duty

he was made to feel the force of those striking words of our Saviour which seem designed to meet just such cases as this: "He that loveth father or mother more than me is not worthy of me." This trial affected his mind and body to such an extent that he became seriously ill and delirious, and his life for a time was almost despaired of. He recovered, however, and made a public profession of Christianity. Time would fail to describe the opposition, annoyance and petty persecution which he met with in his family ; the attempts to prevent him from engaging in his religious duties and private devotions, and to draw him back to heathenism. A firm adherence to his own religious convictions in opposition to the wishes of family and friends proved in his case, as in many others which I could name, the greatest blessing to those he loved, and bound them to him by new and tender bonds of love and gratitude. It was the work of years, but one after another every member of his family, his wife, his mother, his grandmother, his sister and a cousin, were through his instrumentality brought to Christ, and they became a united family in the Lord, and one of the most interesting Christian households it has ever been my privilege to know at home or abroad.

It is now almost twenty years since the above sketch was written by Dr. Nevius, and it is pleasant to be able to add my testimony that Lu Kyiai-dzing was faithful to the end.

He was baptized and made a public profession of his faith in Christ Jesus in April, 1853, and in January, 1857, he was ordained as an elder of the Ningpo church, in which position he faithfully served until the day of his death. In January, 1857, he was asked to fill the position of head master in the Ningpo Girls' Boarding-school, his faithful wife at the same time being given the position of matron. In this capacity he served his Master ten years, and of the fruit of this labor none can fully testify until we hear it from the Lord himself when we and he shall meet in his presence. His eyes failing him, he left the school and was asked by the mission to live in the church in the city and preach daily in the street chapel. He remained there ten years, and then removed to another street chapel and engaged in the same service, that of telling the good news to passers by. He had lived just ten years in this

last place, when he received the summons from his Master to come up higher. For the last ten years he was entirely blind, but his knowledge of the Scriptures and the hymn-book was so complete that he would always in preaching read the Scripture lesson and the hymns without the least embarrassment. It was his custom to have his daughter or wife read over the chapter and hymns for him before service, so that his memory might be refreshed. He preached to the Christians every Sabbath morning for the last twelve years in the street chapel in the city, and was to them all as a father in the faith. His countenance always beamed with God's light, although he was shut off from seeing earthly things, and he seemed to have unbroken fellowship with Christ.

A NOBLE WORK.

Dr. James C. Hepburn, our veteran missionary in Japan, in reporting his work for the past year, writes as follows with reference to the Japanese Bible:

My work has been mainly in connection with the committee on the translation and publication of the books of the Old Testament. This committee, composed of Rev. G. F. Verbeck, D.D., Rev. P. K. Fyson and myself, has finished the translation and revision of all the remaining books of the Old Testament, and has, with the help of the Bible societies, published them. These books are I. and II. Chronicles, Job, Psalms, Song of Solomon, Isaiah, Lamentations, Nehemiah and Ezra. Besides, the books of Genesis, Joshua and Proverbs, which had previously been published, have been more carefully revised and republished.

Thus the work of translating and publishing the whole of the Holy Scriptures of the Old and New Testaments has been completed, and the whole Bible is now in the hands of the Japanese in their own language. I believe it to be a most excellent and faithful translation; as good, perhaps, as is to be found in any language. I know it is highly esteemed as a literary work by native scholars, who love their own native tongue without too great an admixture of the Chinese. It is easily read and understood by the common people.

My heart is filled with joy and thanksgiving at the completion of this great work, that the

Lord has raised up the men, given them perseverance and helped them to finish it—the giving of the word of the living God to the Japanese.

The translating and publishing of the New Testament was commenced in the spring of 1874 and finished in the spring of 1880; that of the Old Testament was commenced in the spring of 1882 and finished in the winter of 1887.

In all about eleven years have been spent in this work. I am the only member that has served on both these committees.

I have also during the year translated the Psalms into the Roman letter, and it is now being published by the Bible societies. This was done to meet the wishes of many, both foreigners and natives, as well as to aid in the effort to introduce the Roman letter among the Japanese.

CHRISTMAS OFFERINGS FROM AFRICA.

Rev. C. De Heer, of Benita, west Africa, sends the following, which tells its own story:

We have tried to interest our boarding and Sabbath-school children in the "dime offering," and enclose as the result ten dollars. It is very little they have to give, and it often required several offerings to make one dime; but what they did was cheerfully done, and will, we trust, be blessed. Elder Itongolo, recovered from illness, sends ten dimes as a thank-offering, while our native teacher sends ten cents for his twin girls, not yet ten weeks old. Another adds his offering for surgical operations successfully performed by a missionary.

With gratitude we mention that it has again pleased the Holy Comforter to visit us with his salvation. A work of grace has just commenced in our midst, in answer, as we feel, to the earnest prayers of God's people.

I also tell you that I place my kingdom under the protection of God, for I know that it is the kingdom that is governed by dependence upon God, that it is true and has strength and progress. Go forward in wisdom, that the glory of this kingdom may increase. Remember that it is righteousness that exalteth a nation, and that the fear of God is the beginning of wisdom.—*Queen of Madagascar at her coronation.*

LETTERS FROM THE FIELD.

CHILE.

FOUNDATION WORK.

QUILLOTA, January 6, 1888.

REV. W. H. ROBINSON:—Quillota is said to have a population of about 15,000 people. It is situated in the midst of one of the most fertile districts in the northern part of Chile. The railroad that connects Valparaiso and Santiago passes through the city. From Valparaiso we are distant about thirty-five miles, and over this part of the road there are at present five passenger trains each way per day. There seems to be a good deal of wealth in the place and a good number of well-to-do people, though there are a great many very poor people. The place is important mainly as the centre of a fertile agricultural district. A good number of people from Valparaiso and Santiago, and perhaps other places, come here to spend the summer months, January, February and March. The town is not likely to grow very rapidly.

For more than a year past the mission has had a room rented, and regular services have been held on Sabbath and Friday evenings, with Sabbath-school on Sabbath afternoon. Since our coming there has been an average attendance at the evening service of twenty-five to thirty, and at Sabbath-school of ten or twelve. Most of these are mechanics and laborers, and are quite poor. Quite lately a lawyer, who appears to be a very respectable man, has been attending the services along with his wife, and others of the upper classes occasionally drop in, but most of these are slow to identify themselves with the "Protestants." And yet I think I am safe in saying we have the sympathy of most of the officials and of many of the leading men of the community.

Since April 1, Senor Cortes, an elder of the Spanish congregation in Valparaiso, has been conducting the services, and still continues to do so, as I have not acquired sufficient knowledge of the Spanish to take much part in the public meetings.

There are fourteen persons who are members of the Valparaiso congregation, but live in Quillota and towns farther up the road. Four of these—three men and a woman—were received at the communion which we held, with Mr. Vidaurre's assistance, November 20. One or two others have asked to be admitted to membership, and I hope

may be ere long. Though there are great difficulties to overcome—indifference, ignorance, opposition—yet the prospect for this region, if I judge rightly, is not without much to encourage; and I hope, by the blessing of the Lord, we may in a very few years see a goodly company of faithful witnesses gathered under the standard of evangelical Christianity in Quillota. May the day be hastened!

SYRIA.

A MOSLEM MEDICINE MAN.

TRIPOLI.

IRA HARRIS, M.D.:—During my clinic held in the school-yard at Telarbes, a Moslem magic medicine man entered the village, and came immediately to pay his respects to the sheikh, who had come to visit us. This travelling quack presented a strange appearance, dressed in bright-colored baggy pants, short coat, tight sleeves and an immense turban on his head. He seated himself on the ground, and called his servant to bring him his pipe. This servant, very poorly dressed, carried a bag in one hand, in the other a stick about five feet long, on the end a large brass object covered with strange-looking figures and Arabic characters. The man carefully placed the magic wand (for this staff is supposed to possess wonderful powers of healing) in a safe place. From the bag he extracted a water pipe, which he proceeded to fill with tobacco and light for his master, who sat and smoked and criticised western methods of practicing medicine. When we had prescribed for all the sick and had loaded our medicine chest on a mule, the Arab doctor asked if any one was in need of his services. When answered in the negative, he ordered his servant to bring his donkey, saying he would go where he was wanted. The animal was brought, his master mounted, gave his legs a swing, and was off. His servant, with bag and magic staff, followed after.

MARKED IMPROVEMENT.

We spent Sunday and Monday at Amat. I was much impressed at the change that has taken place here during the past four years. I well remember the first visit I made here, three and a half years ago. We then occupied a small room, which served as a school and the teacher's residence.

Now we have an addition of three rooms, mission property. Then the number present at our meetings was nine adults and a few children. This time the attendance on the service Sabbath morning was nearly one hundred, and in the afternoon one hundred and ten. In the evening—dark, rainy and disagreeable—sixty-five were present. There are twenty-five or thirty young men who are much interested in studying the Bible, and are constant in attendance upon all religious services, and we have reason to expect a large addition to the church during the coming year. We had planned to visit Baino on this trip, but thought best to postpone until after the new year, and at the same time visit some new places where we have never been.

A SYRIAN KHAN.

Early Tuesday morning we started for Tripoli, but night overtook us three hours from the city. Black clouds gave warning of an approaching storm; so we had to put up for the night in a public khan, the only house near. We did not relish the idea, but made the best of the circumstances. I have seen many stables in the United States much better than the average khan. This one was a small, one-story stone building, and contained four rooms—a large one where the animals were kept, and from which a narrow passage-way led to the entrance; and on either side of this two small rooms—one used for keeping stores, charcoal, eggs, bread, etc.; the other, a sleeping place for muleteers, and *here* we were to spend the night. The khan keeper swept the floor at one end of the room clean of manure, and put down a mat, and on this we placed our camp beds and baggage. We ate our simple meal, using the medicine chest for a table, and then retired for the night, but not to sleep; for nearly all night several mules and donkeys brayed in chorus, two vicious horses screamed and quarrelled and clanked the heavy chains with which they were fastened. Meanwhile an Arab was singing (they call it by that name), and several muleteers were talking in a high key. Just before midnight some muleteers brought their camels into the khan out of the rain. The men shouted and the camels bellowed. The noise disturbed some muleteers who were sleeping with their animals, and they added their voices to the general discord. At daylight we were wakened from our first sleep by the muleteers starting off with their loads. We soon followed, and in due

time reached home, having come all the way in a pouring rain.

PERSIA.

MEDICAL WORK.

HAMADAN.

E. W. ALEXANDER, M.D.:—Dispensary work has many difficulties with which to contend in the most civilized lands, being work among the lowly, contending at all times with ignorance and poverty. How delightful it would be if one was located among a class of people with sufficient education to enable them to follow ordinary directions in the treatment of their ailments, and where poverty was just sufficient to make people feel thankful for a little aid from sweet charity! How much pleasanter it would be if well-to-do people would willingly pay for treatment when they desire to avail themselves of the dispensary. The most of the people here are extremely hard to deal with when we try to teach them a new system of medicine—a system founded on the richest experience and the most exhaustive scientific research of the times—and also to teach them a new religion, as much in advance of Islamism as the revelation of a holy God is in advance of the vagaries of a deluded fanatic. However, as the land of Persia is not all a weary desert, but is here and there adorned with beautiful gardens, so the people here are not all poor, stupid, deluded fanatics, there being noble exceptions as to character and general worth.

The number of patients treated during the past year was something over five thousand, while the number of visitors must have been double that number. These people represent all the varied religions and creeds of Persia. Persian, Jew, Armenian and Koord crowded each other in the same small room. Our work is by no means limited to the people of the city, patients coming from all towns within a radius of one hundred miles. We often think it providential that our work among the villagers is better than among citizens of Hamadan. We naturally give more attention to those whom we can do the most for, either physically or spiritually. A very large percentage of our patients are women and children, difficult in the extreme to deal with, but at the same time bringing us face to face with those who do most to mould the character of any people. The great mass of our patients were seeking only relief from temporal or physical ailments, perfectly uncon-

scious of the needs of their poor souls. Only a few came specially for religious conversation, unsatisfied with the cold, sensual, spiritless religion of Mohammed, and longing to drink of the fountain of living water.

Our most encouraging patients come from the middle classes, who often encourage us by expressing their thanks to God for bringing the foreigners here to relieve the sufferings of the people of this country, declaring that we are better and have far more sympathy for them than any of their own race.

While spiritual work can be done here and there at all times, I believe it necessary to put forth every endeavor to establish firmly the reputation of the dispensary among these people, gain their confidence, looking forward to a time when more attention can be paid to evangelistic work. Were it possible for us to work openly among Mohammedans, or even to push the work under cloak of a few drugs, our endeavors in this direction would be very much increased. In the dispensary work we, of course, recognize no difference in races or creeds, and try to teach equality of man.

[Miss Mary Jewett, of our West Persia mission, sends us the following sketch of a missionary tour which she made with the Rev. and Mrs. S. G. Wilson, of Tabriz. It illustrates the accessibility of Persian women to Christian effort.]

In immediate connection with and under the supervision of the Tabriz missionary station are four outstations—Maraghan, Mianduab, Souj-Bulak and Ilkhiclue—which are each a centre of light, and at each of which there is an interesting work going on. Come with us as we take a pleasant horseback ride over the country to visit these outstations. Stop with us at the villages along the way, where evenings and mornings we gather a crowd of noisy, inquisitive women around us, and in the midst of confusion and dirt preach to them of the Saviour of sinners. Listen to them as they tell us their sorrows in the death of their children and the cruel beatings of husbands or sons. They ask us to write prayers for them, which they bind upon their arms as talismans to ward off evil spirits and all disasters. We try to explain to them the true meaning of prayer, and teach them a simple prayer, which they repeat after us again and again until they have learned it. We talk to them about clean hands and clean hearts. We

tell them Bible stories, and explain some of the parables. We tell them how Jesus loves them, and that it is because we love him we have come to tell them about him and his love, that they may love him too. They hear and wonder. At one place they say to each other, "What beautiful words! If these ladies would only become Mussulmans, what splendid people they would be!" At another place they laugh at us. Again they dispute. Again they say, "All right; your religion is good for you, and ours for us." A few listen eagerly, intently, as if they were hungry and thirsty for something better than what they have. It is Saturday, October 15, that we reach Mianduab, where, there being a colony of about one hundred Armenians, we have an ostensible reason for settling a helper in this place, of perhaps five thousand Turks and Persians and a few Jews. Here we spend a few days in the cozy home of the teacher Haritune and his wife Mariam. Some men and women and young people gather for evening meeting and for Sabbath-day preaching. Some of the younger women come together on Sabbath afternoon, and we tell them of the pure and lovely robes of righteousness, truthfulness, humility, gentleness, etc., and of the ornament of a meek and quiet spirit. They think they would like to be thus clothed and ornamented. The school here of ten boys and girls, toiling over *a, b, c*, up the hill of science, and making a specialty of Bible reading and study, is an interesting feature.

A CITY OF KURDS.

From Mianduab a pleasant ride of six hours brings us to Souj-Bulak, a city of ten thousand inhabitants, mostly Kurds, with a few Persians, Turks and Jews and fewer Armenians, Nestorians and Syrians. The languages spoken are as varied as the nationalities, but the prevailing one is Kurdish. The city is not set on a hill, but in a valley, with a wall of mountains all around and a river flowing by. The air is not good, and, although there are streams of sparkling mineral water and of pure sweet water just outside the city, the people drink the river water, which is the receptacle of the drains of the city. Consequently they have much sickness and pale and yellow complexions. The preacher there has a pleasant home, and counts among his friends rulers and princes. The Jews are also friendly, and all respect him. He is prudent and careful not to offend, while he

preaches the truth fearlessly and faithfully as revealed in the gospel. Among those who have already accepted of Christ is a Syrian merchant of standing and influence, who is a convert from the Jacobite faith; also a Kurd, who is a lineal descendant of the prophet, a man of wealth and good name, and who was converted from Mohammedanism to Christianity by the reading and study of the Bible and by conversing with the Nestorian Christian preachers of Oroomiah.

"PEOPLE OF GOD."

On the way home from Maragha, twenty miles from Tabriz, is Ilkhielhe, a village of people who call themselves "the people of God," but who worship Ali as God, and pass in the country for Mohammedans. During the past ten years there have been occasional visits made to this village by missionaries and native teachers. One of the young men has received instruction in Tabriz, has become a Christian, and is now teaching a school in his own village. For several years he has remained true to his profession, and his light, though a very feeble one, shines very brightly in the intense darkness around him. This work here is unique, this being the only place where we have as yet been able to establish a helper where there are no nominal Christian families residing. We spent Sabbath and part of Monday here, holding meetings with the women, examining the school, and encouraging the teacher. Then a short and pleasant ride brought us home.

INDIA.

AMONG THE WOMEN.

PANHALA, January 30, 1888.

MISS ESTHER PATTON:—About the middle of November I went out touring with Mr. and Mrs. Ferris.

In the first town, Kini, where eight years ago the women would hardly listen to the missionary ladies, and one woman "shooed" them away from her door, this year they invited us to come and tell them "the story" in their homes, and they called in their neighbors too. At no other place were the women so friendly, but everywhere they listened eagerly and many said, "Yes, we know our idols are of no use, and we are going to worship the true God." A number of women asked me to tell them how to worship the true God, how to pray to him, and what to do with the "lower

gods" (idols). This seemed most encouraging, for it seems as if they were beginning to "feel after him and find him."

After I had talked to a number of women in a village an old woman said, "You have told us the truth, you have not told us even one lie." I asked her if I would be likely to leave my father and mother and country and come over the "black water" to tell them something that is not true. She said, "No, and you do it freely. You ask nothing from us, neither food, clothing nor money." In another village when I was coming away a woman caught my hand and begged me to go to her mother and tell her the "story of salvation." I went with her, and as I talked, the daughter explained to the old mother what I said. When I left the woman gave me some sugar cane, for she said she could not let me go away from their village hungry and tired and thirsty.

My being so large and old and yet unmarried is a source of great wonder to nearly all the women; but in one place they were not much surprised, and said, "She must be of a good age, at least ten or eleven years old." Then they said among themselves, "These sahebs grow in the shade, and grow to immense size even when they are very young."

I think our touring is a blessed work, but it seems as if some one ought to be in every village to tell "the story" over and over again, for they forget so soon.

BREAKING CASTE.

KOLHAPUR.

REV. G. W. SEILER:—I notice that more people are disposed to inquire into the way of salvation than formerly. More than one caste Hindu has broken caste this year by eating with our native Christians, and one, a well-to-do carpenter, has given us, rent free, a large new house in Mangalwar beit (ward), in which we have a vernacular school and a Christian family, and there is room for another family. In a letter to me the carpenter expressed his strong faith in Christianity, and his "desire that the gospel of the Son of God be preached there." A Brahman in Islampur has written several letters to one of our Christians, saying that he believes, and in Kolhapur city there are several inquirers, some of whom I think would be baptized if I had not insisted on their living independently of the mission compound.

BRAZIL.

INSTITUTO AGRICOLA (FARM SCHOOL).

JAHU, December 12, 1887.

REV. J. BEATTY HOWELL:—The farm-school is at last in operation, and I am beginning to see the realization of what has been for many years past a cherished day-dream. I have purchased an old plantation house and about one hundred acres of land five miles from Jahu, the terminus of one branch of the Rio Claro railroad, and am now settled there with my family. I have divided the house into two, one part being occupied by my family, the other by the young men and the Brazilian farmer and his wife under whose charge they are when not in school. There are here at present five young men, ranging from sixteen to twenty years of age, and one boy of nine, brother of the farmer's wife. They are all children of believers, baptized in infancy, but not yet church members. They come on the condition of working five hours a day on the farm, as a compensation for their boarding and tuition, having also five hours of school each day. The soil here is of first quality, and yields abundantly all the articles of provision which are usually found on Brazilian tables, even sugar and coffee being staple crops, and my hope is in time to raise all the necessary provisions and have enough surplus to pay other expenses.

A self-supporting farm-school is to my mind an eminently desirable institution, not only on account of the considerable amount of funds that would thus be released for more direct evangelistic work, but also as having a very decided tendency to encourage a spirit of independence and self-reliance among our native members. If the possibility of such an institution be once established, the evangelical educational work in Brazil becomes capable of indefinite expansion and indefinite continuance. That such a school is possible I hope to be able to show in the next two years. That there is a demand for such a school is proven by the fact that I have many more applicants than I have room for.

ITINERATING NOT HINDERED.

I have made arrangements to do this work without in the least interfering with my duties as an itinerating missionary. I have engaged a young Brazilian farmer, who works with and directs the young men in their work. The young men board with him, and his wife superintends the domestic department. The young men are taught by my helper, who on Sunday preaches alternately with

me at different points in my field. This young man, Sr. Herculano, is already well advanced in his studies, and continues Greek, theology, etc., with me. The teacher of the primary school, Brother Bizarro, a married man, elder of the S. Carlos church, and a very acceptable preacher, will also take an abbreviated course with me, hoping in a few years to be licensed by the presbytery.

JAPAN.

CHRISTIANITY IN OFFICIAL CIRCLES.

YOKOHAMA, March 1, 1888.

REV. HENRY LOOMIS:—There are about twenty members of the Kanazawa Local Assembly who are either Christians or who favor Christianity. Four of them are active workers in the spread of the gospel among their people.

The most influential man in the Takehashi Assembly is one of the deacons of the church in Tokyo, and gives much of his time and attention to Christian work. He is now engaged in publishing the Union Hymn-book, that has just been prepared for the use of the larger portion of the Christians in Japan.

One of the members of the Bancho church in Tokyo is a Mr. Saigusa, from Nagoya. He was recently informed that his old friends and neighbors wished him to represent them in their Local Assembly; so he returned to his former home, and on the 8th of January was chosen to that office.

Besides him there is one more Christian in the same Assembly; and it is believed that they will be of great service in helping to spread the knowledge and influence of the Christian faith. Until the present time there has been great prejudice and opposition to Christianity in that region, and in this way the barriers to the truth will eventually all be removed.

The village of Kawachi is situated between Osaka and Kyoto, and has many Buddhist temples. The Christian religion first entered that place in April last. The priests were very much troubled, and greatly feared its growth and influence. They went, therefore, everywhere and lectured against Christianity, but could not hinder its progress. It is said by the Japanese that their efforts were as fruitless as to endeavor to hide the sun.

The number of Christians has constantly increased, and a regular preaching-place has been established. At a recent lecture by some of the

missionaries there were about three hundred persons present, and all listened very attentively to what was said by the speaker.

WICKED MEN RECLAIMED.

Christian work was first begun in the village of Kanagasaki, in the year 1886. In January following there were ten believers and ten more seeking for a knowledge of the way of life. Four of the number have been very bad characters, and were addicted to gambling and general debauchery. They would at first often strive to prevent the preaching, and would abuse and revile those who showed an interest in such things. But the Lord has sent his Spirit into their hearts, and they have been led to sincere repentance of their past sin and folly. They have abandoned their old evil habits, and are now striving to follow the example and teachings of Christ.

Another particularly bad man would sometimes become so intoxicated that he could not get home at night, and was like a crazy person. He was so reckless and dissipated that he lost all his friends, and gave his family constant and great trouble. He often proposed to put an end to his wretched life, and once jumped into a well in order to drown himself. It was fortunate that he was seen by some one who drew him out and sent him to a Christian doctor to be cured.

After his recovery the doctor said, "I have made your body well, and now I wish to cure your soul." Then the doctor talked kindly to him and gave him some tracts, which he read over and over again.

By this means, and the blessing of God, he was led to a complete surrender of himself to Christ as his Saviour. He applied at once for baptism, and opened his house as a preaching-place. Now he is earnestly striving to bring others to the knowledge of the true God and Christ the only Saviour.

BEER-SELLING ABANDONED.

The son of the head man in the town of Sakata has been engaged in the business of selling foreign beer and wine. Now he has become a Christian, and given up that occupation.

Another man at Tamba has formerly manufactured "sake" (a kind of beer made from rice). Since he became a believer and is trying to serve the Lord, he has stopped that business, and is making vinegar instead.

The owner of a large brewery at Takashi was

converted, and has gone into the manufacture of a kind of sauce called "soy."

A temperance society has been formed in Yokohama, and has more than one hundred members. The most of them are officials connected with the local government, the prison and the police department. Only a portion of them are Christians, but they are accustomed to meet very often to study the Scriptures, and they are laying up money for the establishment of a school for the benefit of the poor. On the 11th of February they had a public meeting at the Union church. About six hundred persons were present.

In the year 1615 the prince or daimio of Sendai sent an embassy to the pope of Rome with costly presents and grateful acknowledgments of the benefits that had come to Japan by the introduction of the Catholic religion. In return for these costly gifts, and as an evidence of his pleasure and approval of what he had heard, the pope gave the leader of the embassy a diploma and a variety of presents of great rarity and value. These gifts are now carefully preserved in the archives of the local government at Sendai, and may be seen by visitors upon application to the proper authorities.

One of the descendants of the same daimio (named Date) went to Sapporo to attend the agricultural college located at that place. He found there a Christian church that had grown up through the influence and teachings of the first president (Professor Clark, of Massachusetts). This church has had no ecclesiastical connection with any other body, and has been composed mostly of the officers and pupils of the school.

Prince Date thus became aware of the truth and value of the Christian faith. But like so many others he put off the serious consideration of the subject until a future and more convenient season.

Before his course was completed, however, he was taken sick with consumption, and when it was apparent that he could not recover, he was visited by the Christians, who earnestly besought him to accept of Christ as his Saviour. The result was that he was led to a sense of his sinfulness and need, and looked to Christ to save him at last. He received baptism, and soon after died in great peace.

FIRST CHRISTIAN FUNERAL.

Such a happy death, and such evidence of heavenly joy and comfort, made a deep impression upon

all of his friends and companions. It was the first Christian funeral in Sapporo, and it is estimated that two thousand people were present. The preacher used the opportunity most effectively to tell the people of Christ and his salvation.

Another member of the Date family has been in Tokyo receiving instruction from one of the missionaries.

GUATEMALA.

SCATTERING THE SEED.

GUATEMALA CITY, February 23, 1888.

REV. E. M. HAYMAKER:—Our native brother, Victor Gonzalez, returned yesterday from his tour around the Eastern Circuit. He has walked in this tropical sun with a great pack of Bibles, books and tracts on his back for more than a hundred leagues; has visited over sixty towns and villages, in many of them has had quite large gatherings, to whom he has read and explained the Bible; and now, after an absence of three weeks and two days, returns with the money for the entire stock of Bibles and books, and tells me he could have sold many more if he had had them. All his tracts, too, are distributed. His report indicates that this circuit is a very promising one. He encountered no opposition from the people anywhere. On the contrary, they took kindly to the reading of the Bible, and wanted to hear more. In one case where the "cure" of the town has been very severe, and has now been driven from the town, he was reading the Ten Commandments to an assemblage that had never heard them before, and when he had finished them the old gentleman of the family in whose house he was, spoke up in his simplicity and said, "Well, now, that looks like the way it ought to be."

It is needless to say that I feel greatly encouraged in this favorable opening of the outside work. If the work can be established in several of these points, it will greatly multiply the material from which to draw native ministers, as well as congregations for them when they are educated.

CHINA.

A CONVERTED OPIUM SMOKER.

SOOCHOW, December 28, 1887.

REV. J. N. HAYES:—Shortly after our return from Ningpo, the news of the death of Tsian, our oldest helper, reached us; he had not been well for some time and had gone to his home in the Great Lake region. He was an elder in our church and

one of the oldest helpers here. He has often said to me that his neighbors there told him foreigners would take out his eyes when he died, so he wanted to die there or have his body taken home and the people all about invited to come and see if his eyes were not all right. Tsian was a reclaimed opium-smoker, and was first interested in the doctrine by reading a book that was left by some one at his home. He afterwards went to Shanghai to learn more fully the truth. I once heard him address Dr. Farnham as his spiritual father. He has been of great use to us and other missionaries in securing land. The last work he did was to get a chapel for Mr. Lyon. He had a bright mind and a good head for business. He knew well how to deal with his people, and thus was a valuable man, often by his wise counsels keeping people out of trouble. For some time before he died he prayed daily that if God was ready for him he would let him depart.

Rev. Horace G. Underwood, of our mission in Korea, tells of continued encouragement as follows:

The outlook is brighter and brighter every day. The number of seekers is steadily increasing. The night before last I had two applicants for baptism from Song Do, the old Korean capital, where they tell me there are several more desirous of baptism and over seventy adherents. At the opening of the Korean new year we are to have a week of prayer, and the Presbyterian church has asked the Methodist church (native) to unite. This they have consented to do, and we are looking forward to a glorious season. We will close the week with the celebration of the Lord's Supper. Who would have believed that so soon this would have been seen in Korea? I am still receiving calls to go out and baptize people, but cannot because there is no one to help. When are you going to send help?

Rev. W. J. McKee, of Ningpo, China, writes:

The first of December we sent out several of our native preachers, two and two, to carry the gospel to towns and villages and hamlets where it is seldom heard. They report a very few cases of scoffing and opposition, a general willingness, and in some cases an eagerness, to hear the glad tidings. As the native assistants continue this work they gain confidence and enjoy it. We find that it is good to throw responsibility upon them as rapidly as possible.

THE CRISIS OF MISSIONS.—Those who wish to avail themselves of this gift from Dr. A. T. Pierson and his publishers (see April number, page 377) should write for it to W. Rankin, 53 Fifth Avenue, New York.

Just as we go to press, we receive from a missionary in China a draft for \$100—his contribution to the different boards of the church other than Foreign Missions, to which, of course, he has other and more direct opportunity to make his contribution. Half of this sum is for the Permanent Fund for Ministerial Relief. On handing this to the treasurer, he tells us of a contribution

to that fund just received from a lady missionary in Persia.

COLLEGES AND ACADEMIES.—The treasurer of this Board, Mr. C. M. Charnley, desires correspondents to address their communications to *P. O. Box 294, Chicago, Ill.*

The Editor of **THE CHURCH AT HOME AND ABROAD** requests that all communications concerning the magazine—especially all containing matter for its pages—be addressed to 1334 Chestnut Street, Philadelphia.

Personal letters to him or his family may be addressed to their residence, 204 South Forty-first Street, Philadelphia.

GLEANINGS AT HOME AND ABROAD.



The architecture of China is solid rather than beautiful. The houses of the common people are usually of but one story, and are built of stone, brick or wood, according to the ability or preference of the owner. The floors are generally of cement or earth. The windows are of lattice-work covered with paper. Even in the north of China stoves and fire-places are unknown. Brass and earthen foot-stoves are used, and for the hands delicate little hand-stoves are carried in the sleeves.

Around the sides of the room a raised dais or platform is sometimes built, under which a fire is kindled, a chimney carrying off the smoke. This is the universal bed in the north of China.

The accompanying cut represents a wayside inn in the southern district of our Tie-chiu or Swatow mission field. Its walls are built of mud bricks, and the roof is covered with tiles. The sedan chair bearers and the baggage carriers have laid down their burdens and stepped inside for a lunch.—*Helping Hand.*

We have received from Rev. Luther H. Gulick, agent of the American Bible Society and editor of the *Chinese Recorder*, a table of "Statistics of Protestant Missions in China." From this table it appears that 37 societies, American and European, have missions in China. These sustain 1022 missionaries, viz., 489 men, 320 wives, 221 unmarried women. Besides these there are 8 "independent workers," viz., 4 men, 1 wife, 3 unmarried women.

The China Inland Mission has more missionaries than any other one society, viz., 123 men, 52 wives, 90 unmarried women, or 265 in all. Next in the number of its missionaries is our own Presbyterian Board, which has 98, viz., 45 men, 34 wives, 19 unmarried women.

The whole number of native ordained ministers in all the missions is 175, unordained native helpers 1316, communicants 82,260, increase in last year 4260, number of pupils in schools 13,777, increase in last year 198.

The Presbytery of Rio de Janeiro, representing thirty-three native churches scattered over the empire, from the province of Sergipe in the north to that of Rio Grande do Sul, is connected with the Northern Presbyterian Church. At its last meeting in Sao Paulo, it appointed its next annual meeting (1888) for the consummation of the negotiations with the ministers and churches of the northern and southern Brazil Missions of the Church South, who have manifested their readiness to combine for the formation of the Synod of Brazil, which will thenceforward be the ultimate court of appeal; practically the General Assembly of the Presbyterian Church of that empire.—*Brazilian Missions*.

In China there are among the different Protestant denominations seventy-nine persons who devote themselves chiefly to medical work.

Twenty-seven are women. There has been issued by their Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native and foreign physicians of high standing. The articles by the Chinese doctors—themselves Christians—in the Chinese language, will have a wide influence among their countrymen in removing the prejudice against foreign physicians.—*Presbyterian Journal*.

A notable lesson in temperance was given the other day at Honolulu by the consul general of Japan, Mr. Ando, who is a native Japanese. He had received as a present from some friends in Japan two casks of liquor, but with the purpose of warning his fellow countrymen on Hawaii against drinking habits, and to show them that he meant what he had said on the subject of temperance, he took the casks into his yard, had holes bored in them and poured out the contents upon the ground. Would that all consuls were like this Japanese official at the Sandwich Islands!—*Missionary Herald*.

There is no population in the world so elegantly housed as the people of the northern states of America. The squalid hut is the exception—and rather a rare exception—while the neat, comfortable little or large home is the rule. Nothing is needed to enable all our people to live like princes, but the abolition of the use of intoxicating liquors as a beverage.—*Interior*.

A discussion recently took place at Lucknow between the Arya Somaj and the orthodox Hindus, when the attacks made upon Christianity by the former aroused the ire of the Mohammedans, who took sides with the Christians, declaring that Christ was holy and sinless.—*Missionary Review*.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR HOME MISSIONS, MARCH, 1888.

ATLANTIC.—*Ope Fear*—Chadbourne, 1. *East Florida*—Jacksonville 3d, 3; San Mateo, 75; St. Augustine, 100; Green Cove Springs, 5. *South Florida*—Paola, 8. 192 00

BALTIMORE.—*Baltimore*—Annapolis sab-ech., 40; Ash land, 10; Baltimore 1st, 1500; 2d (sab-ech., 50), 200; 12th 25; Abbott Memorial, 50; Broadway, 10; Brown Memorial

113 06; Fulton Ave., 5; Grace, 10; Lafayette Square, 30 28; Light-H. sab-sch., 2 65; Westminster (sab-sch., 13 21), 34 14; Bel Air (sab-sch., 10), 25; Cumberland, 25; Frederick City, 15 65; Frostburg, 7; Gvansstown (sab-sch., 5), 15 31; Granite, 3; Hampden (sab-sch., 5), 22; Havre de Grace (sab-sch., 14), 18; Mt. Paran, 3; New Windsor, 4 50; Grove (Y. P. Miss. Band, 5), 11 60. *New Castle*—Buckingham, 2 50; Chesapeake City, 14; Drawyer's, 7; Elkton, 20; Georgetown Westminster sab-sch., 10; Green Hill Rockland sab-sch., 16; Harrington, 10; Millford, 35; Newark (a lady, 5), 58 10; Pencader, 7; Snow Hill, 5; St. George's, 4 25; White Clay Creek (sab-sch., 5 77), 70 54; Wilmington 1st, 22; Central, 15; West, 103. *Washington City*—Clifton, 1; Falls Church (Ballston Branch, 10), 30; Georgetown West St., 134 33; Hyattsville (sab-sch., 20), 45 50; Manassas (sab-sch., 4), 24; Neelsville sab-sch., 10; Prince William 1st, 3; Washington 1st, 70 31; 6th Miss'y Soc., 28; Assembly, @, 10; Covenant, 166 03; Fifteenth St., 2; Metropolitan, 5 85; New York Ave., 8 75.

3380 65

COLORADO.—*Boulder*—Akron, 10; Boulder, 19 30; Fort Collins, 30; Wray, 8; Yuma, 7; Vailmont, 1 25; Timnath, 5 20; Brush, 4 03; Fort Morgan, 6 90. *Denver*—Brighton, 15; Denver Central, 237 75; Capitol Ave., 30; Golden, 5; Idaho Springs, 9. *Pueblo*—Alamosa, 8 50; Canon City, 358; Colorado Springs 1st sab-sch. Miss'y Soc, 50; Huerfano Cañon, 5; La Luz, 1; Monument, 12; Pueblo, 32; Table Rock, 15; Trinidad 1st, 25; 2d, 10. *Santa Fe*—Jenes, 10; Las Cruces Spanish, 20; Las Vegas, 10; Rincones, 12 50; Socorro, 10; Taos, 20.

987 45

COLUMBIA.—*Idaho*—Davenport, 7 75; Lewiston, 40; Minnie Falls, 3 20; Moscow, 4; Pendleton, 1 65; Rathdrum, 5; Spokane Falls sab-sch., 13; Summerville, 4; Grass Valley, 22 50. *Oregon*—Astoria, 35; Aurora, 5; Clatsop Plains, 5; East Portland, @, 11 51; Gervais, 10; Independence, 9; Knappa, 10; Lebanon, 15; North Yamhill, 5; Oakland, 5; Portland 1st sab-sch., 20 84), 271 40; 4th, 16 95; Roseburg, 4; Tualatin Plains, 20; Wilber, 5; Yaquina Bay, 31. *Puget Sound*—Bellingham Bay, 3 10; Gig Harbor, 5; Nookack, @, 2 10; Olympia, 5 50; Tacoma, 50 30; 2d, 8; Toledo, 2. 635 96

DAKOTA.—*Aberdeen*—Brandsford, 1; Britton, 8; Castlewood, 5; Estelline, 1; Groton, 10; Hillsdale, 5; Homer, 1 25; Leola, 5; Raymond, 5; Roscoe, 8 65. *Central Dakota*—Blunt, 5 60; Canoga Union, 3; Manchester, 4; Rapid City, 10; Rose Hill, 30; Wolsley, 10; Woonsocket (Ladies, 10; sab-sch., 5), 15. *Dakota*—Good Will, 5; Long Hollow, 3. *Southern Dakota*—Bridgewater, 2; Canistota, 2; Canton, 10 30; Harmony, 1; Hope Chapel, 1; Lennox 1st Ger., 5; Montrose, 2; Parker (sab-sch., 8), 8 65; Scotland (sab-sch., 3), 13; White Lake, 5; Parkston, 4. 189 45

ILLINOIS.—*Alton*—Alton (sab-sch., 3 70), 76 70; Baldwin, 2; Brighton, 4; Carrollton, 12 60; Edwardsville, 2 50; Lebanon, 16 25; Yanketown, 5. *Bloomington*—Bloomington 2d, @, 75; Champaign, 123 33; Clinton, 41 15; Fairbury, 10; Gibson City sab-sch., 8; Gilman, 9; Hoopston, 15; Minonk, 5 50; Monticello, 7; Normal sab-sch., 17 44; Onga, 30; Philo, 30; Roseville, 5. *Chico*—Anna, 10; Carbondale, 14 65; Carmi, 15 40; Du Quoin, 16 70; Flora, 3; Grand Tower, 11 60; Harrisburg (sab-sch., 75 cts.), 4 67; Piquis, 5 50; Richview, 2; Sumner, 2 05; Tamaroa, 10; Union, 5; Wabash, 3 65. *Chicago*—Austin, 13 62; Braidwood (W. M. S., 10 75, Little girls, 1 25), 12; Chicago 1st, 338 72; 2d, 1358 64; 3d, 682 90; 4th, 460; 5th, 55; Belden Ave., 25; Holland, 4; Jefferson Park, 51 68; Reunion, 37 25; Scotch sab-sch., 4 60; Westminster, 145; Danton, 13 25; Du Page, 7; Elwood W. M. S., 7; Glenwood, 2 50; Homewood, 13; Joliet Central, 155; South Chicago, 11 20; Ste. Anne 2d, 12; Kenwood Evangelical, 231 30; Mrs. A. M. D., 5. *Kewanee*—Galena 1st (sab-sch., 11 57), 61 57; Lena sab-sch., 12; Rockford 1st, 43 25; Willow Creek, 51 50. *Mattson*—Edingham, 12 33; Paris, 30; Taylorville, 32; Vandalia (sab-sch., 15), 34 50; West Okaw, 6. *Ottawa*—Grand Ridge, 15; Mendota, 30; Morris, 16; Paw Paw, 24. *Proctor*—Eureka (sab-sch., 9 78), 32 81; Farmington, 20 12; French Grove, 3; Low Point, 20; Oneida, 10; Peoria 1st, 52 35; 2d, 27 28; Grace, 8 20; Prospect, 36 65. *Rock River*—Aldo sab-sch., 7 50; Ashton (sab-sch., 12), 21 30; Dixon, 39 35; Fulton, 5; Hamlet, 15; Kewanee, 5 50; Peniel, 5; Perryton, 3; Princeton (sab-sch., 10), 28 45; Rock Island Ger. T. Schuyler—Augusta, 7; Bardolph (Miss Sarah Park, 2; Mrs. John Work, 10), 16; Brooklyn, 1 60; Canp Creek (sab-sch., 7), 18; Herriman, 25; Liberty, 4; Macomb, 42 51; New Salem, 5; Oquawka, 20 70; Perry sab-sch., 7 50; Prairie City, 15; Walnut Grove, 8 39. *Springfield*—Deatur, 64; Farmington, 31; Greenville, 2; Irish Grove, 5; Jacksonville Westminster sab-sch., 8 18; Macon, 12; Pisgah, 6 44; Springfield 1st, 50 43; Unity, 2 06; Virginia, 10; Williamsville, 24 50; Rev. W. L. Tarbet and wife, 7 50. 5460 76

INDIAN TERRITORY.—*Cherokee Nation*—Tahlequah, 18; Oowala, 4; Eureka, 7; Park Hill, 7 50; Pleasant Valley, 6 50; Fort Gibson I. M. S., 10; Dwight, 21. *Choctaw*—Mountain Fork, 4; Paula Valley, 5; White Head Hill, 5; Mail Carriers, 3. *Muscogee*—Muscogee, 110; Achenas, 2 65; Wewoka, 16 15.

209 80

INDIANA.—*Crawfordsville*—Alamo, 20; Clinton, 2; Fowler, 8; Frankfort sab-sch., 36 29; Judson, 3; Ladoga, 95 75; Ox-

ford, 2; Parkersburg, 2 44; Pleasant Hill, 1 10; Rockville, 29 82; Rossville, 8 18; Toronto, 9 52; West Lebanon, 2 07; Bethlehem, 10; Russellville, 4 52; Rev. T. D. Yffe, 47. *Fort Wayne*—Fort Wayne 3d, 18 15; Goshen, 100; La Grange, 6; Lima, 7. *Indianapolis*—Bloomington Walnut St., 17; Carpentersville and sab-sch., 1; Franklin 1st, 4; Indianapolis 1st, 107 27; 2d, 86 10; Tabernacle (sab-sch., 14 90), 41 47; New Pisgah, 3 50. *Logansport*—Bethlehem, 3 56; Goodland, 7; Hebron, 3; Kentland, 8 90; La Porte sab-sch., 54 65; Meadow Lake, 5 25; Monon, 7; South Bend 1st, 16 68; 2d, 25; Tippecanoe, 5; Valparaiso, 42; Winamac, 10; Idaville, 5. *Muncie*—La Gro, 5; Liberty, 6 25; New Hope, 2 48; Wabash, 9 20. *New Albany*—Hanover, 2 65; Jeffersonville (sab-sch., 15), 33 69; Lexington, 3; Mitchell, 10; Monroe, 7 93. *Vincennes*—Evansville 1st Ave., 5; Indiana, 6; Mt. Vernon, 8 10; Oakland City, 2. *White Water*—Concord, 1 12; Connersville 1st, 72; Knightstown, 3 50; Liberty, 10; New Castle, 12 26; Falmetto, 1; Richmond, @, 5; Rising Sun, 1; Rushville, 23.

1075 33

IOWA.—*Cedar Rapids*—Anamosa, 8 84; Andrew, 6 75; Atkins, 2 15; Bellevue, 5; Bethel, 15 80; Blairtown, 12; Cedar Rapids 2d, 70; 3d, 12; Central, 3; Clarence, 3; Mt. Vernon, 19 13; Onslow, 20 60; Pleasant Hill, 4 43; Scotch Grove, 4; Shellsburg, 6 22; Wyoming, 16 20. *Council Bluffs*—Afton, 25; Clarinda, 40 94; Creston, 20; Essex, 3 50; Greenfield, 5; Malvern, 2 11; Marne, 25 69; Menlo, 15 56; Missouri Valley, 30 80; Mt. Ayr sab-sch., 2; Neola, 15; Red Oak, 12 15; Shennandoah, 3 25. *Des Moines*—Adel, 14; Allerton, 2; Centerville, 20 75; Dallas Centre, 14 50; Derby, 5; Dexter, 39 64; East Des Moines, 31 11; Garden Grove, 25; Grimes, 23; Indianola (sab-sch., 5), 35; Laurel, 10; Leighton, 2; Leon, @, 5; Lineville, 2; Mariposa, 10; Newton, 35; Osceola, 14 17; Oskaloosa, 45 44; Wauke, 6; Winterset, 211 75; Rev. J. Osmond, 5. *Dubuque*—Bethel, 15; Dubuque 1st, 120; Frankville, 3; Hopkinton sab-sch., 2 88; Independence Ger., 13; Lime Spring, 2; McGregor, 2; Mt. Hope, 8; Pine Creek, 12 60; Pleasant Grove, 4; Rowley, 2. *Fort Dodge*—Alta, 7; Ashton sab-sch., 3; Callopo, 20; Carroll, 22; Cherokee, 37; Coon Rapids, 7 25; East Cedar, 13; Fort Dodge (sab-sch., 67), 99 10; Glidden, 26 91; Grand Junction, 17; Ida Grove, 12; Jefferson, 7 78; Lake City, 15; Lemora, 70; Liberty, 6; Maulia, 5; Marcus, 3; Meriden, 35; O'Brien Co. Scotch, 7 25; Paton, 2 25; Providence, 3; Ramsey Ger., 2 60; Sac City, 45; Sioux City 1st, 5; Spirit Lake, 8; Vail, 22 92; David Dutton and wife, Irvington Station, 10. *Josco*—Birmingham, 7; Bonaparte, 3 25; Burlington 1st, 60; Chequest, 2 50; Keokuk Westminster, 40; Kosuth 1st, 62 20; Martinsburg, 20 29; Mediapolis, 19 75; Middletown, 3; Primrose, 3 49; Sharon, 4 41; Shiloh, 4 20; Shunam, 3; Troy, 8; Wapella, 1; West Point, 11 30. *Josco City*—Columbus Central, 4; Iowa City, 34; Lafayette, 8; Muscatine Ger., 2; Oxford sab-sch. Christmas off., 5; Sugar Creek, 10; Unity (sab-sch., 2), 10; Washington, 7 54; Wilton, 7. *Waterloo*—Cedar Falls, 16; Marshalltown, 4 W. B., 5; Salem, 14 37; State Centre, 10; Waterloo, 20; Williana, 16. 2200 37

KANSAS.—*Emporia*—Brainard, 9 60; Caldwell, 7; Cedar Point and Clements, 7; Council Grove sab-sch., 3 16; Emporia 1st, 166; 2d Welsh, 12; Eureka, 2; Howard, 10; Pabody, 8; Potwin, 6 55; Rock Creek, 1; Sedan, 8; Star Valley, 1 85; Walton, 7; Waverly, 10 45; Wellington, 25; Rev. R. Arthur, 6 25; Union, 1 27; Red Bird, 1 15. *Higland*—Axtel (sab-sch. Birthday Box, 6 30), 12 18; Baileyville, 10 09; Base Rapids, 12 18; Deer Creek, 2; Hiawatha, 20; Horton, 5; Irving, 6; Neuchatel, 4; Nortonville, 6. *Larned*—Bazine, 4 16; Dodge City, 11; Fargo Springs, 16 30; Garden City, 9 72; Great Bend, 10; Halsted, 20; Hartland, 5; Kendall, 1; Lakin, 1; Meade Centre, 30; Ninnescah, 10; Ness City, 4 17; Santa Fe, 15; Sterling, 18; West Plains, 22 10; Bellefonte, 2; Rev. E. E. Bicknell, 5. *Neosho*—Bethel, 1; Carlyle, 2 51; Cherokee, 12 55; Coffeyville, 5; Columbus, 2; Colony, 3 40; Fairview, 1 50; Fredonia, 5; Girard, 10; Harrison, 7; Iola, 11; Monmouth, 5 02; Moran, 11; Mound Valley, 5; Neodesha, 4 50; New Albany, 4; Osage 1st, 15; Paola, 6; Richmond, 4; Somerset, 5; Thayer, 8; Yates Centre, 7 90. *Osborne*—Bow Creek (sab-sch., 50 cts.), 3; Colby, 3; Grainfield, 10; New York, 1; Oberlin, 7; Oakley, 3 15; Phillipsburg, 9; Russell, 6; Smith Centre, 1 50; Gove City, 1; Luddell, 5; Goodland, 4 25. *Solomon*—Abilene, 16 83; Belleville, 5; Beloit, 27; Carlton, 3 28; Clyde, 21; Glasco, 4; Providence, 40 cts.; Solomon, 18; Willowdale, 1; Bridgeport, 5; Gypsum City, 5. *Topeka*—Fairmount, 2; Lawrence sab-sch., 58 21; Mission Centre, 5; Palmyra, 5 50; Topeka 1st sab-sch., 31 62; 3d, 10; Industry, 1. 958 16

KENTUCKY.—*Edwenez*—Falmouth, 7 13; Flemingsburg, 14 15; Lexington 2d, 508 25; Mayville, 7 55; Mt. Sterling, 12 90; New Concord, 33 25; Newport Columbia St., 4 75. *Louisville*—Hopkinsville, 5 53; Louisville Central, 33 13; Marion, 1; Olivet sab-sch., 30; Owensboro 1st, 27 25; Penn Run, 4; Plum Creek, 90 cts. *Transylvania*—Columbia (sab-sch., 2, sab-sch. Diue off., 2 40), 14 40; Danville 2d, 100. 804 24

MICHIGAN.—*Detroit*—Birmingham, 20; Detroit 1st, 207 29; Central, 130; Fort St., 806 18; Jefferson Ave., 842; 3d Ave., 63; Hamtramck, 8; Howell, 95; Milford, 17 40; Mt. Clemens

sab-sch., 2; Springfield, bal., 2; Wl ite Lake, 13; Wyandotte, 49 45. *Grand Rapids*—Cadillac 1st sab-sch., 10; Grand Rapids Mission Wood, 6; Greenwood, 5; Mackinaw City, 5 55; Tustin, 4; Rev. J. Rodpath and wife, 5. *Kalamazoo*—Allegan, 41 15; Constantine, 4 12; Decatur, 8; Kendall, 10; Martin, 6; Three Rivers, 17 12; Hamilton, 6. *Lansing*—Albion, 10; Brooklyn, 2 53; Delhi, 4 81; Homer, 5; Lansing 1st, 19 30; Mason, 75; Springfield, 3; Tekonsha, 7 15; Windsor (sab-sch., 10, Y. L. M. S., 5), 21. *Monroe*—Adrian, 60; Clayton, 12; Coldwater, 62; Deerfield, 4; Erie, 7; Hillsdale, 28 56; Jonesville, 10 50; Manchester, 2 53; Monroe, 132 68; Palmyra, 5; Petersburg, 10; Quincy, 18. *Saginaw*—Caro sab-sch., 13 12; Coleman, 2; East Saginaw Washington Ave., 5; Flushing, 12; Lapeer, 6; Mariette 1st, 19 87; 2d, 19 67; Mt. Pleasant, 5; Pinconning, 2 50; Saginaw, 3 43; Sand Beach, 10; Vassar, 15 30; Verona, 2; Knox, 1 52. 3011 59

MINNESOTA.—*Mankato*—Amboy, 10; Beaver Creek, 7 16; Jackson, 10; Kasota, 10 62; Lake Crystal, 3 25; Luverne, 24; Madelia, 15; Pipestone, 1; St. Peter's Union, 9 75; Winnebago City, 7. *Red River*—Moline, 5; Moorhead, 12 85; Warren, 11 02; Maplewood, 5; Evansville, 10. *St. Paul*—Delano, 2; Duluth 2d, 2; Litchfield, 14 26; Minneapolis 1st, 134 63; 5th, 35; Andrew, 400; Bethlehem (sab-sch., 14 15), 60 63; House of Faith (sab-sch., 5), 17; Westminster, 30; Pine City, 3; Red Wing, 11; Shakopee (sab-sch., 2), 6; St. Cloud, 4 15; St. Croix Falls, 1; St. Paul Dayton Ave., 6. 16 55; House of Hope, 169 83; Taylor's Falls, 7 40; Willmar, 6; Rev. D. E. Wells, 5. *Winona*—Albert Lea, 76 24; Claremont, 6; Lake City W. M. S., 20; Rochester, 95 36; Winona Ger., 15; Albert Lea College, 10. 1833 60

MISSOURI.—*Osage*—Jefferson City W. M. S., 7; Kansas City 1st sab-sch., 50 50; 4th (sab-sch., 11), 22; 5th, 46 81; Hill Memorial (sab-sch., 2), 10; Lone Oak, 5; Nevada, 3; Raymore sab-sch., 15 27; Sharon, 6. *Ozark*—Golden City, 2; Lockwood, 4; Madison, 2; Ozark, 15; Shiloh (Mission Band, 10, L. M. S., 6), 20; Springfield Calvary, 154; White Oak, 5; Stockton, 2. *Palmira*—Edina, 15; Kirksville, 15; Knox City, 1; La Cede, 3 40; Millard, 6 35; Pleasant Prairie, 1; New Cambria Children's Society, 6; New Cambria Valley Children's Society, 2 40; Rev. W. Meyer and wife, 5. *Platte*—Akron, 4; Avalon, 11; Chillicothe, 5; Craig, 6; Dawn, 3 64; Graham, 4; Grant City, 8; Hopkins, 11 90; King City, 8 25; Knox, 2; Martinsville, 5; New Hampton, 2; New Point, 7 45; Savannah, 1 50; Tarkio, 5. *St. Louis*—Bethel Ger. (Mr. and Mrs. W. Brandhorst, 5), 9; Cornwall, 1 85; De Soto, 5; Rolla 1st, 40; Salem 1st, 5; St. Charles 1st, 16 50; St. Louis 2d (sab-sch., 140, Ladies' Aid Soc., 100), 500; Glasgow Ave., 25; Washington and Compton Ave., 100, 125; Westminster, 10 85; Washington, 11 64; Zion Ger., 4. 1231 31

NEBRASKA.—*Hastings*—Aurora, 3 23; Hastings, 91; Hastings Ger., 6; Republican City, 11. *Kearney*—Berg, 1 75; Box Elder, 1; Gibbon, 2; Kearney, 25; North Loup, 6 41; Ord, 6; St. Edwards, 7; Shelton, 6; Turkey Creek, 1; Wilson Memorial, 16 83; Wood River, 3; Greeley Central, 1 77. *Nebraska City*—Bennett, 10 65; Bowen, 2 50; Fairbury, 12; Fairmount (sab-sch., 6 25), 13; Humboldt, 4 16; Liberty, 1 11; Nebraska City, 5; Omaha, 2 50; Prairie Centre, 1; Tecumseh, 5; York, 12 80. *Omaha*—Black Bird Hills, 5; Blue Ridge, 1; Lyons, 10 75; Omaha Knox, 16; Stronesburg, 6; Waterloo, 3 28. 312 92

NEW JERSEY.—*Elizabeth*—Clinton sab-sch., 40; Cranford, 7 87; Elizabeth Madison Ave., 20 24; Westminster (sab-sch., 165 01), 699 77; Lamington (sab-sch., 3 60), 32 57; Lower Valley, 20; Metuchen, 8 22; Plainfield Crescent Ave., 821 25; Pluckamin (sab-sch., 21 93), 40 80; Rahway 1st (sab-sch., 45), 66 54; 2d, 75; Ger., 2; Roselle (sab-sch., 27 85), 95 21; Springfield, 9. *Jersey City*—Englewood, 1000 15; Jersey City Claremont, 10; Scotch, 50; Westminster sab-sch., 26 54; Norwood (sab-sch., 25), 47 73; Passaic sab-sch., 3 89; Paterson 1st Ger., 14; Ch. of the Redeemer, 50; East Side, 17; Westminster, 4; Rutherford Park (Young Men's Miss'y Soc., 10, sab-sch., 57 46), 137 35; West Hoboken Youth's Miss'y Soc., 80; West Milford, 18. *Monmouth*—Allentown, 65; Barnegat, 12; Bordentown, 11 55; Columbus (sab-sch., 11 77), 23 77; Cranbury 1st, 91 50; Freehold 1st, 100; Jamesburg, 25; Keyport, 3; Matawan (sab-sch., 40), 83 81; Ocean Beach, 7 50; Plattsburg, 9; Plumstead, 3 76; Providence, 4 00; Red Bank, 15; Shrewsbury, 87 83; Tuckerton, 5; Whiting and Shamong, 3. *Morris and Orange*—Bartley sab-sch., 34 78; Berkshire Valley, 8; Boonton sab-sch., 85; Chatham sab-sch., 10; East Orange 1st (sab-sch., 25), 237 69; Flanders sab-sch., 9 05; German Valley, 25; Hanover (Miss Justine A. Fish, 50, Miss Elizabeth Fish, 25), 137; Madison (sab-sch., 50), 88 82; Mine Hill, 10; Mt. Olive, 11; New Vernon, 31; Orange 1st, 100; 2d, 10; Central, 700; Parsippany, 24 63; Pleasant Hill sab-sch., 6 22; Rockaway, 76 35; South Orange, 56 36; Succasunna, 9; Summit Central, 33 71. *Newark*—Newark 2d, 47 23, 3d, 462 68; 3d Ger., 10; 6th, 85; Calvary, 36 28; Central, 157 48; High St., 77 02; Knox, 10. *New Brunswick*—Amwell 1st (mission band, 60), 67; United 1st, 7; Bound Brook sab-sch., 12 50; Dayton, 39 18; Frenchtown sab-sch., 8; Hamilton Square, 30; Hopewell, 4; Kingston, 15; Kingwood, 4; Lambertville, 42 97; Lawrence, 21 50; New Brunswick 1st (sab-sch., 25), 176 66;

2d, 50; Stockton Mission Band, 2 84; Trenton 2d, 39 02; 3d, 225; 5th, 13; Prospect St. (sab-sch., 4 12), 390 18. *Newton*—Andover (sab-sch., 1 15), 6 35; Asbury, 140; Belvidere 1st, 115; Branchville (sab-sch., 5), 30 30; Danville (sab-sch., 10), 31; Deckertown, 39; Delaware, 18; Greenwich, 20; Hackettstown, 118; Harmony, 30; Knowlton, 8; Mansfield 2d, 5; Montana, 1; New Hampton sab-sch., 2 49; Oxford 2d sab-sch., 44 61; Phillipsburg, 10; Sparta, 8; Stillwater, 13; Wantage 2d, 6; Washington, 125; Yellow Frame (int. on bequest of Levi Lanning, 100), 103. *West Jersey*—Billingsport, 1; Blackwood, 50; Bridgeton 2d, 29 37; West, 32 85; Camden 2d (sab-sch., 44), 58; Cape Island (sab-sch., 22), 62; Cedarville 2d, 2; Deerfield, 40; Elmer, 9; Glassborough, 2 25; Haddonfield, 50; May's Landing, 5; Pittsgrove, 40; Pleasantville, 2; Swedesborough, 5; Vineland, 13 75; Wenonah (sab-sch., 10), 110; Williamstown (sab-sch., 19), 92; Woodbury (sab-sch., 40 08), 180 08; Woodstown, 45.

NEW YORK.—*Albany*—Albany 1st, 45; 4th, 1050; 5th, 10; State St., 143 72; Amsterdam 2d M. C. C., 22 50; Carlisle sab-sch., 1; Conklingville, 3 05; Esperance, 13 68; Jermain Memorial, 297 63; Johnstown, 100; Rensselaerville, 13; Saratoga Springs 2d, 25 25; Schenectady 1st, 134 63; 59 18. *Binghamton*—Binghamton 1st, 93 30; North, 27 98; Ross Memorial, 5; Conklin, 30 30. *Boston*—Boston 1st, Mrs. R. M. Goldsmith and daughters, 5; 1st Ger., 25; Alnsle St., 12; Faith Ger., 20; Peace Ger., 27 18; Hopkins St. Ger., 25; Lafayette Ave. M. C. C., 35 87; Memorial, 203 02; Siloam, 3 50; South 3d St. (sab-sch., 50), 220 61; Tabernacle (sab-sch., Home Bible class, 2), 153 23; Throop Ave. sab-sch., Miss'y Soc., 50; Trinity, 100; Westminster, 236; East Williamsburg Ger. sab-sch., 5; Edgewater 1st, M. C. C., 8 71. *Buffalo*—Alden, 5; Buffalo 1st, 200; Calvary, 204 75; West Side, 10; Westminster (sab-sch., 50), 105 88; Connewago, 6; Franklinville, 1; Fredonia, 98; Jamestown, 81; Portville, 95; Sherman, 71; Springfield, 7; Tonawanda, 39 52. *Cayuga*—Auburn 2d, 14 89; Fair Haven, 20; Genoa 1st, 5 70; 3d (sab-sch., 4 75), 6 75; Ludlowville, 10; Meridian, 20; Port Byron, 10. *Champlain*—Beekmantown sab-sch., 6; Belmont, 20; Burke, 10; Keeseville, 38; Mooers, 5 25. *Chester*—Elmira 1st, 112 41; Franklin St., 5; Lake St., 21 45; Hector, 14; Newfield, 12 25; Watkins, 84 04. *Columbia*—Ancram Lead Mines, 3; Cairo, 4 73; Greenville, 14 40; Jewett (Mr. and Mrs. Lucius North, 25), 87 10; Livingstonville, 5. *Genesee*—Bergen sab-sch., 12 06; Byron, 4 36; Castle sab-sch., 25; Corfu, 59 33; East Pembroke, 14; Perry, 75; Tonawanda Valley, 7 07. *Genesee*—Canadawaga (sab-sch., 16), 87 07; Manchester, 50; Ovid, 49 75; Seneca Castle, 31 50; Seneca Falls sab-sch., 75; Waterloo (sab-sch., 15), 65. *Hudson*—Amity, 16; Callicoon, 1; Centerville, 8; Clarkstown Ger., 10; Good Will, 16 80; Goshen, 146; Hempstead, 5; Hopewell, 28 50; Middletown 1st, 13 50; 2d, 7 28; Milford, 7; Nyack, 5; Ger., 2; Port Jervis (sab-sch., 14 12), 31 74; Ramapo, 150; Ridgebury, 2 34; Scotchtown, 23; Washingtonville 1st, 25; West Town, 19. *Long Island*—Amagansett sab-sch., 2 58; Bridgehampton, 18; East Hampton, 29 43; Greenport (sab-sch., 21 67), 106 73; Holbrook, 2; Moriches, 22 85; Sag Harbor, 55; Southampton, 46 33; Yaphank, 16 27. *Lynn*—Galen, 37 20; Marion, 25 72; Ontario, 3; Sodus (sab-sch., 2 33), 48 54. *Nassau*—Astoria, 13; Babylon, 14; Far Rockaway, 4 36; Huntington 2d, 25; Melville and sab-sch., 10 21; Smithtown, 20; Springfield, 33 20. *New York*—New York 1st Union, 53 71; 2d Ger., 5; 4th (West Side Chapel, 10), 510; 4th Ave. (sab-sch., 75), 838 11; 5th Ave. (Mrs. R. L. Stuart, 10,000), 10,100; 7th, 6; Bohemian, 10; Brick mission sab-sch., 66; Bethany (sab-sch., 40), 66 25; Central Park sab-sch., 73 23; Central, 388 04; Covenant, 954 30; Emmanuel Chapel, 9 07; French Evangelical, 20; Harlem ("J. R." 15), 45; Knox, 24 10; Madison Square, 100; Madison St. Ger., 5; Morrisania 1st, 10; Mt. Washington, 607 30; North, 8; Puritans, 233 65; Redeemer, 3; Rutgers (sab-sch., 10), 86 66; Scotch Immanuel sab-sch., Miss'y Asso., 60; Sea and Land, 25; Tremont, 20; Westminster, 50; West 23d St., 122; Zion Ger., 15 80. *Niagara*—Knowlesville, 8; Medina, 45. *North River*—Highland Falls, 14; Newburgh 1st (sab-sch., 30), 115; Union (sab-sch., 60), 218; Pleasant Plains, 6 50; Poughkeepsie sab-sch., 65 41; Wappinger's Creek, 100. *Oneida*—Cooperstown, 111 19; Delhi 1st, 44 25; 2d (sab-sch., 20), 29 25; Guilford Centre (sab-sch., 2 05), 15 40; Guilford and Norwich, 5 60; Hobart, 10; Milford, 16; Otego, 5; Richfield Springs, 33 36; Springfield, 181 53; Worcester, 2. *Rochester*—Avon Central, 17 50; Brighton, 9 73; Brockport, 89 08; Chili, 15; Fowlersville, 13 62; Genesee Village (sab-sch., 22 14), 74 51; Honeoye Falls (sab-sch., 13 50), 35; Mendon, 26 54; Nunda, 15; Ogdun, 22 42; Parma Centre, 5; Rochester 1st, 125; Brick, 771; Central (sab-sch., 30), 203 63; Calvary, 20; Westminster, 11 14; Memorial sab-sch., 16; Springwater, 3; Union Corners, 6; Webster, a bal., 160. *St. Lawrence*—Brownville, 6; Carthage, 11; Gouverneur, 6; Hammond, 45; Morristown, 1; Oswegatchie 1st, 10; Potsdam sab-sch., 9; Rosie, 10; Theresa, 28 29. *Schenectady*—Addison sab-sch., 9 56; Arkport, 2 07; Campbell, 30; Choborton, 10; Corning, 29 09; Hammondport, 15; Hornellsville, 26 22;

Pulney, 10; Rushford, 5. *Syracuse*—Baldwinsville, 19; Constantia, 3; East Syracuse, 15; Fulton, 145 20; Lenox, @, 25 etc.; Marcellus, 17 63; Mexico, 87 50; Oswego Grace (sab-sch.) intermediate department, 23 19, primary, 10 30; 256; Otisco, 8 86; Skaneateles (sab-sch.) H. M. S., 19, 54 30; Syracuse 1st, 147 59; 4th, 128 61; Memorial, 37 11. *Prog.*—Cohoes, a member, 1200; Green Island, 32 65; Malta, 15; Salem, 10; Sandy Hill, 29 26; Stillwater 1st, 8; Troy 1st, 387 07; 2d, 320 91; Westminster, 26 78; Warrensburg, 5; Watford, 19 59; Whitehall, 1 28. *Utica*—Foresport and Alder Creek, 5; Hamilton College, 13; Ikon, 2; Kirkland (sab-sch.), 5, 45; Lowville, 66; New Hartford, 29; Oneida, 60 17; Oriskany sab-sch., 5 05; Turin, 4 53; Utica 1st, 241 79; Olivet, 9; Verona, 41 64; Waterville, 2 59; West Camden, 3 50; Whitesboro', 5. *Watchester*—Bedford Ladies' Missy' Asso., 62; Darien, 25; Gilard, 20; Katonah, 37; Mahopac Falls, 15; New Haven 1st, 70; Pleasantville (Bible-sch.), 2 60; 5; Port Chester, 11 50; Southeast, 15; Yonkers Westminster sab-sch., 60. 27,614 19

NORTH DAKOTA.—*Bismarck*—Bismarck (sab-sch.), 5, 12. *Fargo*—Buffalo, 10; Colgate, 5; Fargo, 17 62; Galesburg, 3; Hillsboro', 7; Kelso, 6; Milnor, 5; Butland, 3; Sheldon, 6; Tower City, 7 35. *Femina*—Ardoch, 5 86; Arvilla (sab-sch.), 175, 8 04; Bathgate, 14; Bethel, 10; Dunseith, 1; Lariomore, 8 06; Milton, 2; Minot, 20; Neche, 5; Osnabrock, 2. 148 99

OHIO.—*Athens*—Marietta, 21 46; Nelsonville, 4; Warren, 3. *Bellevue*—Buck Creek, 20; Bucyrus, 12; Forest, 3; Galton, 32; Spring Hills, 4 40; Urbana (sab-sch.), 32 36, 82 36; West Liberty (a member, thank-off, 2 60), 5 22. *Chillicothe*—Bainbridge, 3; Bourneville, 5; Chillicothe 1st (sab-sch.), 25, 245; Greenfield, 287; Hamden, 5 50; New Petersburg, 25; North Fork, 18. *Cincinnati*—Batavia (Y. P. Asso., 4 25), 24; Bethel (sab-sch.), 3 51, 16 92; Cincinnati 2d, 516 49; Central sab-sch., 50; Poplar St., 54 12; Walnut Hills (sab-sch.), 100, 658 77; Delhi (sab-sch.), 3, 25; Goshen, 3; Hartwell sab-sch., 3; Loveland (sab-sch.) Wayside Workers, 34, 50 39; Monroe, 7; Monterey, 2; Montgomery, 18 50; Morrow (sab-sch.), 10 46, 21; Beading and Lockland, 24; Somerset, 4; Sugar Grove, 1; Westwood, 15 40; Williamsburg (sab-sch.), 2, 6. *Cleveland*—Akron, 10; Cleveland 1st, 573 90; 2d, 1156 10; Beckwith, 47 30; Case Ave., 324 10; Miles Park, 95; Kingsville, 5 54; Milton and sab-sch., 19; Northfield, 47 60; North Springfield, 2 35; Orwell, 3; Parma, 14; Willoughby, 16; Rev. H. M. Walker and wife, 7 65. *Columbus*—Columbus 1st, 150; Westminster, 27; London (sab-sch.) Missy' Soc., 10, 60. *Dayton*—Dayton 4th, 32; Gettysburg, 5 25; Hamilton (sab-sch.), 8 37, 81 84. *Huron*—Elmore, 10; Green Springs, 3; Republic, 2 25; Sandusky sab-sch., 20 22. *Lima*—Bluffton, 8 50; Celina, 6; Delphos, 13; Lima, 35; North Baltimore, 4 30; Shana's Crossing, 5; Van Wert, 11 07. *Mahoning*—Alliance 1st, 9; Beloit, 5; Canton, 50 10; Champion, 5; Hubbard, 5; Massillon 2d, 68 93; Mineral Ridge, 20; Newton, 15; North Jackson, 11; Salem, 26 32; Warren, 69 75; Youngstown 1st, 73 37. *Marion*—Chesterfield (sab-sch.), 12 93, 16 04; Delaware (sab-sch.), 72, 178; West Berlin, 2 10. *Maumee*—Antwerp, 2; Defiance, 21 71; Du Verne Chapel, 5; Napoleon, 9; Toledo Westminster, 100; West Bethesda, 5. *Portsmouth*—Buena Vista Ger., 1 09; Eekmansville, 12; Mineral Springs, 3; Portsmouth 1st Ger., 7; 2d, 81 10; Winchester, 7. *St. Clairsville*—Bethel, 10; Buffalo, 82 28; Coal Brook, 2 53; Crab Apple, 14 35; Martin's Ferry, 13 77; Morristown, 3 60; Mt. Pleasant (sab-sch.), 30, 72 69; Pleasant Valley, 4 50; Scotch Ridge, 7 54; St. Clairsville sab-sch., 16. *Steubenville*—Amsterdam (sab-sch.), 10, 20; Bakersville, 4; Beech Spring, 12 50; Bethel sab-sch., 13 67; Bethesda (sab-sch.), 14, 35; Bethlehem, 10; Buchanan Chapel sab-sch., 3; Centre Unity, 4; Cross Creek, 3; East Liverpool (sab-sch.), 30 93, 70 93; East Springfield, 3 42; Feed Spring, 4; Harlem, 20; Kilgore, 5; Lima, 5; Linton, 2 60; New Philadelphia, 3; Oak Ridge, 8 15; Ridge, 5; Steubenville 2d sab-sch., 100; Old, 21; Unionport (sab-sch.), 5, 10; Wayneburg, 5; Yellow Creek, 12. *Wesley*—Bethel, 2; Canal Fulton, 8; Congress, 4 76; Dalton, 23 60; Holmesville, 4; Loudonville, 2 43; Millersburg, 6 46; Orange, 15. *Zanesville*—Clark, 9 50; Granville, 83; High Hill, 32; Newark 1st sab-sch., 35; Oakfield, 2; Pataaskala, 58; Warsaw, 8; West Carlisle, 5; Zanesville Putnam (sab-sch.), 37 50, 125 50. 7005 59

PACIFIC.—*Benicia*—Big Valley, 8 70; Bloomfield, 4; Covelo, 10; Duncan's Mills (Thomas Smith, 5), 15; Fort Bragg, 7 15; Freestone, 5 30; Shiloh, 6; Two Rocks, 22; Vallejo (Youth's Missy' Soc.), 10, 35. *Los Angeles*—Azusa, 3 25; Banning, 5 65; Glendale, 14; Los Angeles 3d, 206 42; National City, 4 25; San Bernardino, 47; Santa Ana, 67 33; Santa Barbara, 100; Santa Maria, 9; Santa Paula, 21; Westminster, 6 20; Rev. F. D. Seward, 42 15. *Sacramento*—Anderson, 8; Carson City, 12 10; Chico (H. M. Soc., 7 50; W. H. and F. M. Soc., 10, Y. F. H. and F. M. Soc., 6), 38 50; Colusa, 6; Dixon, 9; Elk Grove (Selden sab-sch.), 2 60; 5; Elko, 24 21; Ione (sab-sch.), 3, 17; Red Bluff, 79 30; Redding, 10; Sacramento 14th St., 9 75; Virginia City, 25; Wadsworth, 2 25. *San Francisco*—Lebanon (sab-sch.), 2 65, 10; North Temescal, 20; Oakland 1st sab-sch., 83 40; San Francisco Calvary, 89 65; Howard St., 123; San Pablo (W. M. S., 6), 15. *San Jose*—Hollister, 10; Pleasant Valley, 7 10; Salinas, 28; San José, 356; Watson-

ville, 5. *Stockton*—Bethel, 6; Columbia, 8 50; Fresno, 25; Grayson, 26; Sonoma, 8 50. 1708 68

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, a friend, 20; 1st Ger., 1 69; McClure Ave., 218 65; North, 500; Beaver (sab-sch.), 98 80, 201; Bethel, 10; Bethlehem, 6; Bridgewater, 69; Concord, 4; Cross Roads, 4 46; Ensworth sab-sch., 8 66; Freedom, 7; Natrona, 21; Fine Creek 1st, 4; Pleasant Hill, 4; Sharpsburg (sab-sch.), 20, 69 41; Springdale, 15. *Blairsville*—Congruty (sab-sch.), 20, 52; Derry, 44 77; Ebensburg, 12; Union, 28 65; Unity sab-sch., 9 07. *Butler*—Butler sab-sch., 57 12; Centre (sab-sch.), 26 80, 42 18; Concord, 17; Grove City (sab-sch.), 49 50, 58 19; Middlesex sab-sch., 12 50; North Butler, 7; North Liberty, 7 79. *Carlisle*—Bloomfield, 3 44; Carlisle 2d, 147 75; Centre, 12; Chambersburg Central (sab-sch.), 13 50; chapel sab-sch., 3, 31 17; Falling Springs, 200; Duncannon (sab-sch.), 10, 33 99; Gettysburg, 22 65; Green Hill, 5; Harrisburg Market Sq., 450; Pine St., 51 15; Landsburg, 12; McConellsburg sab-sch., 12 78; Silver Spring, 12 25; St. Thomas, 2; Upper 5. *Chester*—Aوندale, 6 43; Chester 3d, 103 20; Darby 1st, 5; Middletown 55; New London, 50; Penningtonville Aglen sab-sch., 3 39; Phoenixville, 30; Wayne, 10; West Chester 2d, 4. *Charlton*—Academia W. M. S., 14; Bethesda, 2; Callensburg, 3; Concord, 2; Elkton, 10 60; Foxburg, a few ladies, 10; Mill Creek, 1 25; Mt. Tabor (W. H. and F. M. Soc., 14), 18 65; New Bethlehem, 85; Punxsutawney, 6; Reynoldsville, 10; Slogo, 8; Rehoboth sab-sch., 1 68. *Erie*—Atlantic, 345; Concord, 1; Erie 1st, 100; Park, @ 67 49; Evansburg, 4; Fairfield, 6; Franklin, 206; Fredonia, 7 71; Garland, 3 74; Girard (M. C. C., 5 30; Miles Grove Branch, 4 40), 33 50; Mercer 1st, 45; Pittsfield, 7 52; Tideoute sab-sch., 18 14; Union, 15; Venango, 3. *Huntingdon*—Alexandria sab-sch., 30; Altoona 1st sab-sch., 75; 2d, 63 10; Bellefonte, 145; Birmingham, 99 48; Curwensville sab-sch., 16; Du Bois, 25; East Kishacoquillas, 70; Huntingdon, 135 75; Lewistown, 58 90; Logan's Valley sab-sch., 10; Lower Tuscarora, 29; Mapleton, 11; Martinsburg, 8; McVeytown sab-sch. (Miss. Soc., 7 75), 29; Mifflintown Westminster L. H. M. S., 23 78; Newton Hamilton, 6; Pine Grove Mills sab-sch., 3; Port Royal, 12 82; Shilburyburg, 7; Upper Tuscarora sab-sch., 3 06; West Kishacoquillas, 25. *Kittanning*—Bethel, 2; Brady's Bend, 1; Cherry Run, 5; Cherry Tree, 6; Crooked Creek, 8; Currie's Run, 87; Gilgal, 3; Harmony (sab-sch.), 5, 7 22; Homer, 7 96; Indiana (sab-sch.), 45, 129 65; Mechanicburg, 5; Middle Creek, 5; Parker City 1st, 5; Washington, 27 60. *Lackawanna*—Bernice, 1 15; Brooklyn, 30; Canton, 96; Franklin, 579; Harmony W. M. S., 13; Herrick, 3; Providence, 14 78; Scranton Ger., 4; Green Ridge Ave. Boys' Mission Band, 25; Washburn St., 36 10; South Wilkesbarre (sab-sch.), 82, 37; Susquehanna (sab-sch.), 10, 13; Towanda, 151 82; Tunkhannock sab-sch., 25 18; Wilkesbarre 1st sab-sch., 97 86; Wyandling 1st, 6; Wyoming sab-sch., 1 67; Wysox, 5. *Lehigh*—Ashland, 4; Bethlehem, 14; Catasauqua 1st, 81; Easton 1st, 21; Ferndale Ladies' Aid Soc., 20; Mountain, 8; Port Carbon, 30; Reading Washington St., 18; Shawnee, 10; Shenandoah, 3; S. Bethlehem (sab-sch.), 1, 4; Stroudsburg, 15; Summit Hill (sab-sch.) No. 1, 7 16, sab-sch. No. 2, 1 56, 20 55; Tamaqua (sab-sch.), 2, 4; Upper Lehigh, 22 47; Weatherly, 35; Rev. A. M. Lowry, 10. *Northumberland*—Briar Creek, 5; Chillisquaque (sab-sch.), 7 30, 21 60; Grove (sab-sch.), 30, 95 63; Lewisburg, 118 65; Lycoming, 55 39; Centre sab-sch., 5 39; Milton sab-sch., 27 23; Mooresburg (sab-sch.), 6 40, 8 90; Orangeville, 5; Raven Creek, 3; Rohrsburg, 6; Shamokin, 2 30; 1st, 31 37; Warrior Run, 5 48; Williamsport 1st, 160; 2d, M. C. C., @ 45; Benton, 2. *Philadelphia*—Philadelphia 1st, 1105 80; 3d, 166 27; 4th sab-sch., 10; Calvary, Mrs. H. J. Biddle, 100; Evangelical, 16; Grace, 20; Greenwich, 12; Hope Mission Infant sch., 8 75; Lombard St. Central, 5; Point Breeze Mission, 64 50; Tabernacle Young Men's Asso., 250; Tabor and sab-sch., 128 66; Walnut St., 1903 64; Peace Ger., 12. *Philadelphia Central*—Philadelphia Arch St., 461 99; Central, 118 46; Cohocksink sab-sch., 11 53; Columbia Ave., 3 81; Green Hill, "D.", 15; Kensington, 32; Mantua, 3; North (sab-sch.) primary class, 4, 52 80; Northern Liberties 1st and sab-sch., 100; Northminster, 134 43; Oxford, 169 36; Patterson Memorial, 2; Penn Mission, 6; Princeton (sab-sch.), 45 74, 930 83; Susquehanna Ave., 12; Temple, 90; Trinity, 5; Beacon, 25; West Arch St. Y. P. S. of Christian Endeavor, 10; West Park, 25; Rev. Thomas J. Shepherd, D.D., 25; Tioga, 36 87. *Philadelphia North*—Carversville, 5; Doylestown, 49; Falls of Schuylkill, 30; Fox Chase, 54 40; Frankford, 44 02; Germantown 1st sab-sch., 50; Huntingdon Valley (sab-sch.), 34, 80 46; Jeffersonville Centennial, 5; Lower Merion (sab-sch.), 7, 18; Manayunk, 100; Mt. Airy (sab-sch.), 5 08, 37 08; Neshaminy Westminster, 31 62; Norristown 1st sab-sch., 114 14; Plumsteadville, 2 25; Springfield, 7; Disston Memorial, 8 27; Bethel sab-sch., 39 43. *Pittsburgh*—Bethany, 31; Cannonsburg sab-sch., 14; Chartiers, 45; Lebanon sab-sch., 33 30; Monongahela City, 117 50; Mt. Carmel, 10; Pittsburgh 2d, 46 68; Bellefield, @ 88 34; East Liberty (sab-sch.), 114 55, 282 08; Park Ave., 53 11; Shady Side, 48; Raccoon, @ 1; Swissvale, 3. *Redstone*—McKeesport sab-sch., 10 50; Mt. Pleasant, 30 05; Reunion, 28 70; Vernon, 5 36; Washington, 7 25; Pleasant Unity,

6 22; Round Hill, 35; West Newton sub-sch., 10. *Shenango*—Mahoning, 14 50; Newhannock, 32; New Castle 2d, 49 75; Rich Hill, 7 40; West Middlesex, 10 50; Westfield, 34. *Washington*—Cross Roads (sub-sch., 14), 35; Fairview, 20; Frankfurt Springs, 7; Moundsville, 9; Washington 2d, 88 35; West Liberty, 8; West Union, 5. *Wellbore*—Coudersport, 7; Elkland and Oserola (sub-sch., 5), 15; Mansfield, 13; Wellsboro, 23 75. *Westminster*—Christiana, 3; Donegal, 6; Lancaster 4th St., 100; Memorial, 25 56; Middle Octorara sub-sch., 2; Pequea, 11; Stewartstown, 15; Strasburg, 15 81; Wrightsville, 24; York Westminster, 22 51; Lancaster 1st, 46. *West Virginia*—Grafton, 5; Morgantown (sub-sch., 7), 19; Sistersville, 6. 14,359 54

TENNESSEE—*Holston*—College Hill, 2; Greenville, 8; Jonesboro, 16 84; Oakland, 2; Reem's Creek, 2. *Kingston*—Warburg, 1. *Union*—Eusebia, 7 33; Knoxville 2d, 40 50; 4th, 10; New Providence (sub-sch., 25), 42 46; Mt. Zion, 3; Shannondale, 10. 145 13

TEXAS—*Austin*—Austin 1st sub-sch., 33; Brownwood (L. M. S., 1 32), 13 20; Fort Davis, 4; Galveston Ger., 4; Lampasas, 7; Sipe Springs, 1 80; New Orleans Ger., 15. *North Texas*—Gainesville, 15; Menrietta, 7; Seymour, 4 10; Throckmorton, 2; Vernon, 4. 110 10

UTAH—*Montana*—Anaconda, 4; Bozeman, 25 60; Corvallis, 5; Helena, 25 56; Through Rev. A. K. Baird, 34 25. *Utah*—Ephraim, 10; Evanston, 5; Hyrum sub-sch., 2 20; Logan, 45; Manti, 14; Mt. Pleasant, 4 25; Ogden, 6 50; Payson, 2; Salt Lake City Westminster, 17; Wellsville sub-sch., 35 cts.; Parowan, 5. *Wood River*—Boise City, 30 50. 236 21

WISCONSIN—*Chippewa*—Ashland, 32; Baldwin, 7 50; Cadotte, 2; Chetek, 4 79; Bayfield, 4 87; Wallace Settlement, 1; Hartland, 3; Hudson, 51; Rice Lake, 8 47; Superior, 8; West Superior, 34. *La Crosse*—Hixton, 8; North Bend, 18; North La Crosse, 5. *Lake Superior*—Escanaba, 5; Iron Mountain (W. M. S., 5), 30; Ishpeming, 11 16; Lakefield, 1 50; Marinette, 102 48; Newberry, 6. *Madison*—Beloit 1st, 41; Ger., 5; Janesville, 48; Kilbourn City, 3 22; Lima sub-sch., 4; Madison Ger., 2; Marion Ger., 2; Oregon sub-sch., 8; Reedsburg, 18; Richland Centre, 4. *Milwaukee*—Cedar Grove (W. M. S., 6), 12 30; Delafield, 3; Manitowoc, 5; Stone Bank, 3. *Winnebago*—Crandon, 5 03; Fond du Lac 1st, 2; Fort Howard sub-sch., 6; Merrill, 20; Montello, 9; Oxford, 6 10; Packwaukee, 1; Robinsonville, 1 51; Shawano, 15; St. Sauveur, 1 27; Winneconne, 2. 526 54

Woman's Executive Committee of Home Missions..... 75,000 00

Total received from churches March, 1888..... \$157 889 93
Less amount refunded..... 264 51

\$157,625 42

LEGACIES.

Legacy of Mary K. Lyle, dec'd, late of Freeport, Ill., 729 48; Mrs. J. H. Sterling, dec'd, late of Olena, O., 5; W. D. Johnson, dec'd, late of Clifton, O., 3113 28; Martha Moore, dec'd, late of Cincinnati, O., 75; Mrs. Mary D. Witter, dec'd, late of Burton, O., 500; Elizabeth Gibson, dec'd, late of Wayne co., Mich., 1000; W. L. Douglas, dec'd, late of Hackettstown, N. J., in part, 1000..... \$6,422 76

MISCELLANEOUS.

Mrs. Rufus H. King, Catskill, N. Y., 50; From a friend, 500; "Presbyter," 50; Mrs. Elizabeth J. Bright, Greenfield, Iowa, 5; Rev. S. J. M. Eaton, D.D., Franklin, Pa., 10; Rev. Elias Riggs, D.D., Aintab, Turkey, 20; Frank L. Janeway, 1263 30; Mr. and Mrs. Jediah Hill, Dunlapville, Ind., 5; "Cash," 40; "A friend," 150; Miss Jane Ten

Eyck, 8; J. H. Kellogg, Somerville, N. J., 100; Sarah E. Annan, Allegheny, Pa., 15; Dr. Wm. St. G. Elliott, London, England, 125; Mrs. A. R. Elliott, London, England, a thank-offering, 500; "P. W.," N. Y., 75; "A friend," 40; Rev. John S. Jones, Baltimore, Md., 50; T. Philip, Troy, N. Y., 10; Mrs. C. E. P., 5; M. K. Walker, Liberty, Neb., 2; Mrs. J. E. Dorland, Hot Springs, N. C., 1; J. B. Pitzer, Zionsville, Ind., 10; Missy Assoc. of McCormick Theol. Sem'y, Chicago, Ill., 8; R. G. Muse, 30; "X. Y.," 75; "W. P.," N. Y., 100; H. M. Herbert, La Grange, Ind., 1 50; A. B. McKee, Vincennes, Ind., 5; Miss S. F. Anderson, Steubenville, O., 5; Mrs. H. E. Drury, Troy, O., 10; W. T. Miller, Vinton, Iowa, 3; Miss Mary Lyth, Vermillion, Dak., 5; Mollie Rutter, Storm Lake, Iowa, 5; Mrs. D. Bosley, Lakeville, N. Y., 10; Mrs. R. D. Turney, Circleville, O., 100; "M. M.," 25; Brooks Sayre, Summit, N. J., 5; Mrs. M. M. Gunn, Owassa, Iowa, 1; "From friends at home," 25; A friend, Pleasant Valley, N. Y., 40; "C. Pa.," 12; J. B. Irvin, Fort Lewis, Col., 50; E. E. Duncan, Union Falls, N. Y., 10; Rev. T. Williston, Ashland, N. Y., 3; O. F. Harper, Sidney, 5; Soc. of Inquiry, Union Theol. Sem'y, 25,000; Robert Lenox Kennedy, Esq., new dec'd, 25,000; "D. H. H.," 10; "J. H.," Emporium, 50; Rev. H. H. Wells and family, Kingston, Pa., 50; Mrs. Anna F. Wells, 10; "X. Y. Z.," Chicago, Ill., 2; Mrs. Ellen E. Wiggins, Northwood Centre, N. H., 6; Rev. E. W. West, Oberlin, O., 5; John Hope, Bristol, Pa., 100; Mrs. H. O. Bergen, Pasadena, Cal., 2; A friend of missions, Cannonburg, Pa., 4; Wm. McCoy, Independence, Mo., 50; Mrs. M. B. and Mrs. H. A. Dickenson, Buffalo, N. Y., 5; Mrs. Ada D. Greene, Middleport, O., 50; Seeley Wood, Urbana, O., 25; Rev. Thos. Marshall, St. Louis, Mo., 10; J. W. S., 2 50; Miss Grettie Y. Halliday, Tabriz, Persia, 10; Mr. Herbert C. Lyle, Newark, N. J., 2 25; Miss C. K. Welles, Kingston, Pa., 5; "D.," New London, Pa., 2; Mrs. M. Blackburn, Evanston, Wyo., 2 50; Luke Dorland, Hot Springs, N. C., 2; Willis Bros., Enfield, Ill., 10; Indian ch., Stockbridge, Wis., 2; A friend, 5; Wm. D. Kerr, Leadville, Cal., 4 50; H. I. Roosa, Monticello, N. Y., 2; Miss Catharine Phelps, Fulloggsville, N. Y., 5; M. and A. Lamson, Chillicothe, Mo., 1; Rev. J. A. Crawford, D.D., Chambersburg, Pa., 10; Jas. M. Smith, Boston, Mass., 100; Rev. W. T. Findlay, Winnebago, Neb., 8; "H. T. F.," 10; Pine Bluff, Ark., 1; Mrs. R. S. Marsh, Byron Centre, Mich., 50 cts.; Thos. Smith, Duncan Mills, Cal., 5; Mrs. S. A. Hoyt, Cal., 2 50; Geo. W. Shanklin, Cutler, Ind., 400; From a missionary in China, 7; Rev. Geo. Robinson, Champlain, U. S. A., 20; "M. C. Q.," 2; W. I., 50; Rev. Samuel Ward and wife, Walton, Kans., 75; Rev. W. G. McClure, Slam, 5; Olivet Congregational ch., Mich., 96 cts.; A. M. C., 2 50; Rev. R. H. Nassau, Galson, W. A., 5; Interest on Permanent Fund, 1000 66; Interest on John C. Green Fund, 40; Interest on Lyon Trust, 250..... \$31,023 89

Total received for Home Missions in March, 1888..... \$195,072 07

Total received for Home Missions from April 1, 1888..... 764,653 33

O. D. EATON, Treasurer,
Box L, Station D.
33 Fifth Ave., New York.

RECEIPTS FOR COLLEGES AND ACADEMIES, MARCH, 1888.

ATLANTIC—*South Florida*—Eastis, 2 00
BALTIMORE—*Baltimore*—Baltimore 1st, 100; Baltimore 12th, 3; Baltimore Central, 10; Bel Air, 2; Cumberland 1st, 10; Fallston, 1; Frederick City, 5 50; Govanestown sub-sch., 5; Granite, 60 cts.; Hampden, 2; Mt. Paran, 60 cts.; New Windsor, 90 cts.; Piney Creek, 9 88; Taneytown, 13 78; Zion, 1. *New Castle*—Forest, 11; Snow Hill, 1; White Clay Creek, 14 47; Wilmington West, 24. *Washington City*—Alexandria 1st, 2; Falls Church, 2 25; Hyattsville, 5 10; Washington Assembly, 11 10; Washington sub-sch. Miss. Soc., 7 80; Washington Covenant, 15; Washington New York Ave., 14 60; Washington Western, 30. 303 46

COLORADO—*Boulder*—Boulder, 1st, 2; Fort Collins, 20; Valmont, 25 cts.; Tinnath, 2 10. *Denver*—Idaho Springs, 5. *Pueblo*—Canon City, 102; Durango, 3; Monument, 8; Pueblo 1st, 7; Table Rock, 5. *Santa Fe*—Las Cruces, 2. 150 35

COLUMBIA—*Idaho*—Joseph, 1; Summerville, 2. *Oregon*—Ashland, 2; Astoria, 3; Pleasant Grove, 1; Yaquina Bay, 2. *Puget Sound*—Ellensburg, 5. 16 00

DAKOTA—*Dakota*—Yankton Agency, 3. *Southern Dakota*—Canton, 2 40; Mitchell, 2; Montrose, 1; Scotland, 20; Sioux Falls, 10. 38 40

ILLINOIS—*Alton*—Blair, 6; Greenville, 4 20; Lebanon, 5. *Bloomington*—Bennet, 8 13; Bloomington 2d, 50; Monticello, 3; Onarga, 10; Piper City, 5 13. *Chiro*—Calro 1st, 6 65; Carbondale, 4 50; Cobden, 4 70; Enfield, 5; Tamaroa, 2 30. *Chicago*—Chicago 2d, 395 65; Chicago 4th, 135 91; Chicago Forty-first St., 35; Chicago Holland, 3; Chicago Westminster, 27; Joliet Central, 75; Oak Park, 35 83. *Mattoon*—Tuscola, 5; Vandalia, 3 75. *Ottawa*—Paw Paw, 5; Waltham, 2. *Peoria*—Astoria, 2; Peoria 2d, 60 86; Washington, 5. *Rock River*—Aledo sub-sch., 1 50; Ashton, 7; Franklin Grove, 1; Princeton, 28 50. *Schuyler*—Augusta, 7; Burton Memorial,

2; Rushville, 20. *Springfield*—Decatur, 26 50; Farmington, 6; Piegah, 1 18; Unity, 64 cts. 2218 33
INDIANA.—*Crawfordsville*—Attica, 1; Bethany, 8 55; Dayton, 4 50; Fowler, 1; Oxford, 1; Williamsport, 1. *Fort Wayne*—Elkhart 1st, 7. *Indianapolis*—Acton, 1; Bethany, 1 75; Indianapolis 2d, 35 91. *Lopansport*—South Bend 2d, 1. *Muncie*—New Cumberland, 6; Walnut Ridge, 1. *Vincennes*—Leavenworth, 2; Smyrna, 1; Walnut Ridge, 1. *Vincennes*—Terre Haute Central, 20. *White Water*—Liberty, 4; New Castle, 3; Rushville, 18. 120 15
INDIAN TERRITORY.—Achena, 2; Wewoka, 8; Wheelock, 2. 12 00

IOWA.—*Osceola Rapids*—Bethel, 4; Onslow, 8; Scotch Grove, 2. *Onwell Bluffs*—Creston, 3; Malvern, 4 37; Menio, 4; Shenandoah, 4 07. *Des Moines*—Leon, 2. *Fort Dodge*—Bethel, 1; Churdan, 2; Fonda, 2; Manning, 1 50; Spirit Lake, 2; Wheatland Ger., 2. *Iowa*—Mediapolis, 1 38. *Iowa City*—Cedar Valley, 1; Hermon, 2 25; Iowa City, 5; Marengo, 2 40; Oxford, 3. *Waterloo*—Dysart, 5. 61 97

KANSAS.—*Emporia*—Belle Plaine, 4; Caldwell, 8; El Paso, 1; Emporia 2d Welsh, 5; Eureka, 1; Lyndon, 3; Marion, 19; Peabody, 7; Peotone, 1; Winfield, 17. *Highland*—Edgingham, 1 25; Huron, 1; Lancaster, 3; Marysville, 5; Nortonville, 2; Troy, 2. *Larned*—Great Bend, 1; Harper, 1; Leeburg, 2 15; Sterling, 9. *Neosho*—Columbus, 2; Iola, 9. *Osborne*—Grainfield, 1; Osborne, 3. *Solomon*—Abilene, 5; Bennington, 4; Clyde, 5; Culver, 2; Minneapolis, 7; Solomon, 5. *Topeka*—Clinton, 3; Manhattan 1st, 15. 140 40

KENTUCKY.—*Ebenezer*—Ashland 1st, 81 64; Falmouth, 3; Maysville 1st, 31 10; New Concord, 8 25. *Louisville*—Cloverport, 2; Louisville Olivet, 1. *Transylvania*—Danville 2d, 10. 68 99

MICHIGAN.—*Detroit*—Detroit Central, 20; Detroit Westminster, 64 93; Erin, 4; Howell, 10; Mt. Clemens, 6, sab-ech, 2; Plymouth 1st, 8 51; United Pres. and Cong. Soc., Milford, 4. *Kalamazoo*—Kalamazoo North, 3; Richland, 9 75. *Lansing*—Homer, 5; Lansing 1st, 1. *Lake Superior*—Escanaba, 3; Ford River, 2; Iron Mountain 1st, 6. *Monroe*—Monroe, 2. *Saginaw*—Ithaca, 4 04; Lafayette 2d, 2 25; Sand Beach, 1; East Westminster, 9 78. 188 26

MINNESOTA.—*Mankato*—Amboy, 5; Delhi, 1; Madelia, 2; Pipestone, 1; Winnebago City, 1. *Red River*—Moorhead, 8 70. *St. Paul*—Duluth 1st, 23; Duluth 2d, 1; Hastings, 2; Minneapolis 5th, 5; Minneapolis Andrew, 60 15; Minneapolis Bloomington Ave., 18 50; Minneapolis Highland Park, 7 50; Minneapolis Westminster sab-ech, 10; Oak Grove, 2 50; Shakopee, 3; St. Croix Falls, 1; St. Paul Central, 64 35; Taylor's Falls, 2. *Winona*—Lake City, 6; Preston, 1. 205 60

MISSOURI.—*Kansas City*—Knob Noster, 1; Osceola 1st, 3; Kansas City 4th, 3; Kansas City 5th, 7 25. *Osark*—Carthage, 10; Greenfield, 4 06. *Palmyra*—Kirkville 1st, 2. *Platte*—Mound City, 3 25; Parkville, 4 50. *St. Louis*—Cuba, 2; Rolia, 2. 42 07

NEBRASKA.—*Hastings*—Hastings, 100; Republican City, 2. *Kearney*—Kearney 1st, 22 50; North Loup, 2 50; Shelton, 1 25; Wilson Memorial, 5; Wood River, 1. *Nebraska City*—Lincoln 1st, 42 61; Nebraska City 1st, 50 cts.; Plattsmouth 1st, 16 72. *Omaha*—Omaha 1st, 59 40; Omaha Castellar St., 4; Omaha North, 10 96; Stronesberg, 2; Blue Ridge, 1. 271 44

NEW JERSEY.—*Elizabeth*—Clinton sab-ech, 12 50; Cranford, 10 32; Elizabeth 1st, 10; Plainfield Crescent Ave., 125; Pluckamin, 6, sab-ech, 4; Rahway 2d, 20; Roselle, 13 08; Springfield, 10. *Jersey City*—Arlington, 7; Jersey City Claremont, 3; Norwood, 4 54; Paterson 1st, 6. *Monmouth*—Bordentown, 5 55; Calvary, 2 50; Cream Ridge, 4 65; Lakewood, 18 85; Manasquan, 17 06; Mount Holly, 5; Ocean Beach, 3, sab-ech, 1; Plumstead, 2 75; Red Bank, 5. *Morris and Orange*—Bethel, 9 44; German Valley, 5; Mine Hill, 4; Mt. Olive, 3; Orange 1st, 2; Parsippany, 12; Rockaway, 12 50; South Orange, 20 49; St. Cloud, 2; Whippany, 1. *Newark*—Newark 2d, 13 97; 3d Ger., 5. *New Brunswick*—Amwell 1st, 2; Amwell United 1st, 2; Ewing, 6 11; Hamilton Sq., 5; Hopewell, 2 80; Lambertville, 28; Lawrenceville, 15; Trenton 2d, 12 37; Trenton 3d sab-ech, 30; Trenton 5th, 5; Trenton Prospect St., 4 30. *Newton*—Asbury, 30; Branchville, 5; Delaware, 5; Mansfield, 2; Phillipsburg, 8; Waukegan 2d, 5. *West Jersey*—Billingsport, 1; Blackwood, 21, sab-ech, 13; May's Landing, 1; Swedesborough, 2; Wendenah, 20; Williamstown, 8 32. 616 07

NEW YORK.—*Albany*—Esperance, 1; Jermain Memorial, 3 81; Schenectady East Ave., 3 31. *Binghamton*—Binghamton North, 5 60; Conklin, 7 80; Coventry 2d, 2 50. *Boston*—Boston East Andrew, 1 50; Lowell, 3; South Boston 4th, 10; Woonsocket 1st, 1. *Brooklyn*—Brooklyn 5th Ger., 4; Brooklyn Ansile, 5; Brooklyn Fort Greene, 2; Brooklyn Memorial, 40 74; Brooklyn St. 3d St., E. D., sab-ech, 10; Brooklyn Trinity, 12 73. *Buffalo*—Buffalo 1st, 200; Buffalo Calvary, 38; Buffalo Central, 24 47; Buffalo Covenant, 2; Sherman, 10; Westfield 1st, 12 76; Olean, 14; Franklinville 1st, 5; Allegany, 2. *Cayuga*—Auburn Calvary, 9 54; Auburn Westminster, 1. *Champlain*—Peru, 1. *Chemung*—Elmira 1st, 6 93; Watkins, 21 80. *Columbia*—Ancram Lead Mines, 2;

Jewett, 14 56; Valatie, 10. *Genesee*—Bethany Centre, 3; Byron, 5; Perry, 15. *Genesee*—Pheasant, 6 38. *Hudson*—Albany, 4; Clarkstown Ger., 2; Good Will, 3 36; Goshen, 43; Haverstraw 1st, 14 50; Livingston Manor, 3; Monroe, 4 51; Fort Jervis 1st, 23 38; Brookland 2d, 1; Stony Point, 14 61; Washingtonville 1st, 10; Spring Valley, 1. *Long Island*—Cutchogue, 5; Greenport, 8 75; Moriches, 4 42; Setauket, 22; Southampton 1st, 15 29. *Lynn*—East Palmyra, 11 04; Marion, 1. *Nassau*—Huntington 2d, 7 40; Smithtown, 5; Springfield 1st, 2. *New York*—New York 1st Union, 10 41; 18th St., 60; Phillips, 45; Puritana, 46 78; West, 5. *Niagara*—Lewiston, 2. *North River*—Amenia, 3; Cornwall, 3 45; Freedom Plains, 13; Newburg 1st, 27 57; Wappinger's Falls, 6. *Otsego*—Delhi 1st, 18; Delhi 2d, 9 50; Gilbertsville 1st, 5; Worcester, 6 50; Cooperstown, 12 11. *Honeoye*—Avon, 4; Brighton, 3 89; Genesee Village, 12 91; Honeoye Falls, 3; Mendon, 4; Mt. Morris, 3; Nunda, 5; Pittsford, 4; Rochester St. Peter, 20; Rochester Calvary, 1 10; Sparta, 1st, 11; Springwater, 2; Victor 1st, 11. *St. Lawrence*—Brasher Falls, 2 25; Theresa, 5 10. *Syracuse*—East Syracuse, 1; Fayetteville, 2 35; Marcellus, 2 53; Syracuse Memorial, 5. *Troy*—Argyle, 2; Cambridge (Centenary), 9 44; Troy 9th, 30; Troy Mt. Ida Memorial, 7 50; Troy Woodside, 2. *Ulster*—Lowville, 10. *Westchester*—Greenburgh, 29 20; Hartford 1st, 10; Huguenot Memorial, 1; Katonah, 1; New Rochelle, 38 95; South Salem, 14; Stamford 1st, 21 26; Yonkers 1st, 52 02; Yonkers Dayspring, 5.

NORTH DAKOTA.—*Fargo*—Hillsboro, 1; Lisbon, 2. *Pembina*—Bethel, 2; Onabruick, 1. 6 00

OHIO.—*Bellevue*—Gallion, 5; Spring Hills, 88 cts.; West Liberty, 54 cts. *Chillicothe*—French, 1. *Cincinnati*—Bethel, 4 48; Cincinnati 2d, 295 56; Cincinnati 5th, 5 52; Cincinnati Central, 31 76; Cincinnati Cummins, 10 08; Cincinnati Poplar St., 3; Delhi, 2; Fontana, 10 93; Goshen, 1; Morrow, 1; Westwood, 4. *Cleveland*—Akron, 3; Cleveland 1st, 40 50; Cleveland 2d, 193 80; Cleveland Beckwith, 4 64; Cleveland Case Ave., 38 92; Cleveland Wilson Ave., 4; Rome, 1; Willoughby, 10. *Columbus*—Columbus Westminster, 5 50; London, 8 81. *Dryden*—New Carlisle, 3; New Jersey, 4. *Huron*—Fremont, 25; Huron, 3 06. *Lima*—North Baltimore, 85 cts. *Mahoning*—Canton, 13 90; Champion, 1; Hubbard, 2; North Benton, 4. *Marion*—Liberty, 1. *Maumee*—Toledo Ger., 1. *Portsmouth*—Eckmansville, 2; Ironton, 11, special for Park, 5; Portsmouth 1st Ger., 4; Portsmouth 2d, 26 62; Winchester, 2. *St. Clairsville*—Barnesville, 8 50; Bellaire 2d, 5; Bethel, 2; Buffalo, 6 50; Crab Apple, 7 30; Kirkwood, 10 56; Nottingham, 5 18. *Steubenville*—Bethesda, 3; Waynesburg, 5; Yellow Creek, 7 25. *Wooler*—Chester, 2; Doylestown, 4 60; Hopewell, 10 60; Millersburg, 2 50; West Salem, 2. *Zanesville*—Chandler's Valley, 1 80; Duncan's Falls, 1 70. 881 79

PACIFIC.—*Bentley*—Arcata, 5; Petaluma, 5. *Los Angeles*—Boyle Heights, 4. *Sacramento*—Carson City, 5; Chico, 6; Elk Grove, 3; Red Bluff, 6; Sacramento 14th St., 6; Stockton (Woodbridge Bethel), 2. *San Francisco*—Howard St., 25 44. *San Jose*—Cayucas, 4 32; Gilroy, 2. 78 76

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Ger., 5; Allegheny North, 52 86; Allegheny Bethel, 2; Cross Roads, 3 53; Freedom, 3; Natrona, 4; Rochester, 3; Springdale, 6. *Blairsville*—Beulah, 16 24; Congruity, 10; Greensburg, 29 74; Johnstown, 27 24; Latrobe, 12; Unity, 15; Verona, 2. *Butler*—Allegheny, 1; Amity, 2; Centreville, 3; North Liberty, 1 85; North Washington, 2. *Curtis*—Duncannon, 5. *Chester*—Bryn Mawr, 37 19; Darby 1st, 1; Berwyn, 5. *Clarion*—Brockwayville, 3 25; Elkton, 2 65; New Rehoboth, 3. *Erie*—Corry, 4; Garland, 2 50; Harmonburg, 2; Meadville 1st, 3; Meadville 2d, 7; Pittsfield, 2 50; Tideoute, 7; Union City, 6; Waterford, 2. *Huntingdon*—Alexandria, 6; Altoona 1st, 38; Altoona 2d sab-ech, 8 54; Birmingham, 6 88; Curwensville, 5; Lewistown, 11 40; Logan's Valley, 10; Mapleton, 2; Martinsburg, 2; Mt. Union, 10; Pensfeld, 1; Phillipsburg, 1; Pine Grove sab-ech, 2 25; Shirlersburg, 2. *Kittanning*—Brady's Bend, 1; Cherry Run, 1; Crooked Creek, 2; Currie's Run, 7; Glade's Run, 3 25; Harmony, 2 22; Mechanicsburg, 1; Middle Creek, 2; Rural Valley, 4; Strader's Grove, 4 78; Worthington, 10. *Lackawanna*—Carbondale 1st and sab-ech, 65 05; Franklin, 1 16; Plymouth, 7; Scranton Ger., 2; Scranton Green Ridge Ave., 13 20; Shickshinny, 1; South Wilkesbarre, 5; Towanda, 55 17; Wyoming sab-ech, 1 66. *Lehigh*—Easton 1st, 1 08; Port Carbon, 5; Shawnee, 2; Stroudsburg, 5. *Northumberland*—Bald Eagle and Nittany, 12; Briar Creek, 1; Lycoming, 10; Milton, 19 30; Muncy, 5; Shamokin 1st, 3 38; Williamsport 1st, 10. *Philadelphia*—Philadelphia 1st, 100; Philadelphia Grace, 5; Philadelphia Greenwch St., 10; Philadelphia Tabor, 15. *Philadelphia Central*—Philadelphia Bethesda, 17 28; Philadelphia Covenant, 5; Philadelphia Northminister, 38 78; Philadelphia Patterson Memorial, 1; Philadelphia Richmond, 2 40; Philadelphia Temple, 23; Philadelphia West Park, 10. *Philadelphia North*—Germanstown 2d, 46 91; Huntingdon Vall-y, 5; Jenkintown Grace, 7; Macalester Memorial, 3 38. *Pittsburgh*—Bethany, 6; Canonsburg, 14 43; Chartiers, 6; Mt. Carmel, 3; Mt. Washington, 5 63; Pittsburgh 1st, 168; Pittsburgh 2d, 9 04; Pittsburgh Bellefield, 16 66; Pittsburgh Central, 6; Pittsburgh East

Liberty, 22; Pittsburgh McClure Ave., 20; Swissvale, 20 85;
West Elizabeth, 5; Wilkensburg, 23 25. *Redstone*—Fair
Chance, 3; Laurel Hill, 11 65; Leiseling, 13 42; McChla-
landtown, 2; Rehoboth 5 65; Sewickly, 5; West Newton,
14 66. *Shenango*—New Castle, 24, 14; Rich Hill, 3 25. *Wash-*
ington—Frankfort, 5; Washington 2d, 12; Waynesburg, 4 41;
Wheeling 2d, 10. *Wellsboro*—Beecher Island, 3; Farming-
ton, 3; Tioga, 2. *Westminster*—Leacock, 3; Strasburg, 4.
West Virginia—Grafton, 5; Staterville, 3. 1428 92
TENNESSEE—*Holston*—Greenville, 4; Mt. Bethel, 3; Oak-
land, 1 15. *Kingsport*—Grassy Cove, 3; Madisonville, 1 55;
Warburg, 1. *Union*—Knoxville 2d, 7 50; Knoxville 4th,
26 42; New Providence, 10 18. 57 90
TEXAS—*Austin*—New Orleans Ger., 5; San Antonio Mad-
ison Square, 2. *North Texas*—Throckmorton, 2. 9 00
UTAH—*Montana*—Bozeman, 11 55; Deer Lodge, 15. *Utah*—
Ephraim, 3; Logan, 1; Manti, 4; Mt. Pleasant, 2. 36 55
WISCONSIN—*Lake Superior*—St. Ignace, 2. *Madison*—Ho-
loit Ger., 2; Cambria, 2 08; Janesville, 13; Kilbourne City,
1 85. *Milwaukee*—Delafield, 3 14; Milwaukee Emmanuel,
52 87; Waukesha, 14 90. *Winnebago*—Fort Howard, 2; Mir-
rill, 2; Stevens Point, 15 16. 115 50

PERSONAL.

Rev. John Pitkin, Mt. Vernon, O., 2; H. L. J., 25;
Frank L. Janeway, New Brunswick, N. J., 282 75;
Rev. W. L. Tarbet and wife, 1 25; "C. Pa." 8;
"X," Los Angeles, 2; E. H. Todd, Fond du Lac,

Wis., 1; Rev. R. F. Sample, N. Y., 25; Rev. R.
France, Chicago, 5. 847 00

Total receipts for March, 1888..... 8,735 08
Previous receipts for current year..... 22,859 37

Total from May 1, 1887..... \$31,094 45

C. M. CHARNLEY, Treasurer,
Lock Box 294, Chicago, Ill.

DIRECT DONATIONS

Made to institutions under the care of the Board, and by them
officially acknowledged to the Board.

To endowment fund of Union Academy of Southern Illi-
nois, at Anna, collected by Rev. W. W. Faris, D.D. 100 00
In Pennsylvania: Mr. Cyrus Shick, Reading, 100 00
In Illinois: Anna ch., two items, 10; Clinton ch., two
items, 6. 16 00

To building fund of Oakdale Seminary, Neb., collected by
Rev. Harvey Wilson.

In Washington, D. C., eighteen items, 61 00
In Baltimore, Md., six items, 51 00
To Princeton Collegiate Institute, Ky., for current ex-
penses.

In Kentucky: Owensboro' ch., 13 25; Mt. Sterling ch.,
5 15; Flemingsburg ch., 10; Kuttawa ch., 12; Lexington 2d
ch., 134 90; Louisville Warren Memorial ch., 211 01. 386 31

RECEIPTS FOR SABBATH-SCHOOL WORK, FEBRUARY, 1888.

ATLANTIC.—*Atlantic*—Goodwill, 2. *East Florida*—Cres-
cent City, 1; Hawthorne sab-sch., 1 50. *South Florida*—Se-
neca, 5; Sorrento, 5. 14 50
BALTIMORE.—*Baltimore*—Churchville, 6 76; Zion, 1. 7 76
COLORADO.—*Boulder*—Boulder sab-sch., 2 50; Valmont, 11
cta. *Santa Fe*—Fajardo, 2. 4 61

ILLINOIS.—*Cairo*—Carni, 4 73; Harrisburg, 4. *Freeport*—
Cedarville sab-sch., 1. *Maltoon*—Robinson sab-sch., 10. *Ota-*
tauwa—Au Sable Grove sab-sch., 8 90. *Peoria*—Peoria Bethel
sab-sch. (c.), 4 25. *Rock River*—Sterling, 20 64. *Schwytzer*—
Clayton, 3. *Springfield*—Petersburg, 5 89; Pisgah, 73 cta.;
Unity, 35 cta. 63 54

INDIANA.—*Crawfordsville*—Frankfort, 15. *Fort Wayne*—
Ekhart sab-sch., 25; Ossian, 5 77. *Logansport*—Concord, 1;
Mishawaka, 5. *Muncie*—Wabash, 75 cta. *Vincennes*—Car-
liate sab-sch., 1 35. 53 85

IOWA.—*Cedar Rapids*—Anamosa sab-sch., 2 50; Cedar
Rapids 2d sab-sch., 17; Newhall sab-sch., 2 69. *Conwell*—
Bluff—Grissold, 5; Mt. Airy sab-sch., 2. *Fort Dodge*—Bat-
tle Creek sab-sch., 2 73. *Iowa*—Libertyville, 2. *Iowa City*—
Muscatine Ist, 6. 89 92

KANSAS.—*Emporia*—Arkansas City sab-sch., 13 90; Em-
poria Welsh sab-sch., 5. *Salomon*—Abilene (sab-sch.), 10; 30 80;
Cawker City, 2; Glen Elder, 1; Mt. Pleasant (c.), 2. *Topeka*—
Leavenworth Ist, 15. 69 70

KENTUCKY.—*Ebenezer*—Newport Columbia St. sab-sch.
(c.), 23 70. *Louisville*—Louisville Walnut St., 8 90. 32 50
MICHIGAN.—*Detroit*—Detroit Jefferson Ave., 100; Detroit
Westminster, 3 04; Milford sab-sch. (c.), 5. *Kalamazoo*—
Edwardsburgh sab-sch., 22 50. *Monroe*—Jonesville sab-sch.,
16 72. *Saginaw*—Emerson, 8. 135 28

MINNESOTA.—*Mankato*—Luverne, 2; Wells, 2. *Red River*—
Crookston sab-sch., 3. *St. Paul*—Duluth Ist, 5 80. 12 30
MISSOURI.—*Osgoe*—Holden, 7 75; Malta Bend sab-sch. (c.),
6. *Platte*—King City, 1; Union Star, 1. *St. Louis*—St. Louis
Lafayette Park, 63 85. 79 10

NEBRASKA.—*Hastings*—Nelson, 39 cta. *Kearney*—Fuller-
ton, 1 90. *Nebraska City*—Fairmount sab-sch., 6. 8 29
NEW JERSEY.—*Ortisco*—Bata, 1; Benita, 2. *Elizabeth*—
Connecticut Farms, 3. *Jersey City*—Arlington, 8 86. *Mon-*
mouth—Asbury Park sab-sch., 12 50; Calvary, 2. *Morris* and
Orange—Mendham Ist, 5 63; Orange Ist sab-sch., 100. *New-*
ark—Newark Bethany sab-sch., 20. *New Brunswick*—Hol-
land, 5; Lambertville sab-sch. (c.), 30 83; New Brunswick Ist,
42 33; Trenton Prospect St., 41 77. *Newton*—La Fayette, 1;
Mansfield 2d, 3 50; Stewartville (sab-sch.), 5, 11. *West Jer-*
sey—Millville, 6; Woodbury, 11 50. 307 92

NEW YORK.—*Albany*—Saratoga Springs Ist sab-sch., 3 75.
Boston—Londonderry, 3 20. *Brooklyn*—Brooklyn Mt. Olivet
sab-sch., 10 57. *Champlain*—Essex sab-sch. (c.), 5. *Chemung*—
Elmira Ist, 12; Pine Grove, 1; Tyrone, 1. *Columbia*—Cata-
kill, 25; Hudson sab-sch., 25. *Genoa*—Naples, 6 36. *Hud-*
son—Chester, 21 97; Middletown 2d, 1 86; Stony Point sab-
sch., 14 07. *Lyons*—Rose, 11 75. *New York*—New York
Memorial, 5; New York University Place sab-sch., 29 31.
Niagara—Lewiston, 2. *North River*—Malden, 3; Pough-
keepsie, 2 42; Wappinger's Creek, 2. *Rochester*—Rochester
St. Peter's sab-sch. (c.), 50. *St. Lawrence*—Watertown Stone
St., 12. *Steuben*—Cuba, 3. *Syracuse*—Cazenovia, 18 87.
Troy—Cambridge, 5 50; Johnsonville, 3; Salem sab-sch., 10.
Utica—Deerfield, 3; Ilion sab-sch., 1 75; Wolcott Memorial
sab-sch. (c.), 15. *Weahtester*—Greenburgh, 18 74; Stamford
Ist sab-sch., 18 65; West Farms sab-sch., 9 79; White Plains
sab-sch. (c.), 25. 380 66

OHIO.—*Athens*—Middleport sab-sch. (c.), 5. *Bellefontaine*—
Bellefontaine, 1 13; Maresilles sab-sch. (c.), 12. *Cincinnati*—
Cleva, 2; Elizabeth and Berea, 1. *Cleveland*—Cleveland Ist,
14 37; Cleveland Euclid Ave., 6 91. *Dayton*—Dayton Park, 6;
Springfield 2d, add'l, 1. *Mahoning*—Alliance Ist, 2. *Marion*—
Milford Centre sab-sch., 5 54. *Maumee*—Toledo Ist Ger., 2;
West Eagle Creek sab-sch., 1 04; West Unity, 3. *Portsmouth*—
Higginsport sab-sch., 1 50; Ironton sab-sch. (c.), 15; Ports-
mouth 2d ch., 24 90, sab-sch., 25. *St. Clairsville*—Buffalo, 3 63;
Cadiz sab-sch. (c.), 28 94. *Zanesville*—Hanover sab-sch., 6 85;
Madison, interest on Mathew Scott Fund, 30. 198 81

PENNSYLVANIA.—*Allegheny*—Bethel sab-sch., 6 50; Bridge-
water sab-sch. (c.), 50; Glasgow (sab-sch.), 1 62; 7 36. *Blair-*
ville—Parnassus, 10 40. *Butler*—Pleasant Valley ch., 2, sab-
sch. (c.), 8 50; Portersville sab-sch., 6. *Cheser*—Aiglen
sab-sch. (c.), 2 36; East Whiteland sab-sch. (c.), 20 62. *Clarion*—
Academia (sab-sch.), 7 45; 9 10; Perry, 5; Richland (sab-
sch.), 5, 6 77; Rockland (sab-sch.), 10, 11 93. *Kittanning*—
Boiling Spring, 2 50; Currie's Run, 23; West Lebanon, 2.
Lackawanna—Archbald, 3; Nanticoke, 7. *Lehigh*—Mahanoy
City, 5. *Northumberland*—Berwick, 6. *Philadelphia*—Phila-
delphia Chambers Miss. Soc., 25; Philadelphia Walnut St.,
312 66; Philadelphia West Spruce St. sab-sch., 57 86. *Phila-*
delphia Central—Philadelphia Covenant sab-sch. (c.), 50;
Philadelphia Princeton, add'l, 5. *Philadelphia North*—Chees-
nut Hill ch., 71 50, sab-sch., 50; Germantown 2d, 68 47; Ger-
mantown Wakefield sab-sch., 25. *Pittsburgh*—Phillipsburg,
1; Pittsburgh Bellefield, add'l, 12 31; Pittsburgh East Lib-
erty, 34; Pittsburgh Shady Side, 31 50. *Reading*—Somerset
sab-sch., 4. *Shenango*—Neshannock, 14 64. *Washington*—
Cross Creek, 17 50. *Wellsboro*—Elikand and Ocoola sab-
sch. (c.) 3. *Westminster*—Little Britain, 3 40; Mt. Joy sab-
sch. (c.), 7; Stateville sab-sch., 1 15. 1004 04

TEXAS.—*Austin*—Brownwood, 59 cta. *Trinity*—Albany, 4
4 39

UTAH.—*Wood River*—Richmond Mission, 5 00
WISCONSIN.—*Madison*—Portage, 6 55; Poynette, 2 35. *Mil-*
waukee—Oostburg, 3. 12 20

From the churches, February, 1888..... \$1462 97
From the Sabbath-schools, February, 1888..... 991 33

Total from churches and sab-sch's, February,
1888..... \$2454 53

MISCELLANEOUS.

Rev. Stephen Torrey, Honesdale, Pa., 20; Thomas
Williams, Vernon, N. Y., 10; Mrs. Esselstyn,
missionary to Persia, 25 cta.; J. A. Dubuar,
Northville, Mich., 1; Interest J. C. Green Fund,
157; Newton L. Reed, Palisades, N. Y., 2; Rev.
M. F. Trippe, Salamanca, N. Y., 1 50; Miss Mar-
garet McAdams, Conshohocken, Pa., 1; Mrs. J.
H. Simmes, Conshohocken, Pa., 1; E. E. Reed,
McCormick Seminary, Chicago, Ill., 90 cta.; A.
J. C. New York, 5; Rev. W. H. Robinson, Qui-
lota, Chill, 5; Rev. W. L. Tarbet and wife, Ill.,
96 cta.; "C. Pa.", 2; J. L. Lyon, Detroit, Mich.,
25; Interest from Trustees, 4 12..... 236 73

Total receipts for February, 1888..... \$2691 06

Note.—Those marked c (italics) are centenary offerings.

C. T. McMULLIN, Treasurer.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MARCH, 1888.

ATLANTIC.—*Atlantic*—Salem, 1. *East Florida*—Jacksonville Laura St., 5. *Knox*—Macon Washington Ave. Women's Missy. Soc., 2. *McClelland*—Mt. Zion, 2. 10 00
BALTIMORE.—*Baltimore*—Baltimore 1st, 175; Baltimore Central, 2 50; Baltimore Knox, 2; Baltimore Westminster, 5 14; Cumberland, 15; Granite, 80 cts.; Mt. Paran, 80 cts.; New Windsor, 1 20. *New Castle*—Drawer's, 2; Newark, 5; Snow Hill, 1; White Clay Creek, 19 29; Wilmington West, 22. *Washington City*—Albright, 2; Falls Church, 5; Georgetown West St., 63 25; Hermon, 2; Hyattsville, 6 80; Lewinsville, 1 25; Manassas, 2; Vienna, 3 75; Washington Covenant, 24; Washington Fifteenth St., 1; Washington New York Ave., 301 75. 654 53

CATAWBA.—*Cape Fear*—Chadbourne, 1; Ebenezer (New Berne), 1. 2 00

COLORADO.—*Boulder*—Boulder, 3; Fort Collins, 17 65; Laramie Union (incl. sab-sch., 8 50), 15; Longmont Central, 13; Olat, 3; Timnath, 2 80; Vailmont, 33 cts. *Denver*—Denver Westminster, 10; Idaho Springs, 6. *Gunnison*—Salida, 5. *Pueblo*—Canon City 1st, 40; Durango, 8; La Luz (Spanish), 1; Monte Vista, 8. *Santa Fe*—Las Vegas (Spanish), 5. 141 78

COLUMBIA.—*Oregon*—Ashland, 3; Independence Calvary, 4; Lebanon, 4; Pleasant Grove, 3; Tualatin Plains, 3; Yaquina Bay, 5. *Puget Sound*—Elensburg, 15; Nooksack, 7 60. 44 60

DAKOTA.—*Aberdeen*—Aberdeen, 20; Emmanuel, 4; Gron-ton, 5. *Central Dakota*—Altoona Hitchcock, 5 67; Manchester, 1; St. Lawrence, 5 25; Westington, 6 15. *Dakota*—Yankton Agency, 4. *South Dakota*—Bridgewater, 5; Canistota, 3; Turner Co. 1st Ger., 6; White Lake, 2. 66 07

ILLINOIS.—*Alton*—Alton (incl. sab-sch., 2), 17; Blair, 7 85; Butler, 2; Chester, 4; Collinsville, 6. *Bloomington*—Onarga, 15; Pontiac, 6 67; Rossville, 3. *Chiro*—Carbondale, 6 35; Tamaroa, 7 50. *Chicago*—Auntin, 1 85; Chicago 1st, 100; Chicago 2d, 89 10; Chicago 4th, 67 50; Chicago Holland, 3; Chicago Jefferson Park, 19 50; Joliet Central, 65. *Freeport*—Galena 1st, 13 03. *Mattoon*—Paris, 5 60; Taylorville, 8. *Quincy*—Paw Paw, 10; Waltham, 2; Waterman, 5. *Peoria*—Farmington, 15 35; Peoria 1st, 6 15; Peoria 2d, 21 09. *Rock River*—Aledo (sab-sch., 2), 5; Franklin Grove, 5; Fulton, 1. *Schuyler*—Appanosee, 5. *Springfield*—Decatur, 31; Farmington, 1; Petersburg, 3; Pisgah, 2 15; Unity, 68 cts.; Virginia, 25. 522 37

INDIANA.—*Crawfordsville*—Attica, 1; Dayton, 12; Auburn, 2; Oxford, 26 cts.; Williamsport, 1. *Fort Wayne*—Bowen, 4; Kingsland, 3; Waterloo, 2. *Loganport*—South Bend 2d, 15. *Union* 1st, 5 95. *Muncie*—Elwood, 3; Jonesboro', 2 27; New Cumberland, 5 47; New Hope, 1; Shiloh, 2 40; Union City, 3; Wabash, 1 92. *New Albany*—Walnut Ridge, 1. *White Water*—Liberty, 5. 58 27

INDIAN TERRITORY.—*Choctaw*—Atoka, 5; Caddo, 4. 9 00

IOWA.—*Cedar Rapids*—Anamosa, 3 34; Cedar Rapids 2d, 25; Clarence, 3; Garrison, 3; Scotch Grove, 2; Wyoming, 4 32. *Ouncel Bluffs*—Adair, 3; Afion, 10; Bedford, 12 25; Brooks, 1; Clarinda, 4; Creston, 12; Essex, 3 50; Malvern, 4 02; Menlo, 4; Nodaway, 1; Shenandoah, 5 52. *Des Moines*—Allerton, 2; Des Moines Westminster, 6 75; East Des Moines, 9 45; Humeston, 70 cts.; Laurel, 3; Linleville, 2; Okaloosa, 7 10. *Dubuque*—Independence Ger., 5; Pleasant Grove, 3. *Fort Dodge*—Alta, 6; Churdan, 4; Ida Grove, 5; Lake City, 10; Spirit Lake, 4. *Jowa*—Lebanon, 2; Mediapolis, 1 84; Middletown, 90 cts. *Jowa City*—Cedar Valley, 1; Washington, 2 01; Williamsburg, 4. *Waterloo*—Rock Creek Ger., 2; Waterloo, 3. 186 60

KANSAS.—*Emporia*—Argonia, 2; Arkansas City, 20; Caldwell, 4; Cottonwood Falls, 5 25; Council Grove, 8 33; Howard, 10; Mayfield, 2; Melvern, 2 50; Morris, 1 50; Peotone, 1; Silver Creek, 1; Slate Valley, 1; Walnut Valley, 5 50; Wellington, 3. *Highland*—Irving, 2; Netawaka, 1; Nortonville, 3; Troy, 3. *Larned*—Beaver, 5; Chase, 3 08; Geneseo, 1 85; Larned, 11 60; Leesburg, 2 20. *Neosho*—Cherokee, 6; Colony, 2; Edna, 3 20; Elk City, 3 50; Fredonia, 5; Lake Creek, 3; Monmouth, 3; Mound Valley, 2; Neodesha, 3 50; New Albany, 3 50; Ottawa, 14 12; Yates Centre, 2 25. *Osborne*—Bow Creek, 3; Hoxie, 2 70; Kill Creek, 1 25; Osborne, 5; Phillipsburg, 5. *Solomon*—Abilene, 4; Glasco, 4; Scotch Plains, 2; Solomon, 6. *Topeka*—Clinton, 4; Idana, 2; Lawrence, 32 20; Leavenworth 1st sab-sch., 20; Olathe 1st, 3 25; Palmyra, 3; Spring Hill, 3. 254 28

KENTUCKY.—*Ebenezer*—Falmouth, 2; Maysville, 2; Mt. Sterling, 6 65; New Concord, 8. *Louisville*—Cloverport, 6; Kuttawa W. P. Miss. Soc., 10; Kuttawa Band of Little Workers, 2; Marion, 1; Princeton 1st, 2. *Transylvania*—Burkesville, 15; Columbia, 3 70; Danville 2d, 30; East Bernstadt, 4; Livingston, 3. 95 35

MICHIGAN.—*Detroit*—Detroit Central, 13; Detroit Third Ave., 9; Howell, 20; Milford, 3. *Grand Rapids*—Boyne City, 1; Boyne Falls, 1; Greenwood, 5. *Lansing*—Battle Creek, 19; Homer, 7; Lansing 1st, 1; Mason, 25; Oneida, 5;

Tekonsha, 2 50. *Saginaw*—Argentine, 4; Bad Axe, 5; Bethel, 1; Linden, 4. 125 50

MINNESOTA.—*Mankato*—Amboy, 5; Kasota, 7 52; Le Seuer, 10; St. James, 5. *Red River*—Euclid, 2 50. *St. Paul*—Duluth 2d, 2; Howard, 4 60; Minneapolis 5th, 5; Minneapolis House of Faith, 5; Minneapolis Stewart Memorial, 15; Shakopee, 2; St. Cloud, 12 84; St. Croix Falls, 4; St. Paul Dayton Ave., 56 82; St. Paul Goodrich Ave., 10; Taylor's Falls, 2; White Bear Lake (incl. sab-sch., 1 51), 6 63; Willmar, 2. *Winona*—Kasson, 2; Winona Ger., 1. 160 91

MISSOURI.—*Osage*—Jefferson City, 5; Kansas City 4th, 6; Kansas City 5th, 9 68; Nevada, 3; Osceola, 5. *Palmyra*—Kirksville, 3; Newark, 1. *Platte*—Craig, 1; Graham, 1; Grant City, 2 50. *St. Louis*—Rolla 1st, 6; Salem Ger., 2; Zion Ger., 3. 48 18

NEBRASKA.—*Hastings*—Hastings 1st, 37; Hastings Ger., 1; Republican City, 7. *Kearney*—Gibbon, 1; Myra Valley Wilson Memorial, 2; Wood River, 3. *Nebraska City*—Nebraska City, 50 cts. *Omaha*—Lyons, 5. 56 50

NEW JERSEY.—*Elizabeth*—Clinton, 14 57; Elizabeth 1st Ger., 2; Elizabeth Siloam colored mission sab-sch., 3; Plainfield 1st, 34 66; Pluckamin, 7 36; Rahway 1st, 15 32; Rahway 2d, 20; Rahway Ger., 2 50; Roselle, 17 38. *Jersey City*—Hackensack, 5; Jersey City 1st, 23 50; Jersey City Claremont, 2; Jersey City Scotch, 10; Norwood, 6 06; Passaic sab-sch., 3 47; Paterson 1st, 14. *Monmouth*—Columbus, 4; Cranbury 1st, 30; Cranbury 2d, 10; Delanco sab-sch., 4; Farmingdale, 10; Freehold 1st, 19 82; Keyport, 3 75; Long Branch, 10; Matawan, 17 29; Ocean Beach (including sab-sch., 1), 5; Plattsburg, 2; Plumstead, 2 14; Providence, 3 25; Red Bank, 11 52; Whiting, 2. *Morris and Orange*—Flinders, 10; German Valley, 5; Hanover, 20; Madison, 5 68; Mendham 2d, 12; Mine Hill, 7; Parsippany, 16; South Orange, 20 85; St. Cloud, 6; Succasunna, 3; Whippany, 1; Wyoming, 4 58. *Newark*—Newark 2d, 23 29; Newark 3d, 5; Newark High St., 21; Newark Roseville, 195 05. *New Brunswick*—Amwell 1st, 3; Dayton, 10 10; Frenchtown sab-sch., 3; Hamilton Sq., 4; Hopewell, 5; Kingston, 13; New Brunswick 2d, 10; Trenton 3d, 6. *Newton*—Asbury, 30; Danville, 10; Deckertown, 10; Delaware, 8; Mansfield 2d, 2; Phillipsburg, 8; Stillwater, 5; Wantage 2d, 5; Washington, 50. *West Jersey*—Billingsport, 1; Blackwoodtown, 20; Cape Island, 14; Deerfield, 8; Gloucester City, 2; May's Landing, 2; Swedesborough, 2. 906 14

NEW YORK.—*Albany*—Albany 1st, 12; Albany 2d, 66 64; Albany 4th, 50; Albany State St., 38 33; Bethelchem, 4 42; Johnstown, 20; Pine Grove, 1 63. *Binghamton*—Afton, 9 75; Binghamton North, 7 46; Cannonsville, 9; Conklin, 10 40. *Easton*—Lonsdale, 3; Lowell, 5; Manchester Westminster, 5; Quincy, 50; St. Andrews, 2; Taunton, 2; Woonsacket, 5; Worcester 1st, 6 34. *Brooklyn*—Brooklyn 1st, 320; Brooklyn 5th Ger., 4 77; Brooklyn Alsile St., 5; Brooklyn Cumberland St., 4; Brooklyn Memorial, 54 23; Brooklyn Siloam, 1; Brooklyn 8, 3d St., E. D. sab-sch., 10; East Williamsburg Ger., 3. *Buffalo*—Buffalo 1st, 200; Buffalo Bethany, 14; Buffalo Calvary, 40; Buffalo East, 7; Buffalo Westminster (including sab-sch., 20), 40 96; Sherman, 22; Tonawanda, 5; Westfield, 22 41. *Cayuga*—Genoa 1st, 12 25; Genoa 3d, 70 cts. *Champlain*—Beekmantown, 7. *Chemung*—Elmira 1st, 6 29. *Columbia*—Valatie, 10. *Genesee*—Byron, 5; Perry, 25. *Genesee*—Waterloo, 10. *Hudson*—Amity, 4; Clarkstown Ger., 3 11; Good Will, 4 48; Hopewell, 10; Monroe, 3 66; Port Jervis, 40; Ridgebury, 55 cts.; Spring Valley, 2; West Town, 5. *Long Island*—Cutchogue, 4; East Hampton, 10; Greenport, 9 50; Port Jefferson, 16 07; Sag Harbor, 25; Southampton, 19 76. *Lyons*—Junius, 1; Marion, 1; Wolcott 1st, 6. *Nassau*—Astorla, 5; Babylon, 8; Springfield, 3. *New York*—New York 1st Union, 13 82; New York 18th St., 54; New York Adams Memorial, 5; New York Bethany (including sab-sch., 10), 20; New York Bohemian, 5; New York Harlem, 63 82; New York Mt. Washington, 21 25; New York Puritana, 62 81; New York Scotch (including Immanuel sab-sch., 30), 466; New York Washington Heights, 20; New York West Farms, 9; New York Zion Ger., 5. *Niagara*—Lewiston, 2. *North River*—Amenia, 7; Bethlehem, 28; Wappinger's Creek 1st, 2. *Otego*—Cooperstown, 7 63; Delhi 1st, 30; Delhi 2d, 13; Milford, 6. *Rochester*—Brighton, 5 19; Genesee Village, 93 60; Mendon, 4; Ogdens, 5 97; Pittsford, 4; Rochester Central, 55 57; Rochester Calvary, 3 05; Rochester Westminster, 14; Springwater, 2. *St. Lawrence*—Adams, 4; Brownville, 2; Oswegatchie 1st, 10; Ox Bow, 2. *Steuben*—Addison, 29 28; Cohocton, 10; Corning, 6 48; Hornellsville, 6 65; Jasper, 4 52; Rushford, 4. *Syracuse*—Baldwinsville, add'l, 3; Cazenovia, 22 59; Fayetteville, 6 39; Marcellus, 8 37; Oswego Grace, 37 49; Syracuse Memorial, 10. *Troy*—Argyle, 2; North Granville, 14 65; Sandy Hill, 6; Troy 2d, 55 08; Warrensburg, 5. *Ulster*—Holland Patent, 5 18; Lowville, 15; North Gate (Old Deerfield), 3; Oneida, 15 06; West Camden, 3. *Westchester*—Darien, 6; Huguenot Memorial, 5; Katonah, 10; Pleasantville, 4; Port Chester,

8 06; Southeast, 4; Throgg's Neck, 4 86; Yonkers Day-spring, 5. 2674 08

NORTH DAKOTA.—Bismarck—Bismarck (including sab-sch., 2, 10. Fargo—Hillsboro, 5; Kelso, 5. Pembina—Ardoch, 2 90; Arvilla, 5; Bathgate, 5; Bethel, 2; Elkmont, 4; Hamilton, 5; Inkster, 3; Neche, 2. 48 90

OHIO.—Athens—Bristol, 4; Marietta 4th St., 20; New Eng-land, 3 51. Bellefontaine—Galion, 12 65; Kenton, 18 65; Spring Hills, 1 18; Urbana 1st sab-sch., 5 50; West Liberty, 73 cts. Chillicothe—Chillicothe 1st, 50; Hillsborough, 34 76. Cincinnati—Cincinnati 2d, 337 97; Cincinnati Central, 22 40; Cincinnati Poplar St., 3; Reading and Lockland, 4 57. Cleveland—Cleveland 1st, 137 04; Cleveland 2d, 254 40; Cleveland Beckwith, 8 86; Cleveland Case Ave., 33 92; Cleveland Wilson Ave., 4 30; Rome, 1. Dayton—Dayton 1st, 85 97; Jacksonburg, 2. Huron—Elmore, 5. Lima—Bluffton, 1; Celina, 5; Findlay, 50; Lima 1st, 8 27; North Baltimore, 1 14. Mufsoning—Canton 1st, 17 85; Champion, 4; Columbi-ana sab-sch., 3; Hubbard, 2; Leetonia, 5; Mineral Ridge, 4; Newton, 5; Warren, 18. Maumee—Antwerp, 2; Defiance, 15 80; Montpelier, 8 50; Toledo 1st Ger., 3. Portsmouth—Mineral Springs, 50 cts.; Portsmouth 1st Ger., 4; Ripley, 7 50; Winchester, 5. St. Clairsville—Buffalo, 8 33; Coal Brook, 2; Short Creek, 12; Wheeling Valley, 10. Steuben-ville—Amsterdam (including sab-sch., 3), 8; Bethesda, 4; Cross Creek, 4; Harlem, 7; Oak Ridge, 4; Ridge, 2; Toron-to, 10; Waynesburg, 5; Yellow Creek, 5. Wooster—Bethel, 1; Holmerville, 3; Millersburg, 3; Orange, 4; Wayne, 5; West Salem, 4. Zanesville—Muskingum, 7 74; Pataskala, 8 87; Warsaw, 5. 1287 80

PACIFIC.—Benicia—Arcata, 5; Covelo, 5 60; Mendocino, 19; Petaluma, 10. Los Angeles—Glendale, 5 06; Santa Ana, 41 10; Westminster, 9. Sacramento—Carson City, 5; Chico, 10; Elk Grove, 4; Red Bluff, 20; Sacramento 14th St., 4. San José—Cayucas, 5 76; Gilroy, 4; Santa Clara, 9. Stockton—Modesto 1st, 22; Woodbridge Bethel, 5. 183 61

PENNSYLVANIA.—Allegheny—Allegheny 1st Ger., 3 54; Bethlehem, 2 19; Cross Roads, 4 65; Natrona, 5; Sharpsburg, 29 03. Blairsville—Congruity, 19; Salem, 20. Butler—Alle-gany, 2; Centre, 4 10; Concord, 9 46; Grove City, 10 81; Mt. Nebo, 2; North Butler, 4 43. Carlisle—Chambersburg Central, 8 85; Duncannon, 10; McConnellsburg, 2 80; Newport, 9; Newville, 24 38. Chester—Ashmun, 16; Berwyn, 5; Darby 1st, 1; Phoenixville, 4. Clarion—Bethesda, 2; Brookville, 5; Callensburg, 3; Concord, 2; Elkton, 5 30; Mill Creek, 1 60; Mt. Tabor, 1. Erie—Garland, 2 80; Pittsfield, 2 50; Union City, 2 85; Waterford, 2; Westminster, 6 08. Huntingdon—Altoona 2d sab-sch., 6 18; Birmingham, 15 89; Curwensville sab-sch., 5; East Kishacoquillas, 40; Lewistown, 15 20; Map-leton, 3; Martinsburg, 2; Milroy 3; Penfield, 6; Pine Grove sab-sch., 2 25; Shirleysburg, 3. Kittanning—Apollo, 12; Brady's Bend, 1; Cherry Run, 2; Cherry Tree, 2; Crooked Creek, 2; Currie's Run, 24; Glades Run, 14; Harmony, 2 22; Mechanicsburg, 3; Middle Creek, 3; Snicksburg, 1 15. Lockawanna—Brooklyn, 7; Franklin, 1 54; Hawley, 2; Lang-clyffe, 5; Scranton Ger., 3; Wyoming sab-sch., 1 66. Lehigh-Bangor, 7 74; Easton 1st, 35; Ferndale Ladies' Aid Soc., 9 70; Hokendauqua (incl. sab-sch., 5 91), 15 75; Port Carbon, 15; Shawnee, 2; Shenandoah, 4; South Bethlehem, 1; Weather-ly, 5. Northumberland—Briar Creek, 2; Grove, 82; Jersey Shore, 10; Lycoming (Newberry), 9; Lycoming Centre, 10; Williamsport 1st, 20. Philadelphia—Philadelphia 1st, 321 22; Philadelphia 2d, 107 76; Philadelphia Greenwich St., 10; Philadelphia Tabor, 14. Philadelphia Central—Philadelphia Beacon, 6; Philadelphia Columbia Avenue, 8 65; Philadelphia Covenant, 10; Philadelphia Kensington, 23; Philadelphia Memorial, 90 79; Philadelphia North, 24 80; Philadelphia Northminster, 38 78; Philadelphia Patterson Memorial, 1; Philadelphia Richmond, 2 40; Philadelphia West Park, 8. Philadelphia North—Chestnut Hill, 72; Huntingdon Valley, 5; Jeffersonville Centennial, 5; Lower Merion, 4; Mt. Airy, 5; Tacony Diston Memorial, 4. Pittsburgh—Bethany, 8; Chartiers, 8; Middletown, 9; Monongahela City, 40; Pitts-burg 2d, 12 03; Pittsburgh Central, 6; Pittsburgh East Lib-erty, 21; Pittsburgh Lawrenceville, 11 25; Pittsburgh Shady Side, 12. Bradens—Brownsville, 3; Dunbar, 13; Fair Chance, 2. Shenango—New Castle 2d, 13 50. Washington—Clayville, 21 66; Washington 2d, 17. Wellsboro—Tioga, 4. Westmin-ster—Christiana, 2 25; Lancaster Memorial, 1; Strasburg, 3 50. West Virginia—Grafton, 5; Morgantown, 4; Sister-ville, 8. 1573 02

TENNESSEE.—Holston—College Hill, 1; Jonesboro, 16; Mt. Bethel, 1; St. Mark's, 1. Kingston—Wartburg, 1. Union—Knoxville 2d, 13 50; Maryville 2d, 1. 84 50

TEXAS.—Austin—New Orleans Ger., 10; San Antonio Mad-ison Square, 8 52. North Texas—Henrietta, 1; Seymour, 2; Throckmorton, 1 50; Vernon, 2. Trinity—Dallas 2d, 6 92. 31 94

UTAH.—Montana—Anasconda, 2; Bozeman sab-sch., 10 63; Deer Lodge, 4. Utah—Ephraim, 5; Logan, 4; Manti, 7; Salt Lake City Westminster, 7 10. 39 73

WISCONSIN.—Chippewa—Superior, 2. La Crosse—Bangor,

1; Hixton, 5; North Bend, 4; West Salem, 3. Lake Superior—Ishpeming, 5; St. Ignace, 5. Madison—Beloit Ger., 3; Madison Ger., 1 50; Reedsburg, 10 50. Milwaukee—Barton, 1; Milwaukee Holland, 6; Milwaukee Perseverance, 6 15. Winnebago—Marshfield, 8 60; Merrill, 11. 72 75

Total church collections..... \$9,347 36

OTHER CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 2 50; "C. Penna." 4; H. T. F., 5; Pine Bluff, Ark., 1; Willis Bros., Enfield, Ill., 5; Rev. John S. Jours, Baltimore, Md., 50; Frank L. Janeway, New Brunswick, N. J., 565 50; M. M., 25; Rev. Joseph H. Dulles, Princeton, N. J., 5; Mrs. Edward Webb, 2; Stock-bridge Ind. ch., Wis., 1. 686 00

LEGACIES.

Estate of Martha Moore, Cincinnati, O., 50; Estate of Martha K. Lyle, Stephenson Co., Ind., 729 48. 779 48

MISCELLANEOUS.

Canon City, Col., on acct. mortgage, 100; Sales of church property, 300; Interest, 636 23; Plans, etc., 31 05; Premiums of insurance, 861 97..... 1,929 30

SPECIAL DONATIONS.

Louisville—Louisville Olivet Chapel, 35; Boston—Providence, R. I., 100; Rev. H. Garland Hamner, N. Y., 25; Rev. Geo. Alexander, D.D., N. Y., 100; Thomas Denny, N. Y., 100; John R. Ford, N. Y., 100; John Sinclair, N. Y., 50; Through O. D. Eaton, treasurer, 147 53..... 657 53

Total..... \$13,579 67

MANSE FUND.

MISCELLANEOUS.

Premiums of insurance..... 15 37

SPECIAL DONATION.

Geo. S. Harris & Sons, Phila..... 100 00

WILSON MEMORIAL FUND.

BALTIMORE.—Baltimore—Emmitsburg, 10 00
COLUMBIA.—Oregon—Ashland, 2 00
DAKOTA.—Central Dakota—Manchester, 2
Southern Dakota—Scotland, 5
ILLINOIS.—Schuyler—Burton Memorial, 5 00
INDIANA.—Logansport—Rensselaer Ladies' Flower Mission, 7 00
MICHIGAN.—Lansing—Brooklyn, 5 40
MINNESOTA.—St. Paul—Minneapolis Frank-lin Ave., 2; Minneapolis Highland Park Woman's Miss'y Soc., 11 75
NEBRASKA.—Kearney—Buffalo Grove Ger., 3
Nebraska City—Plattsmouth Ger., 5
NEW JERSEY.—Morris and Orange—Chatham, 10
Newark—Newark Roseville, 60 00
NEW YORK.—Binghamton—Afton, 25 cents
Boston—Providence, R. I., 10
New York Phillips, 500. Utica—Alder Creek and Forestport "Willing Workers," 10. 520 25
OHIO.—Cincinnati—Delhi, 5. St. Clairsville—Buffalo, 75 cts. 5 75
PACIFIC.—Benicia—Covelo, 5. Sacramento—Carson City 1st, 5 50. 10 50
PENNSYLVANIA.—Chester—East Whiteland, 8. Lehigh—Easton 1st (Olivet sab-sch.), 6. Philadelphia North—Chestnut Hill, 20. 34 00

Total church collections..... 685 65

OTHER CONTRIBUTIONS.

Rev. A. W. Ringland, D.D., Duluth, Minn., 100; Miss E. V. F. Sawyer, Buffalo, N. Y., 50; Miss Mary E. Brown, New York, 50; Rev. Jos. Matt and wife, Kansas City, Mo., 10..... 210 00

Total..... \$1014 02

N.B.—Receipts between 31st March and the close of books on 10th April will be published in a supplementary state-ment in June number.

ADAM CAMPBELL, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, MARCH, 1888.

ATLANTIC.—*Atlantic*—Salem, 1. *East Florida*—Satsuma, 5; St. Augustine 1st, 35 40. *Fairfield*—Goodwill, 2; Ladsen, 3. *Knox*—Macon Washington Ave. W. M. Soc., 2. *South Florida*—Tarpon Springs, 3. 51 40

BALTIMORE.—*Baltimore*—Baltimore 1st, 400; Baltimore 12th, 10; Baltimore Knox, 2; Baltimore Westminster, 15 71; Cumberland sab-ech., 10 26; Govane Chapel, 14 18; Granite, 90 cts.; Hampden, 3; Mt. Paran, 90 cts.; New Windsor, 1 85. *New Castle*—Snow Hill, 22; West Nottingham, 27; White Clay Creek, 21 70. *Washington City*—Falls Church, 5; Georgetown West St., 71; Hyattsville, 22 65; Manassas, 7; Prince William 1st, 1; Washington 6th Miss. Societies, 15; Washington Covenant, 40; Washington New York Ave., 84 25. 774 90

CATAWBA.—*Cape Fear*—Chadbourn, 1; Ebenezer, 1. 2 00

COLORADO.—*Boulder*—Akron, 3; Boulder, 4 25; Fort Collins, 11; Otis, 1; Timnath, 3 15; Valmont (2 82 from sab-ech.), 19 97. *Denver*—Denver Highland, 4 10. *Pueblo*—Canon City, 115; Pueblo 1st, 13. *Santa Fe*—Las Cruces Spanish sab-ech., 6; Taos, 2; Yuma, 4. 186 47

COLUMBIA.—*Oregon*—Ashland, 3; Crawfordsville, 2 50; East Portland, 6 46; Joseph 1st, 5; Pleasant Grove, 3; Tualatin Plains, 10; Yaquina Bay, 5. *Puget Sound*—Napavine Knox, 9 15; Port Townsend 1st, 5 05; Toledo, 1 35. 50 61

DAKOTA.—*Aberdeen*—Aberdeen 1st, 15; Wilmont, 1. *Central Dakota*—Hiocchock, 2 25; Manchester, 2; Pierre, 5. *Dakota*—Yankton Agency, 2. *Southern Dakota*—Lennox 1st Ger., 8; Montrose, 2; White Lake, 2. 39 25

ILLINOIS.—*Alton*—Blair, 7. *Bloomington*—Bloomington 1st, 57; Cooksville, 7 75; Danville 1st, 18; Normal, 26 23; Onarga, 18; Philo, 4; Pontiac 1st, 6 21. *Caluro*—Carbondale, 15 95; Du Quoin, 8 25; Flora, 3; Metropolis, 1st, 2; Tamaroa, 10. *Chicago*—Chicago 1st, 150; Chicago 4th, 220 25; Joliet Central, 55; South Evanston, add'l, 20. *Freeport*—Woodstock sab-ech., 2 28. *Madison*—Charleston, 23 27; Effingham, 3 20; Kansas, 17; Prairie Bird, 4 32; Shelbyville 1st, 9; Tower Hill, 8. *Ottawa*—Paw Paw 1st, 5 37. *Peoria*—Farmington, 14 07; John Knox, 3; Oneida, 8 25; Peoria 1st, 55 90; Peoria 2d, add'l, 3. *Rock River*—Aledo, 49 75; Alexis, 10; Ashton 1st, 3; Franklin Grove, 2; Fulton, 1; Garden Plain, 7 50; Newton, 7. *Schuyler*—Bushnell (13 from sab-ech.), 18; Camp Point, 16; Liberty, 1; Quawka, 10 25; Perry, 11; Walnut Grove, 5. *Springfield*—Decatur 1st, 71 50; Farmington, add'l, 90 cts.; Macon, 3; North Springfield, 2 69; Petersburg, 19 16; Pisgah, 1 08; Unity, 35 cts.; Virginia, 15. 1071 33

INDIANA.—*Crawfordsville*—Dayton, 11; Elizaville, 2 31; Fowler, 2; Kirklin, 2 79; Oxford, 2; Rouney, 3; Sugar Creek, 3 80. *Indianapolis*—Carpentersville sab-ech., 1. *Logansport*—Francisville, 2; Monticello, 24 53; South Bend 1st W. M. Soc., 10; South Bend 2d, 27 66. *Muncie*—Centre Grove 1st, New Cumberland, 9 50; Tipton, 6; Wabash, 2 16. *New Albany*—Jeffersonville 1st, 15 10; Lexington, 2; Mt. Lebanon, 1 45; Pleasant Hill, 1 30; Salem Ridge, 1. *White Water*—Greensburg, 55 50; Liberty, 7. 194 10

IOWA.—*Cedar Rapids*—Anamosa, 5 49; Cedar Rapids 2d, 53; Garrison, 4; Scotch Grove, 2; Wyoaming, 4 86. *Council Bluffs*—Clarinda, 4 25; Creston 1st, 10; Essex, 3 25; Hamburg 1st, 7; Malvern (incl. 5 70 from sab-ech. and 10 for W. M. Soc.), 19 63; Menlo 1st, 10; Mt. Airy, 9; Shenandoah, 6 82; Sidney, 8; Woodbine, 2. *Des Moines*—Chariton, 5 45; Des Moines Westminster, 10; Garden Grove, 6; Humeston, 60 cts.; Laurel, 3. *Dubuque*—Bethel, 7; Dubuque 1st, 98; Independence 1st, 145; Independence Ger., 3; Lansing 1st, 4 90; Linn Spring, 1; Pleasant Grove, 3. *Fort Dodge*—Alta, 1; Bethel, 2 50; Churdan, 2; Sanborn, 3 05; Spirit Lake, 2. *Jowa*—Mediapolis, 2 07; Middletown, 50 cts. *Jowa City*—Atalissa, 2; Brooklyn, add'l, 1; Washington, 2. *Waterloo*—La Porte City, 7; Marshalltown, 5; Rock Creek Ger., 2; Waterloo, 5. 474 23

KANSAS.—*Emporia*—Argonia, 2; Belle Plaine add'l, 4 20; Burlingame, 7; Caldwell, 4; El Paso, 3; Emporia 2d, 4; Mayfield, 2; New Salem, 12; Peotone, 1; Silver Creek, 1; State Valley, 1; Winfield sab-ech., 21 67. *Highland*—Blue Rapids, 13 48; Nortonville, 10; Troy, 4 50. *Larned*—Chase, 1 50; Geneseo and sab-ech., 3 88; Great Bend, 3; Harper 1st, 3. *Neosho*—Carlyle, 2; Colony, 1 75; Fredonia, 5; Mound Valley, 1. *Solomon*—Auburn 1st, 4; Clyde, 12; Culver, 2; Minneapolis 1st, 5; Mulberry French, 6; Solomon, 17. *Rockcastle*—Clinton, 4; Exeter, 50 cts.; Gardner, 7; Hebron, 3; Idana, 3; Lawrence 1st, 80 62; Oskaloosa (2 55 from sab-ech.), 7 55. 219 63

KENTUCKY.—*Ebenezer*—Falmouth, 2; Mayville 1st, 3; Mt. Sterling, 3 50; New Concord, 9. *Louisville*—Princeton 1st, 7. *Transylvania*—Columbia, 4; Danville 2d, 20. 48 50

MICHIGAN.—*Detroit*—Ann Arbor 1st, 11 73; Detroit Central, 20; Detroit Third Ave., 11; Detroit Westminster, 10; Howell 1st, 45; Springfield, 3; Wyandotte, 25 25. *Grand Rapids*—Ewart, 5. *Kalamazoo*—Allegan, 38 11; Three Rivers, 18 50. *Lansing*—Homer, 7; Lansing 1st, 3; Mason 1st, 15; Oneida, 5; Tekonsha, 3 25. *Saginaw*—Marlette 1st, 7 10; Mundy, 6; Sand Beach, 1. 229 94

MINNESOTA.—*Mankato*—Amboy, 5; Delhi, 1 50; Madella,

8; Pipestone, 3; St. James 1st, 3; Winnebago City 1st, 8. *Red River*—Red Lake Falls, 3. *St. Paul*—Duluth 2d, 15; Minneapolis 5th, 5; Minneapolis Riverside Mission, 2 25; Shakopee, 3; St. Cloud, 14 45; St. Croix Falls, 1; St. James, 3; St. Paul 1st, 20; St. Paul House of Hope sab-ech., 15 37; Taylor's Falls, 2. 107 87

MISSOURI.—*Osage* (now *Kansas City*)—Jefferson City, 18 45; Kansas City 4th, 5; Kansas City 5th, 11 57; Nevada, 3. *Palmira*—Brookfield 1st, 21 50; Kirksville 1st, 3; Knox City, 2; Pleasant Prairie, 1; Wilson, 1. *Platte*—Grant City, 3 50; Hackberry, 1; Knox, 1 50; St. Joseph Westminster, add'l, 12. *St. Louis*—Bethel Ger., 5; Cuba, 2; Nazareth Ger., 3; Rolla 1st, 4; Salem Ger., 2; St. Louis 1st, 50; St. Louis 2d, 250; St. Louis Glasgow Ave., 15; Webster Grove, 28 50. 442 02

NEBRASKA.—*Hastings*—Hastings 1st, 56; Hastings Ger., 1; Holdrege 1st, 12 50; Republican City, 2. *Kearney*—Gibson, 1; Kearney 1st, 15; Shelton, 1 75; Wood River, 2. *Nebraska City*—Falls City, 4; Firth, 3 36; Pawnee City, 7. *Omaha*—Schuyler, 9 87; Waterloo, add'l, 3; West Hamilton (3 20 from sab-ech.), 7 97. 126 45

NEW JERSEY.—*Elizabeth*—Clinton (12 79 from sab-ech.), 49 78; Elizabeth 3d (10 from Youth's Band), 70; Lamington (4 43 from sab-ech.), 11 06; Plainfield Crescent Ave., 568 30; Pluckamin (2 03 from sab-ech.), 9 39; Rahway 1st, 13 87; Rahway 2d, 50; Roselle, 19 55; Springfield, 20. *Jersey City*—Jersey City Claremont, 5; Jersey City Scotch, 10; Norwood, 6 82; Paterson 1st, 14; Paterson Broadway Ger., 6 27. *Monmouth*—Columbus, 5; Cranbury 1st, 30; Freehold 1st, 24 18; Jamesburg, 15; Keyport, 2; Manalapan, 4 04; Ocean Beach (1 from sab-ech.), 5; Plattsburg, 3; Plumstead, 4; Providence, 2 50; Shrewsbury, 10; Tuckerton, 14; Whiting and Shamong, 1. *Morris and Orange*—German Valley, 6; Hanover 1st, 20; Madison, 6 40; Mine Hill, 4; Parsippany, 17; Pleasant Valley Ger., 2; South Orange 1st, 46 14; Summit Central, 161 20. *Newark*—Bloomfield Ger., 5; Newark 2d, 14 98; Newark 2d Ger., 5; Newark 3d Ger., 10; Newark 6th, 10; Newark High St., 31 58. *New Brunswick*—Amwell 1st, 4; Dayton 1st, 11 36; Hamilton Sq., 27; Hopewell 1st, 4 30; Kingdon, 10; Lawrence, 12 32; New Brunswick 2d, 10; Pennington sab-ech., 8 59; Titusville, 8; Trenton 3d (22 66 from sab-ech.), add'l, 46 86. *Newton*—Asbury, 84 06; Deckertown, 12; Delaware, 16; Mansfield 2d, 3; Montana, 1; Stillwater, add'l, 4; Wantage 2d, 4; Washington 1st, 50. *West Jersey*—Billingsport, 1; Blackwood, 20; Deerfield, 25; Gloucester City, 5; Hammonton, 10; May's Landing, 2; Pittsgrove, 25; Swedesborough, 2; Vineland, add'l, 27 09; Wenonah 1st, 37; Williamstown, 5; Woodbury, 139 57. 1679 21

NEW YORK.—*Albany*—Albany 1st Y. L. M. Band, 6 14; Albany 4th, 100; Albany State St., 56 62; Schenectady East Ave., 27 94. *Binghamton*—Binghamton 1st, 8 39; Conkling, 11 70; Cortland, 93 31; East Maine, 2; Oswego 1st, 28 10. *Boston*—Londonderry, 4 50; Lowell, 5; Newburyport 1st, 25 91; Newburyport 2d, 15; Providence, 6; St. Andrews, 2 25; Woonsocket 1st, 2. *Brooklyn*—Brooklyn Ainslie St., 5; Brooklyn Cumberland St., 3; Brooklyn Memorial, 65 52; Brooklyn Ross St., 88 79; Brooklyn S. 3d St., E. D. sab-ech., 30; Brooklyn Throop Ave., add'l, 25; East Williamsburg Ger., 2. *Buffalo*—Buffalo 1st, 800; Buffalo Bethany, 33; Buffalo Calvary, 69 74; Buffalo Central, 51 72; Buffalo Westminster, 87 47; Connewago, 6; Ripley 1st, 8; Sherman, 40; South Wales, 10 48. *Cayuga*—Auburn Calvary, 20 88; Genoa 1st, 20; Genoa 3d, 50 cts.; Fort Byron, 6. *Champlain*—Peru, add'l, 2. *Chester*—Elmira 1st, 13 84; Newfield, 8 25. *Columbia*—Calro, 7 25. *Geneva*—Perry, 25. *Geneva*—Geneva 1st, 59 35; Geneva North, 45 45; Manchester 1st, 23; Seneca Castle, 7; Waterloo, 10. *Hudson*—Amity, 12; Good Will, 5 04; Haverstraw Central, 60; Hempstead, 3; Montgomery (3 from sab-ech.), 25 50; Fallades, 9 50; Fort Jervis 1st, 25; Ridgebury, 82 cts.; South Centerville, 1; West Town, 5. *Long Island*—Cutchogue, 7; East Hampton, 87 33; Greenport, 14 50; Sag Harbor 1st, 35; Southampton 1st, 24 62. *Lyons*—Marion, 1. *Nassau*—Astoria, 5; Springfield, 10. *New York*—New York 2d Ger., 2; New York 5th Ave., 8320 43; New York Bethany, 20; New York Central, 257 61; New York Faith, 15; New York Mt. Washington, 154 45; New York Park, 28 37; New York Puritans, 70 10; New York Rutgers, 46 81; New York Zion Ger., 5. *Niagara*—Lewiston, 2; Lyndonville, 7 50; Youngtown, 4. *North River*—Ansonia, 23; Bethlehem, 24; Maiden, 5 64; Pine Plains, 6 50; Pleasant Valley sab-ech., 10. *Oneago*—Cooperstown, 22 35; Delhi 2d (34 50 from sab-ech.), 43 75; Milford, 11; Richfield Springs, add'l, 15 cts. *Rochester*—Avon Central, 3; Brighton, 3 19; Honeyva Falls, 7; Moscow, 9; Nunda, 25; Ogden 1st, 6 72; Pittsford 1st, 15; Rochester Central, 34 69; Rochester St. Peter's, 30; Rochester Calvary, 10; Springwater, 3. *St. Lawrence*—Adams, 6; Brownville, 3; Carthage, 9; Oswegatchie 1st, 10; Potsdam, 9; Theresa, 7 35. *Steuben*—Corning, 7 23; Hornellsville, 6 38; Rushford, 2. *Syracuse*—Amboy, 11; Baldwinsville, 6; Fayetteville, 10 88; Marcellus, 3 79; Oswego Grace, 44 25; Syracuse 1st, 18 25; Syracuse Memorial, 15. *Troy*—Argyle, 3 30; Brunswick, 17 63; Glens Falls, 50; Green Island, 12 50; Hoosick Falls sab-ech., 15 87; Johnsonville, 25; Malta, 4; Sandy Hill, 23; Troy 2d, 103 13;

Troy 2d St., 390 52. *Utica*—Lowville, 10; Lyons Falls, 8; Oneida, 21 51; Turin, 4 50; *Utica* 1st, 63 02; Westminster (including 55 87 from sab-sch., 2 57 from infant class, and 20 from Fisher Mission Band), 190 83; West Camden, 3. *Westchester*—Darlen, 10; Huguenot Memorial, 936; Katonah, 2; Southeast, 5; Yonkers Dayspring, 5.

7925 30
NORTH DAKOTA.—*Fargo*—Hillsboro' (2 50 from sab-sch.), 6 50; Kelso, 3 50; La Moure, 1 50; Lisbon 1st, 2. *Pembina*—Bathgate, 12; Bethel, 2; Elkmont, 2 50; Hamilton, 3; Inkster, 2; Milton, 2; Osabruck, 2.

39 00
OHIO.—*Athens*—Cross Roads, 1; Marietta 4th, 40 15; Matamoras, 5. *Bellefontaine*—Spring Hills, 1 32; Urbana 1st sab-sch., 8 31; West Liberty, 82 cts. *Chillicothe*—Chillicothe 1st, 57; Hillsborough, add'l, 3. *Cincinnati*—Batavia 1st, 10; Cincinnati 2d, 467 33; Cincinnati Walnut Hills 1st, 64 42; Goshen, 2; Morrow 1st, 7; Reading and Lockland, 10 50; Somerset, 1 17; Venice, 10. *Cleveland*—Cleveland 1st, 159 17; Cleveland Beckwith, 6 43; Cleveland Case Ave., 81 12; Cleveland Miles Park, 13; North Springfield, 5 50; Rome, 1. *Columbus*—Columbus Westminster, 60. *Dayton*—Springfield 2d, 84 58. *Huron*—Elmore, 5; Huron (4 29 from sab-sch.), 10 34. *Lima*—Bluffton, 2; Celina, 5; Delphos, 14; North Baltimore, 1 28. *Mahoning*—Canton 1st, 17 87; Champlon, 5; Hubbard, 5; Mineral Ridge 1st, 10; Newton, 5; Niles, 4; North Benton, 8; North Jackson, 10; Poland, 15 60; Warren, 20 25; Youngstown 1st, Mrs. L. K. Baldwin, 5. *Marion*—Delhi, 1 50. *Maumee*—Antwerp, 3 50; Bowling Green, 22; Defiance, 12 33; Lost Creek, 2 50; Toledo 1st Ger., 3. *Portsmouth*—Georgetown, 8; Mineral Springs, 2; Portsmouth 1st Ger., 4. *St. Clairsville*—Bealsville, 10; Bethel, 10; Buffalo, 9 38; Coal Brook, 3 98; Farmington, 2 70; Nottingham, 19 50. *Steubenville*—Amsterdam (5 from sab-sch.), 9; Bethesda, 5; Cross Creek, 4; East Liverpool (10 from sab-sch.), 20; Harlins, 0; New Cumberland, 1; Oak Ridge, 5; Ridge, 2; Steubenville Old, 4; Two Ridges, 6; Yellow Creek, 6. *Weseter*—Bethel, 4; Holmesville, 4; Millersburg, 3 28; Orange, 4; Orrville, 10 30. *Zanesville*—Brownsville, 18; Granville, 34 10; Newark 1st, 9; Warsaw, 4.

1515 23
PACIFIC.—*Bentico*—Arcata, 5 50; Bloomfield, 2; Covelo, 5; Tomales, 3. *Los Angeles*—Alhambra 1st, 10; Glendale, 4 35; Lamanda Park, 1 30; Riverside Calvary, add'l, 20; South Pasadena Calvary, 6. *Sacramento*—Chico, 8; Dixon, 11; Tracy, 5 50. *San Francisco*—San Francisco 1st, 207 75; San Francisco Howard St., 43 50; San Francisco Japanese 1st, 25. *San Jose*—Cayucas, 6 48. *Stockton*—Bethel (Woodbridge), 4 25; Stockton 1st, 27.

394 63
PENNSYLVANIA.—*Allegheny*—Beaver, 25; Bethel, 4; Cross Roads, 6; Glasgow (5 01 from sab-sch.), 7 78; Natrona, 6; Pleasant Hill, 2; Sewickly, 50 42; Sharpsburg, 24 70. *Blairsville*—Congruity, 12; Laird, 8. *Butler*—Centre (19 65 from sab-sch.), 24 16; Concord, 9 65; Grove City, 11 61; North Butler, 3; North Liberty, 3 44; Plain Grove, 7. *Carlisle*—Carlisle 2d, 91 01; Chambersburg Central, 18 62; Duncannon, 12 67; Harrisburg Elder St., 1; Harrisburg Pine St., add'l, 10; Harrisburg Seventh St., 1 40; McConnellsburg, 2 89; Mechanicsburg, 14 44; Middle Spring, 21 89; St. Thomas, 4; Wells Valley, 7. *Chester*—Ashmun, 15; Darby 1st, 2; Marple, 15; Media, 33 44; Phoenixville 1st, 8. *Clarion*—Bethesda, 2; Callensburg, 3; Concord, 2; Foxburgh, a few ladies, 9; Piqua, 5; Reynoldsville, 5. *Erie*—Greenville sab-sch., 19 04; Tideoute, 8; Titusville 1st, 42 95; Union, 4; Warren, 250; Wattsburgh 1st, 3 46. *Huntingdon*—Altoona 2d sab-sch., 7 95; Birmingham, 42 33; Curwensville sab-sch., 5; Fruit Hill sab-sch., 5; Lewistown, 17 10; Mapleton, 3; Martinsburg, 2; Mt. Union, 3; Saxton, 2 53; Upper Tuscarora, 9 06; Yellow Creek, 53 cts. *Kittanning*—Brady's Bend, 1; Cherry Run, 2; Crooked Creek, 2; Harmony, 2 22; Mechanicsburg, 1; Middle Creek, 3; Plumville, 5; West Glade Run, 16. *Lackawanna*—Bernice, 1 26; Brooklyn, 15; Franklin, 1 74; Langclyffe, 5; Nanticoke, 11; Scott, 6; Scranton 1st, 300; Scranton Ger., 3; Ulster, 12; Wyoming sab-sch., 10. *Lehigh*—Catasaqua 1st, 15; Easton 1st, 52; Ferndale Ladies' Aid, 20; Port Carbon, 25; Reading 1st, 100 31; Shenandoah, 3; South Bethlehem, 1; Stroudsburg, 10. *Northumberland*—Briar Creek, 2; Grove (25 from sab-sch.), 60; Jersey shore, 52; Lycoming, 7; Northumberland, 4. *Shamokin* 1st, 3 63; Williamsport 1st, 25. *Philadelphia*—Philadelphia 1st, 288 83; Philadelphia 10th (17 62 from sab-sch.), 1046 66; Philadelphia Calvary, add'l, 100; Philadelphia Grace, 10; Philadelphia Greenwich, 10; Philadelphia Lombard St. Central, 6; Philadelphia Taber-

nacle, add'l, 25; Philadelphia Walnut St., add'l, 55; Philadelphia Westminster, add'l, 22. *Philadelphia Central*—Philadelphia Arch St., 424 78; Philadelphia Beacon, 5; Philadelphia Green Hill, "D.", 10; Philadelphia Kenderton, 14 80; Philadelphia Memorial, 97 75; Philadelphia North, 30 30; Philadelphia Patterson Memorial, add'l, 1; Philadelphia Richmond, 2 40; Philadelphia West Park, 20. *Philadelphia North*—Doylestown, two members, 1; Frankford, 18 13; Germantown 1st sab-sch., 50; Germantown Market Square, 44 37; Germantown Wakefield, 50 72; Huntingdon Valley, 5; Lower Merion, 4; Neshaminy Warminster, 28 37; Newtown sab-sch., 26 66. *Pittsburgh*—Bethany, 9; Chartiers, 9; Monongahela City 1st, 30; Pittsburgh 2d, 13 55; Pittsburgh Bellefield, add'l, 30; Pittsburgh East Liberty, 37; Pittsburgh Lawrenceville, 52 67; Pittsburgh Shady Side (50 from H. M. Soc.), 80. *Redstone*—Leisenring, 13 56; McClellandtown, 3; Mt. Vernon, 10; West Newton, add'l, 1. *Shenango*—Hermon, 7 20; New Castle 2d, 10. *Washington*—Bethlehem, 4 68; Cross Roads, 9; Frankfort, 5 50; Moundsville, 10; New Cumberland, 16; Washington 2d, 25. *Wellbore*—Elkland and Oceola, 2. *Westminster*—Lancaster Memorial, 1; Lebanon Fourth St., 50; Stewartstown, 14 45; Strasburg, 4 35. *West Virginia*—Grafton, 5; Sistersville, 3.

4535 02
TENNESSEE.—*Holston*—Jonesboro', 3; Mount Bethel, 1. *Kingston*—Warthur, 1. *Union*—Knoxville 2d, 29 50; Mt. Zion, 2; New Providence, 7 67.

44 17
TEXAS.—*Austin*—New Orleans Ger., 5; San Antonio Madison Square (5 from sab-sch.), 118 50; *North Texas*—Henrietta, 2; Seymour, 3; Throckmorton, 2.

130 50
UTAH.—*Montana*—Helena 1st, 58 75. *Utah*—Ephraim, 3; Logan, add'l, 3; Mantli, 5; Mt. Pleasant, 2.

71 75
WISCONSIN.—*Chippewa*—West Superior sab-sch., 2 40. *La Crosse*—Bangor, 2; West Salem, 3. *Lake Superior*—Ford River, 3; Iron Mountain 1st, 9; Ishpeming, 6; St. Ignace, 10. *Madison*—Beloit Ger. (1 from sab-sch.), 5; Lodi, 5 20; Madison St. Paul Ger., 1 83; Middleton Ger., 1 17; Portage, 10; Reedsburg, 8 05. *Milwaukee*—Barton, 1; Cedar Grove W. M. S., 8; Milwaukee Perseverance, 5 12; Somers sab-sch., 15 61. *Winnebago*—West Merrill, 5.

From the churches.....\$20,656 49

FROM INDIVIDUALS.

Frank L. Janeway, Ga., 424 50; Rev. E. D. G. Prima, D.D., N. Y., 50; Henry Hillard, Cal., 25; Rev. Thos. J. Shepherd, Md., 10; Guest money at Perth Amboy, 45 75; Mrs. Barton Slade, N. Y., 6; Rev. John T. Copley, Neb., 3; Mrs. M. Blackburn, Wyo., 5; "Millenarian," O., 50; Rev. G. W. Newell and wife, Neb., 10; "Two Friends," Amherst, Mass., 2; Mrs. H. R. Ingham, Cal., 3; Mrs. A. E. Mallory, N. Y., 2; Rev. A. F. Briske, Mich., 5; "H. L. J.", N. J., 20; Rev. M. L. P. Hill, Canada, 20; Mrs. Myron Phelps, Ill., 50; Rev. W. L. Tarbet and wife, 1 26; "C. Pa.", 5; "X.", 2; Presbytery of West Africa, 2; Mrs. S. D. Whaley, N. Y., 5; "Ladies' Aid of Little Equinunk, Pa.", 5; Miss Lizzie McCaughan, N. J., 1; "X. Y. Z.", Ill., 1; Rev. R. Dodd, Col., 5; Miss G. Y. Holliday, Tabriz, Persia, 10; "Q.", Ill., 10; William B. Fry, Pa., 10; Pine Bluff, Ark., per Rev. James Allison, D.D., 3; T. S. Lockwood, N. Y., 2; "H. T. F.", 8; Rev. J. L. Lower, 5; Rev. G. W. S. Wenrick, 5.

Interest from Permanent Fund.....806 51

Total for current use.....\$25,921 74

PERMANENT FUND.

(Interest only used.)

Estate of Wm. S. Boyd, late of Philadelphia, less coll. inh. tax, 475; Estate of Mrs. Francis J. Wood, late of Highland township, Chester county, Pa., 240 80; Legacy of Mrs. Mary D. Witter, late of Tremont City, O., 800.....1,215 80

Total receipts in March, 1888.....\$27,137 54

Total receipts for current use since April 1,

1887, which includes the entire fiscal year.....129,798 43

W. W. HEBERTON, Treasurer.

RECEIPTS FOR EDUCATION, FEBRUARY, 1888.

ATLANTIC.—*East Florida*—Crescent City, 1. *South Florida*—Seneca, 5; Sorrento, 5.

11 00
BALTIMORE.—*Baltimore*—Baltimore Broadway, 5. *New Castle*—Pencader, 9; Wilmington Central sab-sch., 11 71.

Washington City—Washington New York Ave., 60. 85 71
COLORADO.—*Boulder*—Valmont, 18 cts. *Pueblo*—La Junta, 8 50; Mesa, 41. *Santa Fe*—Albuquerque, 7; Pajarito, 2.

53 68
ILLINOIS.—*Alton*—Blair, 8 16. *Bloomington*—El Paso, 5; Piper City, 8 04. *Cairo*—Colden, 4 89; Harrisburg, 4. *Morton*—Morrisonville, 2. *Ottawa*—Grand Ridge, 7 45. *Peoria*

—Delavan, 5; Elmira, 13 84; Peoria Grace, 2. *Rock River*—Sterling, 20. *Schuyler*—Brooklyn, 4 66; Clayton 1st, 3; Huntsville, 3; Mt. Sterling, 24 50. *Springfield*—Jacksonville State St., 60; Piqua, 78 cts.; Unity, 35 cts. 166 67

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 72 25; Frankfort, 24. *Fort Wayne*—Ossian, 8 82. *Logansport*—Concord, 4; Mishawaka, 5. *Muncie*—Muncie 1st, 10 83; Wabash, 1 25. *Vincennes*—Princeton, 17 60.

143 44
INDIAN TERRITORY.—*Muskogee*—Nuyaka, 6 00

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 48 50. *Des Moines*—Allerton, 6; Des Moines Central, 20 06. *Fort Dodge*—Bethel,

8; Dana, 2; Grand Junction, 6 50; Meriden, 5. *Iowa City*—*Iowa City*, 3. *Waterloo*—Aukley, 20; West Friesland, 3.

KANSAS.—*Emporia*—Union, 4 86. *Highland*—Troy, 5 50. *Neosho*—Garnett, 5 77. *Solomon*—Carleton 1st, 3 38; Cawker City, 4. *Topeka*—Leavenworth 1st, 40. 63 51

KENTUCKY.—*Louisville*—Louisville Walnut St., 8 85

MICHIGAN.—*Detroit*—Detroit Jefferson Ave., 100; Detroit Westminster (J. L. Lyon, 50), 55 06. *Grand Rapids*—Big Rapids Westminster, 14 05; Ionia, 8 57. *Kalamazoo*—Sturgis, 4. *Lansing*—Onida, 5. *Monroe*—Blissfield 1st, 5. *Saginaw*—Bad Axe, 1; Saginaw City, 154 02. 346 70

MINNESOTA.—*Mankato*—Wells 1st, 2. *Red River*—Crookston sab-sch., 4. 6 00

MISSOURI.—*Osage*—Holden, 13 50. *Platte*—Craig, 3; Graham, 2; King City, 2; Maryville, 30 46; St. Joseph Westminster, 28; Union, 1; Union Star, 1. 80 96

NEBRASKA.—*Hastings*—Nelson, 65 cts. *Kearney*—Clontibret, 8; North Platte, 6. *Omaha*—Bellevue, 24 40; Hooper, 1 50; Lyons, 3. 40 56

NEW JERSEY.—*Corisco*—Bata, 1; Benita, 2. *Elizabeth*—Connecticut Farm, 6; Woodbridge, 10. *Jersey City*—Jersey City 1st, 25; Rutherford 1st, 13 65. *Monmouth*—Calvary (Riverton), 2; Jacksonville, 2 38. *Morris and Orange*—East Orange 1st, 117 96; Morris Plains, 4; Morristown 1st, 100; Orange 1st, 2. *Newark*—Newark Roseville, 231 44. *New Brunswick*—Holland, 3; Milford, 20 50; New Brunswick 1st, 29 08. *Newton*—La Fayette, 1; Oxford 1st, 6; Phillipsburg, 11 71; Stewartville, 10. *West Jersey*—Millville, 10. 613 70

NEW YORK.—*Albany*—Albany West End, 7; Saratoga Springs 1st sab-sch., 6 25; Tribe's Hill, 4. *Binghamton*—Nichols, 2 50. *Boston*—Boston 1st, 17 69. *Cayuga*—Ithaca, 199 27; Owasco, 9 50. *Champlain*—Peru, 3; Plattsburg, 14 29. *Chester*—Elmira 1st, 20; Mecklenburg, 5; Pine Grove, 1; Southport, 6 12; Tyrone, 1. *Columbia*—Hudson, 25. *Geneva*—Geneva 1st, 34 65; Naples, 6 38; Romulus, 10 62. *Hudson*—Haverstraw Central, 40 50; Middletown 2d, 3 10. *Long Island*—Belpoit, 6; South Haven, 3; West Hampton, 10. *New York*—New York 6th Ave., 2227 11. *Niagara*—Lewiston, 2; Medina, 16 50. *North River*—Little Britain, 3; Lloyd (Highland), 4 70; Malden, 3; Newburg Calvary, 7 59; Poughkeepsie, 4 02; Wappinger's Creek, 10. *Rochester*—Rochester Brick, 100; Rochester Westminster, 20. *Staten*—Woodhull, 3. *Troy*—Johnsenville, 9; North Granville, 10 50. *Utica*—North Gate, 3; Utica Memorial, 23 25. *Westchester*—Peekskill 2d, 13 67; Sing Sing, 41 51; West Farms sab-sch., 2. 2939 60

OHIO.—*Bellefontaine*—Bellefontaine, 1 88. *Cincinnati*—Cleveland, 6; Elizabeth and Berea, 4. *Cleveland*—Cleveland 1st, 23 95; Cleveland Euclid Ave., 11 53; Cleveland Wilson Ave., 6; East Cleveland, 7 45. *Dayton*—Figue, 31 25; Springfield 2d, add'l, 2. *Mahoning*—Middle Sandy, 2. *Muskegon*—Toledo 1st Ger., 2; West Unity, 3. *Portsmouth*—Portsmouth 1st, 49 60. *St. Clairsville*—Bellaire 1st, 25; Buffalo, 6 03; Nottingham, 21 15. *Wesley*—Lexington, 11. *Zanesville*—Mt. Vernon, 2 80; New Concord, 5. 221 64

PACIFIC.—*Los Angeles*—Orange, 12 60. *Sacramento*—Elko, 7 50. 20 00

PENNSYLVANIA.—*Allegheny*—Springdale, 10; Tarentum,

5. *Blairsville*—Beulah, 18 40. *Chester*—Frazer, 2 50. *Clarion*—Academia, 1 70; Bethesda, 2; Brockwayville, 3 75; Callensburg, 3; Concord, 3; Edenburg, 8; Richmond, 1 69; Rockland, 2 20; Sligo, 3. *Eric*—Conneautville, 4 34; Erie Park, 40. *Huntingdon*—Beulah, 3; Clearfield (sab-sch., 10), 23 81; Lower Spruce Creek, 10; Spruce Creek, 39. *Kittanning*—Glades Run, 21; Saltsburg sab-sch., 10; Smicksburg, 1; West Lebanon, 5. *Lackawanna*—Archbald, 53; Athens 1st, 10; Montrose, 37 50; Nanticoke, 6; Rushville, 3; Stevensville, 4. *Lehigh*—Bangor, 5 05; Mahanoy City, 10; Reading 1st, 37. *Northumberland*—Berwick, 5. *Philadelphia*—Philadelphia 2d, in part, 171 94; Philadelphia 10th, 370; Philadelphia Union, 12. *Philadelphia North*—Neshaminy Warwick, 23; Norristown 1st, 18 15. *Pittsburgh*—Birmingham 1st, 4 50; McDonald, 15; Mt. Olive, 5; Phillipsburg, 1; Pittsburgh Bellefield, add'l, 18 85; Pittsburgh East Liberty, 26; Pittsburgh Shady Side, 63. *Radstone*—Tent, 10 09. *Shenango*—Sharon, 9 47. *Washington*—Forks of Wheeling, 25; Upper Ten Mile, 7; West Alexander, 35. *Westminster*—Stateville sab-sch., 1 56; Union, 20. *West Virginia*—Bethel, 3 70; Hughes River, 6; Terra Alta, 10. 1248 10

TEXAS.—*Austin*—Brownwood, 65 cts. *North Texas*—Denison, 23 80. *Trinity*—Albany, 4 50. 28 95

UTAH.—*Montana*—Bozeman, add'l, 1 85. *Wood River*—Boise City, 10; Richmond, 1. 12 35

WISCONSIN.—*Madison*—Poynette, 5 82. *Milwaukee*—Oostburg, 3. 8 82

Receipts from churches in February, 1888..... \$6,173 52

Receipts from sab-schs. in February, 1888..... 55 77

Less amount refunded, sent to us in error, paid over to Board of Foreign Missions..... 10 00

..... \$6,219 29

LEGACY.

Estate of Judith Ann Ludlum..... 257 79

INTEREST ON PERMANENT FUNDS.

83; 62 50; 75; From Matthew Scott Fund, 30..... 200 50

MISCELLANEOUS.

Special scholarships—Mrs. Lucy Grimes, 41 67; E. P. Gilbert, 27 50; Sab-sch. of 43d St. ch., Pittsburgh, Pa., 75; Hudson Presbytery, 60; Rev. Geo. C. Bush, 1; Thos. Williams, 10; Mrs. E. E. E. Reed, 150; "A. J. C." 3; Rev. W. H. Robinson, Chili, 10; Casper Lott, 5; Rev. W. L. Tarbet and wife, 96 cts.; C. Pa., 2; E. Dewitt, 5. 252 18

Total receipts in February, 1888..... \$6,929 71

Total receipts from April 15, 1887..... 67,901 96

JACOB WILSON, Treasurer,

1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, MARCH, 1888.

ATLANTIC.—*Cape Fear*—Chadbourn, 1. *Chesapeake*—Ebenzer, 2; Mills River Hot Springs, 3. *East Florida*—Jacksonville Laura St., 3; San Mateo, 8. *Knox*—Macon Washington Ave. Children's Aid Soc. for D. W. Frazier's work in West Africa, 2. *South Florida*—Paola Alexander Memorial, 3. *Yadkin*—Logan, 3. 23 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 2500; Baltimore 2d, 650; Baltimore 12th, 15; Baltimore Boundary Ave. sab-sch., for Syria, 47 70; Baltimore Central, 185 34; Baltimore Fulton Ave., 10, sab-sch., for Teheran, 40; Baltimore Knox, 2; Baltimore Lafayette Sq., 84 98; Baltimore Light St. sab-sch., 6 13; Baltimore Westminster, 16 96, sab-sch., 13 21, mission sch. for Mexico, 1 40; Bel Air, 8; Cumberland, 25, sab-sch., 23 65; Patapasco sab-sch., 15; Fallston, 2; Frederick City, 123 05, sab-sch., 7 23; Govanstown, 35, sab-sch., 15; Granite, 8 30; Lonaconing sab-sch., 30, for Tabriz, 60; Mt. Paran, 3 30; New Windsor, 4 95; The Grove, 18. *New Castle*—Buckingham W. F. Soc., 24 50, sab-sch., 9 15; Chesapeake City, 13; Dover sab-sch., d., 1; Drawyers, 7; Elkton, 20; New Castle 1st, Ladies, 115; Pencader, 6; Fort Deposit sab-sch., 30 15; Red Clay Creek, 10 86; Snow Hill, 4; White Clay Creek, 75 59; Wilmington Central, 25; Wilmington Hanover St., 52 65; Wilmington West, 123; Rockland sab-sch., 16. *Washington City*—Falls Church, 20; Georgetown West St., 157 62; Hyattsville, 28 05, sab-sch., 30; Manassas, 12; Prince William 1st, 2; Washington 4th, 160 75; Washington 6th, 8; Washington Assembly, 10; Washington Covenant, 166 04; Washington Fifteenth St., 2; Washington Metropolitan, of which 9 75 is for Japan, 12 10; Washington New York Ave., 2 40; Washington Westminster, 27; Baltimore Branch of Falls, 10. 5027 06

COLORADO.—*Boulder*—Boulder, 23; Otis, 3; Timnath, 11 55; Valmont, 1 37. *Pueblo*—Canon City, 345; Durango, 6; Elmore, 7; La Luz, 1; Pueblo, 41; Trinidad 2d, 5. *Santa Fe*—Las Cruces, 5. 448 92

COLUMBIA.—*Idaho*—Joseph, 3; Spokane Falls, 32. *Oregon*—Astoria, 6; Independence, 9; Lebanon, 6; Portland 1st sab-sch., 20 84; Portland Chinese ch. for China, 3 50; Tualatin Plains, 3; Yaquina Bay, 5. *Puget Sound*—Napavine Knox, 1; Snohomish City, 2. 91 84

DAKOTA.—*Aberdeen*—Britton, 3; Emmanuel, 3; Wilnot, 1. *Central Dakota*—Hitchcock, 1 55; Howell, 64 cts.; Huron, 23 18; Pierre, 10; Volga, 5. *Dakota*—Yankton Agency, 15; J. P. Williamson, 5. *Southern Dakota*—Bridgewater, 3; Ladies' Soc., 3; Canistota, 1; Montrose, 1; Parker, 65 cts.; White Lake, 3; Turner Co. 1st Ger. ch., 15. 94 02

ILLINOIS.—*Alton*—Alton, 26 78, sab-sch., 24 59, d., 50; Baldwin, 2 15; Belleville, 5 20; Brighton, 4; Chester, 13 50; Jerseyville Y. P. S. Christian Worker, 5; Lebanon, 5; Staunton, 6. *Bloomington*—Bloomington 2d, 150, sab-sch., d., 18 90; Clarence, 9; Gibson 1st, 19; Lexington, 20; Mackinaw, 5; Onarga, 60; Wayneville, 3. *Ontario*—Carbondale, 11 65; Du Quoin, 16 06; Flora, 3; Golconda, 4; Grand Tower Women's Miss. Soc., 11 60; Harrisburg, 4 01; McLeansboro, 3; Mount Vernon sab-sch., 14 40; Murphysboro, 5; Nashville, 3 50; Tamaroa, 10. *Chicago*—Austin, 6 05; Chicago 2d, 40; Chicago 3d, 31 14; Chicago 4th, 202; Chicago 8th, 75; Chicago Covenant, 117 91; Chicago Fullerton Ave., 50 03; Chicago Holland, 3; Hyde Park 1st, 2 50; Woodlawn Park, 58 44. *Freeport*—Belvidere, 7, sab-sch., 20; Galena 1st, 50, sab-sch., 11 68; Hanover, 12 25, sab-sch., 75 cts.; Harvard, 6; Lena, 19 65; Zion Ger., 9. *Mattoon*—Kansas sab-sch., 11; New

Providence, 3; Paris, 40. *Ottawa*—Aurora, 2 40; Mendota, 130; Paw Paw, 15; Waterman, 20. *Peoria*—Delavan, 9 64; Farmington, 38, sab-sch., 12; Low Point, 15; Oneida, 8 50; Peoria 1st, 77 13, sab-sch., 10; Peoria 2d, 168 47; Prospect, 32 25. *Rock River*—Aledo, 6 50, sab-sch., 8 26; Alexis, 98 55; Ashton, 6; Buffalo Prairie sab-sch., d., 3; Franklin Grove, 4; Fulton, 4; Hamlet, 19; Perryton, 2; Princeton, 122 71, sab-sch., 10. *Schuyler*—Augusta, 13, sab-sch., 5; Brooklyn, 8; Burton Memorial, 10; Doddsville, 260; Huntsville, 5; Liberty, 4; Monmouth, 40; Oquawka sab-sch., d., 3 14; Perry sab-sch., 7 50; Prairie City, 14. *Springfield*—Decatur, 54; Farmington, 23 34; Jacksonville Westminster sab-sch., 13 04; Plagah, 7 52; Springfield 1st, 90 19; Unity, 2 40; Virginia, 10; Rev. W. L. Tarbet and wife, 8 72. 2428 47

INDIANA.—*Crawfordsville*—Fowler, 2; Frankfort, 205, sab-sch., 36 29; Oxford, 3; Pleasant Hill, 2 10; Rockville, 46 34; Rossville, 5 44; Spring Grove, 4; Sugar Creek, 8; Waveland, 10 50; West Rounsey, 30. *Fort Wayne*—Elkhart sab-sch., d., 80; Fort Wayne 1st, 100 16; Goshen, 106. *Indianapolis*—Carpenters' Tabernacle, 3 59, sab-sch., 3 50; Franklin 1st, 57; Indianapolis Tabernacle sab-sch., 14 90; Indianapolis Walnut St., 27 50. *Logansport*—Kentland, 10 14; Logansport Broadway, 80. *Muncie*—Elwood, 2; Hartford, 11 38, sab-sch., 9 64; Hopewell, 13, sab-sch., 2; Jonesboro, 2 60; New Hope, 2; Portland, 10; Shiloh, 2; Union City, 5 45; Wabash, 48 92, sab-sch., 20; Xenia, 4. *New Albany*—Hanover, 21 57; Jeffersonville sab-sch., 15 10; Leavenworth, 5; Madison 1st sab-sch., 31 35; Monroe, 4; New Albany 3d, 28; Sharon Hill, 5 45; Walnut Ridge, 4. *Vincennes*—Evansville Grace, 54 40; Oakland, 1. *White Water*—Brookville, 8 95; Liberty, 8; Rising Sun, 5 61; Rushville, 2. 1077 07

IOWA.—*Cedar Rapids*—Anamosa, 5 84; Bethel, 6; Cedar Rapids 2d, 180 68; Clarence, 3; Clinton, 105 40; Lyons, 11; Onslow, 22; Scotch Grove, 4; Vinton, 5; Wyoming, 17 82. *Osceola Bluffs*—Alton, 15; Atlantic, 21; Audubon, 7 09; Clarinda, 1; Creston, 14; Essex, 2 25; Maquoket, 1 83; Mt. Airy, 7, sab-sch., 2; Menlo 1st, 10; Neola, 5; Red Oak, 12 14; Shenandoah, 1. *Des Moines*—Centerville, 28 85; Des Moines Mission sch., 10; Des Moines Westminster, 12; East Des Moines, 37 32; Garden Grove sab-sch., 3 50; Humeston, 70 cts.; Knoxville, 9; Laurel, 9; Leighton, 2; Newton, 25. *Dubuque*—Bethel, 24 17, sab-sch., 1 65; Dubuque 1st, 103 30; Dubuque 2d Y. P. S. Christian Endeavor, d., 5; Farley, 3 05; Hopkinton sab-sch., 2 88; Independence Ger., 12; McGregor Ger., 3; Manchester, 7; Pleasant Grove, 5; Zion, 3 75. *Fort Dodge*—Bethel, 3; Churdan, 3; Denison, 5 40; Fonda, 2; Ramsey Ger., 3; Spirit Lake, 5; Storm Lake, 5. *Jones*—Burlington 1st sab-sch., for sup. Ting Ying, 50; Mediapolis, 7 59; Middletown, 3 30; Muscatine, 100; Shiloh, 4 20; Washington, 8 80. *Jones City*—Columbus Central, 12; Iowa City, 12; Ladora, 1; Oxford, 9; West Branch, 7 25, sab-sch., 5; Williamsburg, 7; Nolo, 1 75; Union, 7. *Waterloo*—La Porte City, 7; Rock Creek Ger., 2. 993 97

INDIAN TERRITORY.—*Choctaw*—Mountain Fork, 6 00. KANSAS.—*Emporia*—Argonia, 8; Belle Plaine, 7 62, sab-sch., 4 38; Burlington, 8 30; Caldwell, 5; Eldorado, 64 45; El Paso, 5; Emporia 2d Welsh, 13 49; Eureka, 2; Mayfield, 8; Silver Creek, 3; Slate Valley, 6; Wellington, 50; Howard, 5. *Highland*—Irving, 2; Troy, 5 50; Washington, 8 20; Northville, 5; Horton 1st, 5. *Larned*—Arlington, 5; Canton, 5; Galva, 3; Garden City, 12; Kendall, 1; Ness City, 5; Geneseo, 1 94; Hartland, 1 57; Lakin, 1. *Neosho*—Carlyle, 2 14; Girard, 13 34; Neodesha, 2; Osage 1st, 13 25; Paola Western Society of Christian Endeavor, 12 21; Colony, 3 21. *Osborne*—Grainfield, 13; Phillipsburg, 5; Russell, 12. *Solomon*—Abilene, 28 37; Bennington, 2; Cheever, 2 25; Clyde, 20; Culver, 5 50; Fort Harker, 2; Minneapolis, 42 36; Solomon sab-sch., 20; Willowdale, 1 18; Kanapolis, 2. *Topeka*—Clinton, 9; Exeter, 1; Fairmount, 2; Lawrence sab-sch., 6 31; Oak Hill, 2; Topeka 1st sab-sch., 35 30; Topeka 2d, 10; Indiana, 2; Kansas City, 90; Industry, 1 05. 607 43

KENTUCKY.—*Ebenezer*—Ashland, 71 12; Falmouth, 2 50; Lexington 2d, 778 77; Mayville, 14 60; Mt. Sterling, 13 90; New Concord, 31 50. *Louisville*—Olivet Chapel, 5; Princeton 1st, 14 75. *Transylvania*—Danville 2d, 100; Livingston, 2; Richmond 2d sab-sch. infant class, 10. 1042 04

MICHIGAN.—*Detroit*—Detroit 1st, 155 22; Detroit Central, 250; Detroit Fort St., 948 28; Detroit Westminster, 12, sab-sch., 141 15; Hamtramck, 35; Holly, 14; Howell, 85; Mount Clemens sab-sch., 3; Wyandotte, 11 36; Union, 53 56, sab-sch., 29 64; Detroit 3d, 78. *Grand Rapids*—Big Rapids Westminster, 14; Cadillac, 21 70; Ewart, 22, sab-sch., 3; Grand Rapids Westminster, 28 55; Greenwood, 3; Ionia, 29 32. *Kalamazoo*—Allegan sab-sch., 42 40; Constantine, 3 75, sab-sch., 5; Kalamazoo North, 13; Kendall, 5; Niles, 74 03; Three Rivers, 2. *Lansing*—Homer, 35, sab-sch., 11; Marshall, 20 66; Mason, 75. *Monroe*—Blissfield, 6. *Saginaw*—Au Sable, 10; Bay City sab-sch., d., 13 12; Ringham, 2; Caro, 18; Port Austin, 2 80; Saginaw City sab-sch., 15 18; Sand Beach, 4; Verona, 2. 2298 40

MINNESOTA.—*Mankato*—Amboy, 10; Delhi, 4; Lake Crystal, 3 25; Madella, 11; Tracy, 8 56; Winnebago City, 10. *Red River*—Red Lake Falls, 13 37; of which 3 45 is d. *St. Paul*—Duluth 1st, 28 51; Howard Lake, 8; Litchfield, 20; Minne-

apolis 1st, 385 40; Minneapolis Andrew, 1004 65; Minneapolis Franklin Ave., 2 75, sab-sch., 12 25; Minneapolis Highland Park, 25 70; Minneapolis Westminster, 80 81, for Japan, 312 50, sab-sch., 36; Shakopee, 5, sab-sch., 2; St. Cloud, 52 97; St. Paul Central, 22 16; St. Paul Dayton Ave., 25 58; White Bear Lake, 9 99, sab-sch., 1 06; Duluth 2d, 2; North St. Paul, 6; House of Faith, 4. *Winona*—Rochester, 42 73; Winona 1st sab-sch., 51; Winona Ger., 4; Lake Crystal, 35 75; W. M. Soc., 40, sab-sch., 32 08, d., 37 28; La Crescent, 4 99. 2265 39

MISSOURI.—*Osage*—Butler, 30; Kansas City 1st, for Kanazawa, 9 60; Kansas City 2d, for Kanazawa, 51 08; Kansas City 4th, 3, sab-sch., 25; Kansas City 5th, 49 68; Knob Noster, 8; Nevada, 3; Osceola, 12; Princeville ch. Winn Miss. Band for Kanazawa, 25; Kansas City 2d Ger., Geo. H. Winn and wife for Kanazawa, 700, sab-sch., 20. *Osark*—Ebeneser, 10; Neosho sab-sch., 2 58. *Palmira*—Glasgow, 1 10; Kirksville, 7 50; Knox City, 2; Newark, 1; Pleasant Prairie, 2; Salisbury, 2 30; New Cambria Children's Society, 4; New Cambria Valley Children's Society, 1. *Platte*—Hackberry, 1; Rosendale, 1; Savannah, 3; St. Joseph Westminster, 40. *St. Louis*—Cote Brillante, 10; Ironton, 6 70; Kirkwood, 24, sab-sch., 25; Rock Hill, 10; Rolla 1st, 13; Salem Ger., 4; St. Louis Westminster, 30 10; Zion Ger., 3; A German family, 15; Mine Hill, 1 35; Washington and Compton Ave., 200. 1333 99

NEBRASKA.—*Hastings*—Hastings, 82; Hastings Ger., 1. *Kearney*—Gibson, 1; Kearny, 25; Shelton, 3; Wilson Memorial, 4 50; Wood River, 3; Litchfield, 3. *Nebraska City*—Adams, 1 88; Auburn, 6 66, sab-sch., 2 21; Blue Springs, 6 34; Humboldt, 8 37; Plattsmouth Ger., 5; Prairie Centre, 1; Sterling, 16; Table Rock, 9 41, sab-sch., 94 cts. *Omaha*—Lyons, 20 50; Omaha Castellar St., 13; Omaha North, 62 57; Omaha South-west sab-sch., d., 51; Schuyler, 4 10; Wahoo, 5 sab-sch., d., 8; Hamilton West St., 11 05. 345 53

NEW JERSEY.—*Orange*—Bentley sab-sch., d., 10. *Elizabeth*—Basking Ridge, 160, sab-sch., 40; Clinton sab-sch., 30; Cranford, 4 11; Elizabeth Madison Ave. sab-sch., 28 29; Lamington sab-sch., 14 23; Pluckemin 37 60, sab-sch., 20 11; Rahway 1st, 28 50, sab-sch., 57 14; Rahway 2d, 80; Roselle, 71 70, sab-sch., for Mexico, 41 77; Springfield, 9; Silkam sab-sch., 22 60 (of which 17 82 is d.). *Jersey City*—Arlington, 6 50; Hackensack, 10, sab-sch., 6; Jersey City 1st sab-sch., d., 41 75; Jersey City 2d, Wm. Mayer, Jr., 10; Jersey City Bergen 1st sab-sch. Miss. Asso., for Bogota, 50; Jersey City Claremont, 10; Jersey City Scotch, 50; Norwood, 25, sab-sch., 15; Passaic, 93 25, sab-sch., 24 23; Paterson 1st, 31; Paterson 2d, 140; Paterson Westminster, 10; Rutherford 1st, 75 71; Y. M. Miss. Soc., 20, sab-sch., 57 46. *Monmouth*—Bordentown, 9 55; Columbus, 12, sab-sch., 12; Farmingdale, 104; Freehold 1st, 137 45; Keyport, 3; Long Branch Mission Band, 7; Matawan, 43 82, sab-sch., 40, d., 18 18; Ocean Beach, 12 50; Oceanic, 21; Plattsburg, 9; Plumstead, 6 50; Providence, 2, sab-sch., 5 50; Shrewsbury, 77 83; South Amboy, 3; Tuckerton, 4 18. *Morris and Orange*—Bonton, 55, sab-sch., 68; Hanover, 62; Madison, 73 45; Mendham 1st, 23 03; Morris-town South St., 136 25; Mt. Olive, 20; Myersville Ger., 4, sab-sch., 2; Orange 1st, 1450; Orange 2d, 25 55; Parsippany, 65 49; Pleasant Valley Ger., 5; South Orange, 190 90; South Orange Vailsburg Chapel sab-sch. Boys' Band, for China, 75 cts.; Succasunna, 9; Summit Central, 33 71. *Newark*—Montclair, 24 39; Newark 2d, 61 19; Newark 3d, 56 04, sab-sch., d., 41; Newark 6th, 25; Newark Central, 300; Newark South Park sab-sch., d., 34 80; Newark Woodside, 5. *New Brunswick*—Amwell 1st, 31; Bound Brook sab-sch., 12 50; Dayton, 41 65, sab-sch., d., 25 42; Flemington, 243 44, sab-sch., d., 32 02; Frenchtown, 40, sab-sch., 5; Hamilton Square, 30; Hopewell, 3 50; Kingston, 15; Lambertville, 17; Milford sab-sch., 10 65; New Brunswick 2d Grace Wilder Mission Band, 100; Trenton 3d, 220, sab-sch., 39 86; Beatty Mission Band, 10. *Newton*—Belviders 2d, 17 38; Bloomsbury, 17 84; Dectertown, 42; Delaware, 28 32, sab-sch., 4 68; Hackettstown, 164, sab-sch., d., 60; Mansfield 2d, 5; Montana, 1; Newton, 212, sab-sch., d., 62; Oxford 2d sab-sch., 64 23 (of which 19 71 d.); Stillwater, 12; Wantage 2d, 15; Washington, 100; Yellow Frame, 3; New Hampton sab-sch., 10. *West Jersey*—Absecon sab-sch., 1; Billingsport, 1; Bridgeton West sab-sch., d., 40; Williamstown, 35 64, sab-sch., 7; Cape Island sab-sch., 25; Deerfield, 50; Elmer, 9; Gloucester City, 5, sab-sch., 5; May's Landing, 2, sab-sch., 5; Millville sab-sch., 5 44; Swedesborough, 6; Vineland, 16 83, sab-sch., 21 60; Wenonah, 150 51, sab-sch., 10. 6718 43

NEW YORK.—*Albany*—Albany 1st, 49 50; Albany 6th sab-sch., d., 80; Albany State St., 508 11; Patchellerville sab-sch., 10; Carlisle sab-sch., 1; Esperance sab-sch., 2; Jermain Memorial, 45 57; Johnstown, 100. *Binghamton*—Binghamton 1st, Miss M. C. Lockwood, 250; Binghamton North, 30 77; Conkling, 42 90; Depoist, 36 68; Masonville, 8; Nineveh, 8 70. *Boston*—Bedford, 6 50; Lowell, 12; Newburyport 1st sab-sch., 46 03; Y. P. Soc. Christian Endeavor, 7 50; Providence, 7; Taunton, 2; St. Andrews, 8 25; Woonsocket, 10. *Brooklyn*—Brooklyn 2d sab-sch. Miss. Soc., 100; Brooklyn Ainslie St., 12; Brooklyn Lafayette Ave., 1187; Brooklyn Memorial, 310 67; Brooklyn Sloam, 3; Brooklyn 8 3d St., E. D., 78 12, sab-sch., for scholarship, 175; Brooklyn Throop

Ave. 72, sab-sch. Miss. Asso., 75, Y. M. Miss. Band, 10; East Williamsburg Ger., 5; Edgewater 1st, 8 71; Brooklyn 5th Ger., 15; Trinity sab-sch., 31 33. *Buffalo*—Buffalo 1st, 400; Buffalo Calvary, 207; Buffalo Central, for Miss S. Warner's salary, 75; Buffalo North, 384 49; Buffalo Westminster, 87 33, sab-sch., 75; Panama, 8; Sherman sab-sch., 14 45; Silver Creek, 21; Covenant, 5; Franklinville 1st, 12; Allegheny 1st, 8. *Cayuga*—Auburn Central, 34 43; Fair Haven, 35 30, sab-sch., d., 10 50; Genoa 3d, 8, sab-sch., 5 76; Port Byron sab-sch., for support of child in China, 25. *Champlain*—Essex, 11 64. *Chemung*—Elmira 1st, 80 78; Elmira Lake 8d, 13 03; Spencer, 26. *Columbia*—Durham 1st, 5 50; Hillsdale, 5 50; Jewett, 50; Spencertown, 6; Windham Centre, 10 73. *Genesee*—Batavia, 202 32; Bergen sab-sch., 12 06; Willing Workers, for China, 25; Byron, 18 02; Castle, add'l, 1000; Corfu, 59 34, sab-sch., 7 78; North Bergen, 6 50; Perry, 115; Tonawanda Valley, 6 98. *Genesee*—Canandaigua, 19 20, sab-sch., 16; Geneva 1st, 44 94, sab-sch., 70 35; Ovid, 28 00; Phelps, 13 61; Romulus sab-sch., 25; Waterloo, 50, sab-sch., 15. *Hudson*—South Centerville, 2; Good Will, 18 48; Hempstead, 5; Livingston Manor, 4; Middletown 1st, 42 79; Monticello sab-sch., 10; Ridgebury, 2 18; Rockland 2d, 1; West Town, 21; Charlestown Ger., 8; Unity, 17. *Long Island*—Amagansett, 4; Bridgehampton, 13; Cutchogue, 15; East Hampton, 38; Moriches, 24 35; Sag Harbor, 43; Southampton, 42 40; Southold, 30; Yaphank, 16 27; sab-sch., 2 85; Babylon 1st, 7. *Lyons*—Wolfcott 1st, 6 38; Clyde, 30 60. *Massa*—Astoria, 12; Hempstead Christ's, 150 72; Melville, 5; Springfield, 30; A pastor, 5. *New York*—New York 1st sab-sch., for boys' sch. at Shanghai, 500; New York 1st Union, 34 14; New York 2d Ger., 2; New York 4th, 450 89; West Side Chapel, 10; New York 4th Ave., 450 83; New York 13th St., 224; New York Bohemian, 5; New York Brick, 759 94; New York Emanuel Chapel, 12 45; New York Grace Chapel sab-sch., 12 50; New York Harlem, 184 73, sab-sch., 39 61; New York Madison Sq., 1889 44; New York Mt. Washington, 858 25, sab-sch., 10; New York Phillips, 466; New York Puritans, 257 02; New York Scotch Immanuel Miss. Asso., 60; New York Spring St., 100; New York University Place, 150 19, sab-sch., 45 51; New York Washington Heights, 3, sab-sch., 60; New York West, 953 65; New York Madison Ave., 278 40; New York Zion Ger., 20; New York Bethany sab-sch., 42. *Niagara*—Knowlsville, 13; Mapleton, 4 15. *North River*—Bethlehem, 39; Cornwall, 10 55; Milton, 25; Newburg Calvary, 13 10; Newburg Union, 68, sab-sch., 50; Poughkeepsie sab-sch., 65 41; Greensburg sab-sch., d., 25; Salt Point Westminster, 11 82. *Otego*—Cherry Valley, 124 24; Delhi 1st, 10; Delhi 2d, 8 58, sab-sch., 20; Hobart, 10; Milford, 9; Cooperstown, 104 45. *Rock-etch*—Ayon, 10; Brighton, 12 98; Brockport sab-sch. Boys' Mission Band, 4 16; Clarkson, 8 30; Fowlerville, 52 12; Genesee Village, 45 "J. S. O.", 15, sab-sch., 22 50; Honeoye Falls, 18 50, sab-sch., 11 50; Moscow, 20; Mt. Morris, 1 77; Nunda, 25; Ogden, 24 56; Olean, 2 50; Piffard, 5; Pittsford sab-sch., 3; Rochester Central, 277 83; Rochester St. Peter's, 150; Rochester Calvary, 25; Rochester Westminster, 11 14; Rochester Memorial, 131, sab-sch., 16; Springwater, 5; Union Corners, 2 50. *St. Lawrence*—Adams sab-sch., 8; Brasher Falls, 6 50; Mission Band, 4, sab-sch., 5; Brownville, 5; Gouverneur, 4; Morrisstown, 1; Oswegatchie 1st, 10, sab-sch., 14; Otz Bow, 50; Potsdam sab-sch., 9; Theresa sab-sch., 10; Watertown 1st, 417. *Steuben*—Addison sab-sch., 9 57; Corning, 32 10; Hornellville, 24 31; Jasper sab-sch., 14 82; Pultney, 5; Rushford, 4. *Syracuse*—Baldwinsville, 6; Fayetteville, 1; Liverpool, 2 72; Marcellus, 18 90; Mexico, 112 30, sab-sch., 34; Onondaga Valley, 10; Oswego Grace, 231 65, sab-sch., 23 19; Primary Department, 10 38; Syracuse 1st, 13 86; Syracuse 4th, 190; Cani-tota 1st, 9 48. *Troy*—Cambridge, 1 50; Cohoes, a member, 1000; Green Island, 32 65; Hoosick Falls sab-sch., 13 48; Johnsonville, 12; Lansingburg Olivet, 30 97; Malta, 5; Sandy Hill, 31; Stillwater 1st, 10; Troy 2d, 249 35; Warrensburg, 4; Waterford, 548 81; Whitehall, 1 86. *Utica*—Augusta, 5 55; Kirkland, 25, sab-sch., 5; Lowville, 70; Lyons Falls, 9 50; New Hartford, 50; Oneida, 57 32; Otiskany sab-sch., 5 05; Rome, 45 23; Turin, 6 68; Utica Olivet, 9; Utica Memorial, 117; West Camden, 18 50. *Westchester*—Bedford, 70; Darlen, 25; Greenburg, 22 55; Hartford sab-sch., 93; Peekskill 1st, 40 76, sab-sch., 30; Peekskill 2d, 30 09; Pleasantville, 3; Port Chester, 12 65; Sing Sing, 25 24; Southeast, 13; Yonkers 1st, 5; Yonkers Daystar, 31 11, sab-sch., 8 89; Yonkers Westminster, 11 55, sab-sch., 100.

20,682 29

NORTH DAKOTA.—*Fargo*—La Moure, 5; Tower City sab-sch., 30. *Pembina*—Ardoch, 20 80; Arvilla, 7 60; Beaulieu, 5; Bethel, 5; Osanbruck, 2; Milton, 2. 59 40
OHIO.—*Athens*—Bashan, 2 25; Marietta 4th St., 10 86, sab-sch., 19 12; Nelsonville, 12 63; Tupper's Plains, 2. *Bellefontaine*—Gallion, 28 45, sab-sch., d., 4 55; Miss. Concert, 9, E. P. E., 5; Patterson, 10, sab-sch., 1 40; Spring Hills, 4 83; Urbana, 50, sab-sch., 16 60; West Liberty, 2 99. *Chillicothe*—Chillicothe 1st, 255; North Fork, 13; Piquah, 42 50. *Cincinnati*—Batavia, 22 16; Cincinnati 2d, 484 49; Cincinnati 7th, 61; Cincinnati Central, 12 57, sab-sch., d., 30; Cincinnati Walnut Hills, 745 16, sab-sch., 200, Y. M. B. Class,

sp. for Mr. Mateer's boys' sch., Tunchow, 60; College Hill, 34 56; Loveland sab-sch. Wayside Workers, d., 34 72; Monroe, 8; Morrow, 37 22, sab-sch., 10 46, d., 22 32; Richmond, 7 86; Reading and Lockland, 23; Sharonville, 5 60; Springfield, 22; Westwood, 3 93. *Cleveland*—Akron, 10; Cleveland 1st, 597 29; Calvary Chapel sab-sch., d., 124 04; Cleveland 2d, 488 20; Cleveland Beckwith, 57 76; Cleveland Case Ave., 543 84; Boys' Band, 10; Cleveland Miles Park, 116 75; Cleveland North sab-sch., for Tunchow, 49 89, for north China, 25; East Cleveland, 5; Guilford, 25 73; Milton, 31, sab-sch., 10; Northfield, 63; North Springfield, 11; Orwell, 17; Willsoughby sab-sch. birthday box, 12 75. *Columbus*—Bethel, 2; Bremen, 1; Columbus Westminster, 9; Lancaster, 18 21; London sab-sch., 10; Milford, 11; Rush Creek, 9. *Dayton*—Dayton Park, 17; Franklin, 11; New Carlisle, 18. *Huron*—Milan sab-sch., 4 76; Norwalk, 57 76; Sandusky, 153 75, sab-sch., 20 22, d., 7 76. *Lima*—Bluffton, 3 75; Celina, 6, sab-sch., 8; North Baltimore, 4 72; Rockport, 11 55; Shanes Crossing, 5; Turtle Creek, for college and academics in foreign lands, 2 75; Van Wert sab-sch., for Siam, 30. *Ma-honing*—Beloit, 11; Canton, 53 10, sab-sch., 50; Champlin, 6; Columbiana sab-sch., 10; Hubbard, 5; Leetonia, 12; Mineral Ridge, 55; Niles, 4; North Benton, 43; Warren, 7 25; Youngstown 1st, 69 41. *Morison*—Berlin, 4 40, sab-sch., 3 60; Chesterville sab-sch., 12 93; Iberia, 11, sab-sch., 4. *Muskegon*—Antwerp, 2; DeFrance, 36; Lost Creek sab-sch., 5 33; Toledo 1st Ger., 4; Toledo Westminster, 95 49; Tontona, 3; West Bethesda, 5; Weston, 6 50. *Portsmouth*—Buena Vista Ger., 1; Eckmansville, 12; Hanging Rock, 6 75; Manchester sab-sch., 12; Mineral Springs, 4; Portsmouth 1st Ger., 7, Mr. C. J. Schmidt's sab-sch. class, for India, 8 25; Ripley, 40; Winchester, 3; Portsmouth 2d, 103 12. *St. Clairsville*—Bellairs 2d, 25; Bethel, 10; Buffalo, 45 62; Caldwell sab-sch., 10; Coal Brook, 3 88; Crab Apple, 19 15; Kirkwood, 6; Martin's Ferry, 25. *Steubenville*—Bethel, 52; Bethesda, 15, sab-sch., 14; Bethlehem, 10; Buchanan, 2, sab-sch., 5; Centre Unity, 4; Cross Creek, 3; Deersville sab-sch., 20; Del Roy sab-sch., 11 85; Feed Spring, 6; Hopedale, 8, sab-sch., d., 5; Kilgore, 11; Leesville, 5 24; New Cumberland, 3 57; New Hagers-town, 7; New Philadelphia, 26, sab-sch., 12; Oak Ridge, 14 62, sab-sch., d., 3 61; Ridge, 5; Steubenville 2d, 80, sab-sch., 100 20; Boys' Band, 13 40; Steubenville Old, 24; Still Fork, 8 18; Two Ridges, 8; Waynesburg, 5; Wellsville, 188, for scholarship in China, 15, Boys' Christian League, 5; Yellow Creek, 13, sab-sch., 80 96; Mrs. M. B. Anderson, 6. *Wadsworth*—Apple Creek, 15; Canal Fulton, 10; Fredericksburg, 100; Holmesville, 6; Millersburg, 5 36; Orrville, 6 11; Wooster 1st, 100 90, sab-sch., 13 54. *Zanesville*—Brownsville, 23; Chandlerville, 45 65; Coshocton sab-sch., 67; Duncan's Falls, 28 55; Granville, 33; Keene, 12 50; Mt. Vernon sab-sch., 10; Newark 1st sab-sch., 63; Pataskala, 8 10; Warsaw, 8. 7241 35

PACIFIC.—*Benicia*—Arcata, 5; Bloomfield, 3; Duncan's Mills, Thomas Smith, 5; Healdsburg, 13 75, sab-sch., 15 50; Mendocino, 55; Petaluma, 10; Tonalea, 7. *Los Angeles*—Arlington Riverside ch., 156 60; Glendale, 8 80; Los Angeles Chinese, 20; Santa Barbara, 130; Santa Paula, 11; Westminster sab-sch. birthday box, 11. *Sacramento*—Chico, 12, W. H. and F. Miss. Soc., 13 45, Y. Folks For Miss. Band, 9, W. M. Soc., 7 50; Elko, 10; Fresno, 19 55; Lone City, 7; Sacramento 14th St., 6, Ladies' Band, 4. *San Francisco*—Oakland 1st sab-sch., d., 83 40; Oakland 2d, 20 50; San Francisco Howard St., 125. *San Jose*—Gilroy, 4; Livermore, 12 05; San José, 50, Alex. Duff Miss. Soc., 60; Santa Clara, 20. *Stockton*—Modesta 1st, 11 55. 928 65

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 2; Allegheny North, 874 04; Beaver, 123 20, sab-sch., 96 80; Bethel, 12; Emaworth sab-sch., 2 57; Glenshaw, 15 86, sab-sch., 2 60; Sewickly, 5; Tarentum, 16 25. *Blairville*—Irwin, 33 04; Livermore, 13 30; New Alexandria, 71 21; Parnassus Young Ladies' Aid Soc., 25; Poke Run, 42; Salem, 2 50. *Butler*—Butler sab-sch., 57 12, of which 24 31 is d.; Centre, 16 52, sab-sch., 26 79; Concord, 21 55, sab-sch., 38 22, d., 13; Grove City, 42 66, sab-sch., 49 50; Harlansburg, 20; North Butler, 9 70, sab-sch., d., 4 57; Rev. W. J. Hazlett, 5. *Cortisale*—Carlisle 2d, 223 93, sab-sch., 50; Chambersburg Central, 9 01, sab-sch., 13 50; Chambersburg Falling Spring, 250; Duncannon, 34 99, sab-sch., 5; Gettysburg, 70 50; Green Hill, 5; Harrisburg Market Square, 319 63; Harrisburg Pine St., 331 46, sab-sch., d., 47; Lower Path Valley Faunettburg sab-sch., 32 69; Middletown sab-sch., 10; Robert Kennedy Memorial, 9; St. Thomas, 3; Upper Path Valley, 15. *Chester*—Chester 1st, 50; Chester 3d, 121 49; Coatesville, 50 04; Darby 1st, 5; Downingtown Central, 14 27; Fagg's Manor, 74; Phoenixville, 33; Ridley Park sab-sch., 32; Unionville, 5; Wayne, 27 58, sab-sch., d., 29 01; West Chester 1st, 48 94. *Clarion*—Academia, 14; Bethesda, 15; Brookville sab-sch., 20; Callensburg, 30; Concord, 12; Elkton, 10 60; Mt. Tabor, W. H. and F. Miss'y Asso., 14 10; New Bethlehem, 16 38; Punxsutawney, 10; Shiloh, 15. *Erie*—Erie Chestnut St. sab-sch., d., 14 33; Fairfield, 6 25; Franklin, 250 62; Fredonia, 6 28; Jamestown, 8; Meadville 2d, 20; Mercer 1st, 85; Mercer 2d, 48 12, sab-sch., 8 69, d., 62 23; Tideoute sab-sch., d., 10; Union City, 15 70. *Huntingdon*—Alexandria, 173 12; Altoona 2d sab-sch., d.,

54 42; Birmingham, 210 29, Warrior's Mark sab-sch., 26 06; Curwensville, 20; East Kishacoquillas, 107; Goshen, 173; Lewistown, 136 26; Mapleton, 13; Martinsburg, 8; Mifflintown Westminster, 5; Phillipsburg sab-sch., 10; Port Royal, 10; Shirleysburg, 13; Spring Mills Aaronburg Station, 6; Upper Tuscarora, 31 23, sab-sch., 3 06; West Kishacoquillas, 43. *Kittanning*—Cherry Run, 18; Cherry Tree, 5; Currie's Run, 36; East Union, 7 06; Elder's Ridge, 40; Mechanicsburg, 5; Parker City 1st, 31 21; Rural Valley, 15; Saltsburg, 66 26; West Glade Run, 41. *Lackawanna*—Athens, 30; Canton, East Canton sab-sch., 2; Franklin, 6 36; Herrick, 5; Langclyffe, 315 18; Rushville, 4; Scranton Ger., 5; Scranton Green Ridge Ave., 163, Boys' Miss. Band, Willing Workers, 25; Stevensville, 4; Susquehanna sab-sch., 9; Tunkhannock, 45 14, sab-sch., 25 18; Ulster, 12; Wilkesbarre 1st sab-sch., 223 71. *Lehigh*—Bethlehem, 14; Catsasqua 1st, 40; Easton 1st, 142, Olivet sab-sch., 25; Ferndale Ladies' Aid Soc., 20; Lock Ridge Ch. W. M.'s Soc., 5 50; Port Carbon, 25; Reading Washington St., 5 50; South Bethlehem, 8, sab-sch., 1; Stroudsburg, 10; Upper Mt. Bethel sab-sch., 8; Rev. A. M. Lowry, 10. *Northumberland*—Allenwood sab-sch., 2 89; Bloomsburg, 154 70; Briar Creek, 6; Buffalo, 33 07; Grove, 80, sab-sch., 30; Hartleton, 10; Lycoming, 76; Milton, 77 74, sab-sch., 37 24; Muncy, 15; Northumberland, 20 65; Renovo, 13 70; Shamokin 1st, 6 39; Sunbury, 72; Washington, 6 50; Williamsport 1st, 160. *Philadelphia*—Philadelphia 1st, 1837 51; Philadelphia 3d, 50; Philadelphia Chambers, 8; Philadelphia Clinton St. sab-sch., 20 93; Philadelphia Evangelical, 20; Philadelphia Grace, 15; Philadelphia Memorial, 30; Philadelphia Hope Chapel sab-sch., 3 75; Philadelphia Tabernacle, 2, one of the people, 10, sab-sch., 50 24; Philadelphia Walnut St., 606 59; Philadelphia Westminster, 54 33. *Philadelphia Central*—Philadelphia Arch St., 552 94; Philadelphia Beacon, 25; Philadelphia Cobocokink sab-sch., 13 78; Philadelphia Columbia Ave., 10 18; Philadelphia Green Hill, "D," 25; Philadelphia North, 48 80, sab-sch., 5; Philadelphia Northern Liberties 1st sab-sch., 101 36; Philadelphia Northminster, 134 43; Philadelphia Olivet, 28 61; Philadelphia Oxford, 205 22; Philadelphia Patterson Memorial, 5; Philadelphia Princeton, 30; Philadelphia Toga, 62 85; Philadelphia Trinity, 6; Philadelphia West Park, 2; Thomas J. Shepherd, 25. *Philadelphia North*—Falls of Schuylkill, 6; Fox Chase Memorial, 24 40; Frankford, 44 02; Germantown 1st sab-sch., 50; Germantown Market Square sab-sch., 14 80; Germantown Wakefield, 49 67; Huntingdon Valley, 43, sab-sch., 58; Lower Merion, 14, sab-sch., 4, 5; Mt. Airy sab-sch., 6 30; Neshaminy Warminster, 28 62; Neshaminy Warwick, 35; Norristown Central, 154 38; Providence, 53. *Pittsburgh*—Cannonsburg, 63 50, sab-sch., 14; Chartiers, 53; Fairview, 8; Lebanon, Emma C. Johnson, 50; Monongahela City, 200; Pittsburgh 2d, 49 69; Pittsburgh 3d, 1000; Pittsburgh Bellefield, 83 34; Pittsburgh East Liberty, 113, sab-sch., 200, 4, 139 40; Pittsburgh Park Ave. sab-sch., 4, 12; Pittsburgh Shady Side, 60. *Redstone*—Brownsville, 32; Fair Chance, 10; McClellandtown, 5; McKeesport sab-sch., 5 70; Mt. Pleasant, 62 45. *Shenango*—Mt. Pleasant, 50; New Castle 2d, 46 75; Princeton sab-sch., 42 10. *Washington*—Burgettstown, 35; Moundsville, 9; Washington 2d, 280 76; Washington Tacoma, 17, E. F. Orchard, 5; Waynesburg, 17 40. *Wellbore*—Elkland and Ocoola, 15; Elkland sab-sch., 6. *Westminster*—Cedar Grove, 25; Lancaster Memorial, 1; Leacock, 44 60, sab-sch., 2 50; Lebanon 4th St., 10; Mt. Joy, 8 75; Peques, 22; Stewartstown, 11 53; Strasburg, 16 15; York Westminster, 5. *West Virginia*—Grafton, 11; Morgantown, 14 26, sab-sch., 10; Sistersville sab-sch., 6. 14 991 73

TENNESSEE—*Holston*—College Hill, 1; Elizabethton sab-sch., for sup. of girl at Korea, 10; Greenville, 8; Jonesboro', 14 39; Oakland, 3; Reem's Creek, 4; St. Marks, 1. *Kingston*—Grassy Cove, 2 10; Wartburg, 1. *Union*—Eusebia, 3 67; Knoxville 2d, 50 50; Knoxville 4th, 10; Mt. Zion, 2; New Providence, 18 63, sab-sch., 25; Union Westminster, 4 30. 158 59

TEXAS—*Austin*—Austin 1st, 54, sab-sch., 33; New Orleans Ger., 10; San Antonio Madison Square, 24. *North Texas*—Henrietta, 3; Seymour, 2; Throckmorton, 2; Vernon, 4. *Trinity*—Dallas 2d, 16 90, sab-sch., 4 15. 153 05

UTAH—*Montana*—Helena sab-sch., 11 20. *Utah*—American Fork sab-sch., 10; Ephraim, 8; Logan, 8; Manti, 14; Mt. Pleasant, 2; Payson sab-sch., d. 2 81; Pleasant Grove sab-sch., 10; Salt Lake City Westminster, 3 70. 69 71

WISCONSIN—*Chippewa*—Ashland, 20. *La Crosse*—Bangor, 3; Mauston Ger., 5; North La Crosse, 3; West Salem, 2. *Lake Superior*—Escanaba, 3; Iron Mountain, 27; Newberry, 5; St. Ignace, 14. *Madison*—Beloit 1st, 34; Beloit Ger., 5; Cambria, 1 51; Janesville, 48; Lodi, 2 30; Madison 1st, 12; Madison Ger., 5; Poynette, 27 06; Reedsburg sab-sch., birthday thank-off, 7 69; Rockville Ger., 6. *Milwaukee*—Cedar Grove, 8 30; Milwaukee Grace, 17 09; Milwaukee Perseverance, 10 20. *Winnebago*—Fond du Lac 1st, 38 93; Merrill, 4; Oshkosh sab-sch., 25. 834 08

WOMAN'S BOARDS.

Woman's Board of Foreign Missions, New York, 38,126 33; Woman's North Pacific Board of Missions, 414 47; Woman's Foreign Missionary So-

cety, Philadelphia, 8110; Woman's Pres. Board of Missions, Southwest, 3253 65; Woman's Pres. Board of Missions, Northwest, 23,001..... 62,915 45

MISCELLANEOUS.

Mrs. M. A. Dunn, St. Louis, Mo., 5; Miss S. F. Anderson, Steubenville, O., 5; James Harris, Bellefonte, Pa., for Ningpo sch., 50; T. L. Milligan, Philadelphia, Pa., for education of boy in H. Corbett's sch., 3; J. T. Houston and wife, 5; Leslie and Edna, Olivesburg, O., 1; T. C. Winn's lecture, Kansas City, Mo., 28 55, T. C. Winn and wife, Kansas City, Mo., 5 45, for Kanazawa; "H. T. F." 25; "J. W. S." 5; R. Frame, Chicago, Ill., to constitute L. M., 30; "H. L. J." 60; "M. M." 50; Mrs. D. R. Turney, Circleville, O., 109; "Friend," 10; Special for Japan, 25; Friends at home, 100; Brooke Sayre, Summit, N. J., 5; Geo. W. Kimberley, Duluth, Minn., 125; "C." Pa., 19; F. E. Duncan, Union Falls, N. Y., 5. "P. A. S." 10; Rev. T. Williston, Ashland, N. Y., 3; Union Theological Seminary, New York, sup. T. E. Haskins, Syria, 286; Miss Sarah A. Pratt, Milfield, O., 5; J. H. Emporium, 50; George S. Harris and Sons, Philadelphia, Pa., for evangelist, Japan, 162; Rev. Henry Loomis, Japan, 50; Presbytery of West Africa, 3; Rev. H. H. Wells and family, Kingston, Pa., 50; John Hope, Bristol, Pa., 100; Mrs. H. C. Bergen, Pasadena, Cal., 2; "H. Y. Z." 2; Ira M. Condit, Los Angeles, Cal., 80; Lahore ch., India, 80; Chinese School, University Place, 38 71; Miss C. E. Bergstrasser, Dauphin, Pa., for Guatemala, 1; Presbyterians, 50; Rev. J. J. Craig, Noblesville, Ind., 10; D. New London, Pa., 3; Churches of Ningpo Station, d., 17; Elder and wife, Kansas, 21; Mr. and Mrs. Jediah Hill, Dunlapville, Ind., 5; E. M. Peresol, Santa Fe, New Mex., 10; H. T. Walker, St. Joseph, Mo., 500; Samuel B. Turner, Quincy, Ill., 90; Mrs. Maria Noble, Wadsworth, O., 5; Frank L. Janeway, Savannah, Ga., 331 25; H. S. special for Japan, 330; Cash, 1. "A Friend of Missions," 5; J. G. Bell, Los Angeles, Cal., 1; Monterey sab-sch., Mexico, d. 5; Mrs. H. L. Dunlap, Middleport, O., 100; Miss Etta L. Fordon, De Land, Fla., 10; A. Lehman, Moorfield, O., 10; Hamadan sab-sch., d. 18, for Africa, 18; Sarah E. Annan, Allegheny City, Pa., 15; Geo. T. Crissman and family, Hastings for China, 30; W. H. New York, 100; Cash, d. 1; "A friend," 40; "A friend," Perth Amboy, N. J., 5; "Cash," 150; Willis Bros., Enfield, Ill., 10; Tcheran, Persia, d. 25 92; Mrs. J. E. Dorland, Hot Springs, N. C., 5; Rev. H. V. D. Nevins, Peoria, Ill., 10; Mrs. J. H. Sterling, Olena, O., 5; Rev. S. J. M. Eaton, D.D., Franklin, Pa., 20; Mrs. M. Blackburn, Evanston, Wyoming, 2 50; R. G. Muse, 30; Mrs. Harriet E. Drury, Troy, O., 30; "Sale of Bibles," d. 1; E. H. Todd and family, Fond du Lac, Wis., 5; "An Iowa Presbyterian," 25; H. I. Rona, Monticello, N. Y., 2; Mrs. Thos. Smith Duncan, Milka, Cal., 5; Stockbridge Indian ch., 2; H. A. Dickinson, Brooklyn, N. Y., 2; John H. Blauvelt, Rockland Co., N. Y., 10; Wm. T. Lyle, Newark, N. J., 3 25; Birthday Miss's Soc., Richland, Mich., 10 65; "Millenarian," 100; "A friend," 150; Rev. J. S. Jones, Baltimore, Md., 50; T. C. Winn, 5 32; Proceeds lecture, 4, for Kanazawa, Parkville, Mo., 9 32; Thomas Strong, Esq., Pittston, Pa., 1000; "M." 25; "A missionary in Africa," 50; Rev. J. B. Smith and wife, Crockett, Tex., 20; Carrie M. Dove, Sabbath Offerings Soc., Denver, Col., 4 81, for Japan; "A friend," 10; "S. R. M." 250; "X. Y. Z." 20; H. K. Bushnell Hastings, 6; Olivet Cong. ch., Michigan, 97 cts..... \$5,345 38

Total receipts from churches, Sabbath-schools and miscellaneous sources..... \$137,726 24

LEGACIES.

Legacy of Harriet N. Wing, Glens Falls, N. Y., 1000; Martha Moore, dec'd, Cincinnati, O., 75; Mrs. Margaret McKinney, dec'd, late of Peoria, Ill., 50; Mrs. Lapaley Estate, New Albany, 851; Estate of Wm. L. Douglass, Warren Co., N. J., 1000; Bequest of Mrs. Elizabeth Briant, dec'd, Mt. Carmel, Ind., 320..... 3,296 00

Amount received in March, 1888..... \$141,023 24
Total receipts from May 1, 1887..... 675,287 54
Amount received for famine in Persia to April 1, 1888..... 5,422 18

WM. RANKIN, Treasurer,

53 Fifth Ave., cor. Twelfth St., New York, N. Y.

THE CHURCH AT HOME AND ABROAD.

PHILADELPHIA, JUNE, 1888.

EDITORIAL.



WITHERSPOON.

The first meeting of our General Assembly was opened on the third Thursday of May, 1789, in the city of Philadelphia, and in the Second Presbyterian Church. This edifice stood on the northwest corner of Third and Arch Streets. It was surmounted by a tall spire, the erection of which had been a source of serious discomfort to certain "church" people in the city, which discomfort found expression in the following elegant stanza:

The Presbyterians built a church,
And fain would build a steeple;
We think it may become the church,
But not become the people.

The front entrance of the church was on Third Street. Passing in at the door and looking to the right over the high-backed pews we see at the northern end the lofty pulpit, under the impending sounding-board which kept the little children in fear lest it drop and extinguish the minister or shut

him up in a trap. One pew in front of the pulpit is surmounted by a canopy supported upon carved columns. This is the pew appropriated to the use of the President of the Republic or the Governor of the Commonwealth.

The occupant of the pulpit is the Rev. John Witherspoon, D.D., appointed the year before by the Synod of New York and Philadelphia, at the time of its adoption of the new constitution creating the Assembly, to preach the opening sermon on this occasion, and to preside over the body until a moderator should have been chosen.

The preacher is now sixty-seven years old. Rev. Ashbel Green, D.D., thus describes him: "In person he is of middle size, fleshy, with some tendency to corpulence. His limbs are well proportioned and his complexion fair, his eyes strongly indicative of intelligence. His eyebrows are large, hanging down the ends next his temples; occasioned, probably, by a habit he had contracted of pulling them when he was under excitement. His hair covers the whole scalp, and at its lower extremity is confined in an artificial curl or buckle. His countenance unites gravity with benignity in its general expression, and this makes the change in its aspect when he frowns more sensible and impressive. The features of his face possessed much of what painters dominate *character*. His appearance is graceful and venerable, and in promiscuous company he has more of the quality called *presence* than any other individual with whom the writer has had intercourse, Washington excepted."

The preacher gives out his text, 1 Cor. 3: 7, "So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase." He is evidently a Scotchman, though the Scotch in his tone and accent detracts nothing from the effectiveness of his delivery. To all appearance he speaks extemporaneously, his manner being so easy and free as to convey no intimation that his thoughts are not the children of the occasion and his language the creation of the instant. In fact, however, every word of that sermon has been written, and comes from memory rather than from the moment.

The impression of pure extemporaneousness of thoughts and words is made more sure by the facility with which he weaves in illustrations that occur to him as he speaks, and by his custom, a custom he warmly commended to others, of reading from the Bible the passages of Scripture he quotes, however familiar those passages may be to him. In this "his manner resembles that of the lawyer citing his authorities." "His action never exceeds a graceful motion of his right hand and the inclination of his body forward when much in earnest." His discourse is replete with "good sense, powerful reasoning, warm affection, and a solemnity of manner, especially toward the close, such as is calculated to produce the best effects of sacred oratory." His prayers "are plain in language, correct, methodical, abounding in choice Scripture phrases, and uttered with the appearance of deep devotional feeling."

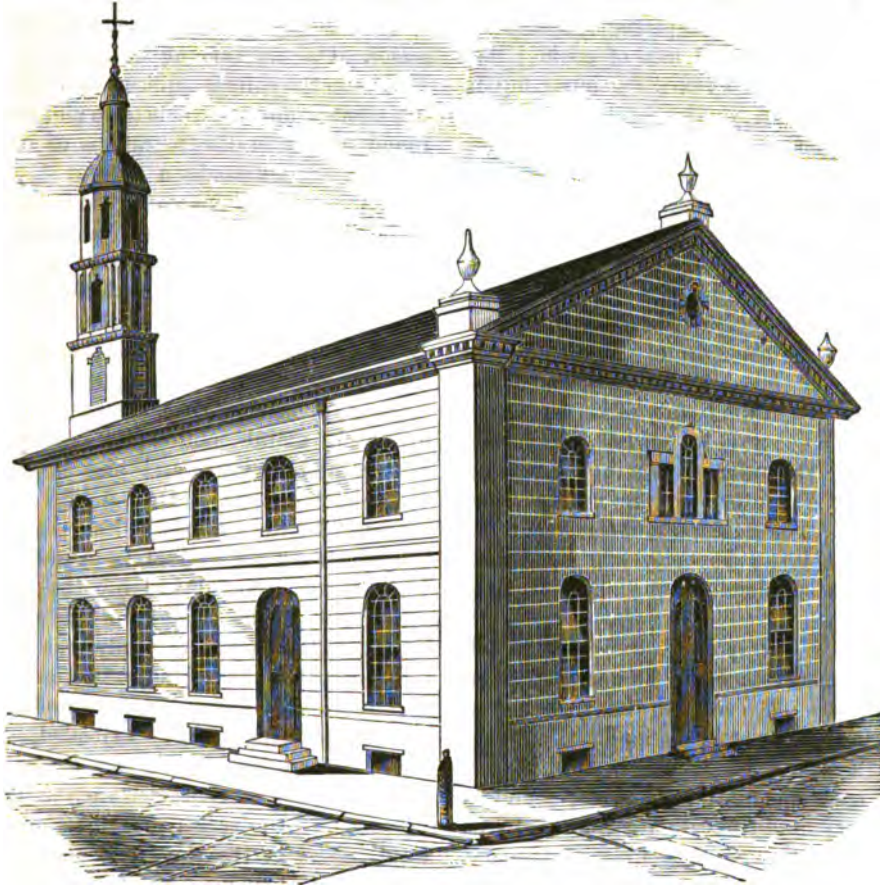
John Witherspoon was born in Haddingtonshire, Scotland, some fourteen miles east of Edinburgh, February 5, 1722. His father was a godly minister of uncommon ability. His mother, a lineal descendant of John Knox, was a model Christian mother, the influence of whose instruction, prayers and example was seen in the early conversion of her child and in the stalwart character he displayed through life.

Endowed with excellent natural abilities, Witherspoon at the academy and through the whole course of his education easily took rank among the brightest and best scholars of his class, and at the divinity school we are told "in perspicuity of style, in logical accuracy of thought, in taste and in sacred criticism" he stood without a rival. He possessed "a clear intellect, a calm judgment, an indomitable strength of purpose, and a resolute, unflinching courage," with which were combined "that conscious integrity and religious feeling which made him among his associates in the church what Washington was in the field, and secured him the respect and veneration of all."

Witherspoon was a many-sided man, theologian, educator, preacher, pastor, statesman, a man of genial humor and a keen satirist.

It was in this last-named character that he first attracted public attention. When he had fairly got his armor on, his sword in hand and his shield adjusted, he found the Church of Scotland groaning under the leaden sway of "Moderatism." Patronage was forcing into the pulpits, against the protests of the people, men who knew very lit-

Provincial Letters of Blaise Pascal no piece of literary raillery more keen, no satire with sharper point, has come from pen or press. Davies calls it "a burlesque upon the high-flyers," and says, "I think its humor is nothing inferior to Dean Swift." Bishop Warburton spoke of it with strong approbation, and wished that the Church of Eng-



SECOND PRESBYTERIAN CHURCH.

tle about either the practice or the theory of vital godliness. Blair was the model preacher of whose sermons it has been said, "It may be doubted whether they ever converted an infidel, reclaimed a sinner, or impressed with the sentiments of true devotion one human being."

Into this condition of things, like a dynamite bomb into a cozy drawing-room, dropped an anonymous pamphlet entitled "Ecclesiastical Characteristics." Since the

land had such a corrector. Dr. Plumer says of it, "The irony is very cutting, the sarcasm is biting, and the ridicule is overwhelming." The pamphlet made a great rattling among the dry bones in the great valley both in Scotland and in England. The wrath of the moderate party whose maxims it so keenly satirized was excessive, but they wisely abstained from attempting to answer it, thus letting their moderation be known.

The work is dedicated "To the Departed Ghost or Surviving Spirit of the late Reverend —." The author defends himself from the charge of saint-worship in this dedication, on this plea: "You were never esteemed a saint while you lived, nor ever thirsted after that title." The author lays down and discusses thirteen maxims of moderation, showing among other things that ecclesiastical persons suspected of heresy are always to be esteemed men of genius; that men are not to be vexed for indulging in what "a hopeful youth" lately styled in a sermon "good-humored vices;" a moderate man should never speak of the Confession of Faith but with a sneer; a minister must quote heathen writers instead of the Scriptures, and he must be very polite, and ever carry with him the air of a fine gentleman; the patron is to be pampered and the people despised; opponents are to be called knaves or fools. The creed of the genuine moderate is, "I believe in the beauty of Dame Nature and in Almighty Fate, her only parent and guardian; the universe is a huge machine wound up from everlasting by necessity, and I am a piece of clockwork, and my soul, if I have any, is an imperceptible bundle of corpuscles smaller than the finest Holland sand," etc.

When Witherspoon launched this bolt into the moderate camp he was just about thirty years old, and from that time he was a recognized power in the land.

As a writer on theology, Witherspoon takes rank among the ablest and soundest. His *Essay on Justification* is excelled by no treatise on that subject in the language. His treatise on regeneration and the bulk of his sermons are worthy the study of any mind. Dr. Plumer writes, "All his theological writings are remarkable for perspicuity, soundness, earnestness, a just moderation and practicalness. It is risking nothing to say that they have had a powerful influence in moulding and establishing the views of large numbers of theologians in all countries where the English language is spoken. This remark is specially true of Ireland, Scotland and North America. It would be a great contribution to our popular theo-

logical literature if this land could be well supplied with Witherspoon on *Regeneration*." His discourse on the theatre is a powerful exposition of that fountain of sin and shame.

The fame of Witherspoon had reached America, then many thousand leagues farther from Scotland than it is now, and on the death of President Finley, of the College of New Jersey, he was elected as his successor. On the evening of his arrival at Princeton the college edifice was brilliantly illuminated, and the whole town and country round united in demonstrations of delight. He was inaugurated on August 17, 1768, the subject of his inaugural address being "The Unity of Piety and Science;" and from that time during the whole period of his presidency he discharged the duties of pastor of the Princeton Church. He introduced into this country the method of teaching by lecture, and he himself delivered lectures upon eloquence, composition, taste, criticism, moral philosophy, chronology, history and divinity, and also taught the Hebrew language. Dr. Ashbel Green writes, "In the period of less than eight years between his arrival in America and his entrance into political life, the number of students in the college was considerably increased, the course of study was greatly improved, the funds of the institution, which had been nearly exhausted, were replenished and its influence widely extended. In a word, Nassau Hall had never before risen to an elevation of character such as it then possessed." Under his preaching and pastoral labors in the third and fourth years of his presidency a powerful work of divine grace was experienced among the students, bringing into the kingdom of Christ a considerable number who in after-life occupied high places in the church and in the state.

Like Mr. Lincoln, Witherspoon was ever aglow with a sunshiny humor. His "History of a Corporation of Servants, discovered a few years ago in the interior parts of South America," will not suffer by comparison with *Gulliver's Travels*. In conversation and discussion his repartee was ever ready and always to the point. On his way hither

across the sea an old sailor, whom he often reproved for profanity, began during a fearful storm to talk very piously, and said to the doctor, "Well, sir, if we should never see land I hope we are all going to the same place." Instant was the reply, "I hope we are not!" While Congress was hesitating over the Declaration, some one advised caution and said that the colonies were not yet ripe for the measure, to which Witherspoon replied, "They are rotten for the want of it." When Congress was about to vote an elegant sword to the officer that brought from General Gates the news of the surrender of Burgoyne—as that officer had lingered egregiously by the way—Witherspoon moved "that the present be a pair of *golden spurs*." Rising suddenly from his seat in a parlor he struck his head against the mantel-piece and said, "My head rings." "Does it?" said one of his intimates; "it must be empty." "Why, does not your head ring when it is struck?" "No." "Why then it must be cracked."

He was a very companionable man, abounding in anecdote and a happy talent in giving it its proper application; hence young people delighted in his company.

He was very punctual in keeping appointments. A man who had made an appointment with him having failed to keep it, said, "Well, doctor, I will positively meet you at such a day and hour."

"No, you won't," was the reply. "I must change my mind greatly if I ever make another appointment with you while I live."

Witherspoon will always be affectionately remembered by true Christians for his piety, by Presbyterians for his faithful and able championship of their doctrine and polity, and by all the citizens of this republic acquainted with the facts of the case for the invaluable services he rendered in those days that so sorely tried the patriotic heart. As early as 1774 his name came prominently before the American public as an able and fearless champion of the great cause. "In New Jersey," says Bancroft, "Witherspoon, a Presbyterian minister and as high a son of liberty as any in America,

met the committee at New Brunswick in July, 1774, and with William Livingston, member of the Presbyterian congregation of Elizabeth, N. J., labored to instruct their delegates that the tea should not be paid for."

Again: "The new Provincial Congress of New Jersey, which came fresh from the people, with ample powers, and organized itself on the evening of the 11th of June, 1776, was opened with prayer by John Witherspoon, an eloquent Scottish minister of the same faith with John Knox, a man of great ability, learning and liberality, and ready to dash into pieces all false gods."

Attention had been turned to him by a remarkable sermon which he preached on May 17, 1776, on the occasion of a fast appointed by the Provincial Congress of New Jersey. The subject of the sermon was "The dominion of Providence over the passions of men," in which he said, "I willingly embrace the opportunity of declaring my opinion that the cause in which America is now in arms is the cause of justice, liberty and human nature."

"I exhort all who go not to the field to apply the with themselves utmost diligence to works of industry. Suffer me to recommend to you frugality in your families and every other article of expense. Temperance in meals, moderation and decency in dress, furniture and equipage, have, I think, generally been characteristics of a distinguished patriot."

This sermon was published and dedicated "To the Hon. John Hancock, Esq., President of the Congress of the United States of America." Soon after this the distinguished preacher found himself elected a delegate to the New Jersey Provincial Congress. His patriotic firmness is intimated in a letter, in which he says, "Were our condition ten times worse than it is, nothing short of the clear independence of this country would be accepted."

Witherspoon was the only clergyman in the Congress of the Declaration, and eloquently did he plead for the passage of that immortal, life-giving instrument.

"When the Declaration of Independence

was under debate"—we quote the words of the Rev. Dr. John M. Krebs, of New York—"doubts and forebodings were whispered through the hall. The house hesitated, wavered, and for awhile liberty and slavery appeared to hang in even scale. It was then that an aged patriarch arose—a venerable and stately form, his head white with the frost of years.

"Every eye went to him with the quickness of thought, and remained with the fixedness of the polar star. He cast on the assembly a look of inexpressible interest and unconquerable determination, while on his visage the hue of age was lost in the flush of burning patriotism that fired his cheek.

"There is,' said he, 'a tide in the affairs of men—a nick of time. We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which insures immortality to its author, should be subscribed this very morning by every pen in this house. He that will not respond to its accents and strain every nerve to carry into effect its provisions is unworthy the name of freeman.

"For my own part, of property I have some, of reputation more. That reputation is staked, that property is pledged, on the issue of this contest; and, although these gray hairs must soon descend into the sepulchre, I would infinitely rather that they descend thither by the hand of the executioner than desert at this crisis the sacred cause of my country.'"

This eloquent outburst of patriotic fervor, there is every reason to believe, bore with telling effect upon the fate of the Declaration, which two days after was passed, settling at once the momentous question of a nation's independence.

Nor were his services confined to words. The firm and united adherence to Washington and his cause of the Scotch and Scotch-Irish population was due in no small degree to their confidence in his piety, ability and wisdom.

He was a member of the "Secret Committee" and of the "Board of War." Indeed, there was hardly an important com-

mittee appointed by Congress of which he was not a member.

In the superlatively-important financial questions that harassed and imperilled the infant republic, the adjustment of which "saved the country and exalted Morris to the rank and grandeur of a Washington," Witherspoon was, more than any other man, the trusted counsellor of the great financier.

As the Revolutionary War drew to a close, the momentous question forced itself upon thinking minds, What next? The colonies entered into the struggle as separate and independent bodies. Shall they, at the close of the war, when victory has crowned their efforts in the field, revert to their former state of isolation?

In a debate upon this subject, the opinion was maintained that a *permanent* union among the colonies was impracticable.

But the organizing spirit of Presbyterianism was too strong in Dr. Witherspoon to allow such an opinion to go unchallenged and unrebuked. With all the force of his genius and with all the ardor of his eloquence did he combat the fallacy and urge the prompt formation of a compact confederate union.

"I look upon delay here as in the case of the repentance of a sinner—though it adds to the necessity, yet it augments the difficulty."

And he concluded an eloquent appeal for the measure with these words: "For all these reasons, sir, I humbly apprehend that *every argument from honor, interest, safety and necessity conspire in pressing us to a confederacy*; and if it be seriously attempted, I hope by the blessing of God upon our endeavors it will be happily accomplished."

And as the life of the colonial cause had been at stake in the war, so every element of subsequent national prosperity and safety was involved in the question of national organization. Recalling then the fact that Witherspoon was a Presbyterian, backed by the combined Presbyterianism of the country, and that he threw the whole weight of his and its influence in favor of compacting the several commonwealths into one body,

we may form some estimate of the share which Presbyterianism had in constructing and launching the majestic ship that now rides in grace and might over the waves, bearing in its bosom its sixty millions of voyagers.

Patriot, orator, theologian, man of genius, he was above all a devout Christian. "Few men," writes Dr. Ashbel Green, "were more anxious to walk close with God, and by a solid, righteous and pious life adorn the doctrine of the gospel. Besides the daily devotions of the closet and the family, he regularly set apart, with his household, the last day of every year for fasting, humil-

iation and prayer. He was also in the practice of spending days in secret exercises of this kind as occasion required."

On Friday, the 20th of October, 1876, a colossal statue of this Christian Presbyterian patriot was unveiled in Fairmount Park, Philadelphia. The statue is of bronze, about twelve feet six inches in height, and for dignity and impressiveness it is exceeded by no statue in the park or elsewhere in this land. Presbyterian visitors to Philadelphia will find few objects in our park more worthy of their attention.

W. P. BREED.

PHILADELPHIA, PA.



1788—PRESBYTERY IN AMERICA—1888.

In the year of our Lord 1788, the Presbyterian Church in the United States of America consisted of the ministers and congregations of fifteen presbyteries, constituting one synod, the Synod of New York and Philadelphia.

At the sessions of this synod in 1786, measures had been initiated for dividing the one synod into four, and constituting a General Assembly of commissioners from the presbyteries, to which, within the limits of constitutional rules approved by a majority of the presbyteries, the presbyteries and synods should be subordinate.

At the sessions of the synod in 1788, this proceeding was consummated. The four new synods were constituted as follows: The Synod of New York and New Jersey, embracing four presbyteries; the Synod of Philadelphia, embracing four presbyteries; the Synod of Virginia, embracing four presbyteries; the Synod of the Carolinas, embracing three presbyteries.

It was ordered that these presbyteries should depute commissioners to the General Assembly thereby to be constituted—one minister and one elder from each presbytery, an additional minister and elder from each presbytery having more than six ministers in its membership, and so in the same proportion for every six ministers.

The edifice in which the first General Assembly met had been standing for thirty-nine years, having been erected in 1750. This edifice was much enlarged in 1809; in 1837, the congregation removed to a new church on Seventh Street a little below Arch; and on October 13, 1872, they dedicated their present edifice at the southeast corner of Twenty-first and Walnut Streets.

This number of *THE CHURCH AT HOME AND ABROAD* will be issued from the press while the One Hundredth General Assembly

is in session. Its opening session is to be held in the First Presbyterian Church on Washington Square; its subsequent sessions are to be held in the Academy of Music on Broad Street, no one of the many commodious church edifices in Philadelphia being capacious enough for the numbers gathered for this centennial occasion.

The century which we thus look back upon is worthy of devout and thankful commemoration. In the review of it we have to recognize the fact that not only has the little flock of 1788 been, by God's blessing, greatly multiplied, but that more than once it "has become two bands." Just at the middle of the century now ending, such opposition of sentiments and convictions had arisen as led to the constituting of two separate General Assemblies and the complete organization of two separate churches, both of which retained the same standards of doctrine and the same form of government. After about thirty years of separate existence the two churches arrived at a satisfactory mutual understanding, whereupon they again became one church adhering to the unaltered and venerated standards to which both had remained faithfully attached. Their union was consummated in 1869, and the first reunited Assembly was held in Philadelphia in 1870. As the records of the two churches during the period of their separation are acknowledged as part of the history of the united church, we have to recognize a much larger number of General Assemblies than one hundred.

The reunion of 1870 did not, however, restore one Presbyterian Church for the United States of America. Within the decade then closing the civil war, now famous in history, had afflicted the people of the United States. In 1861 the part of our church within the states that had united as

the "Confederate States of America," regarding that confederacy as the civil power to which God had ordained that they should be in subjection, constituted "the Presbyterian Church in the Confederate States of America." When that confederacy ceased to exist, that church loyally acknowledged again the United States of America as the civil power which God in his providence had made supreme in this land.

The two churches did not become one, and they are still two distinct and completely organized Presbyterian churches holding the same Westminster standards with equal tenacity. They are in cordial fraternal relations, and are here to unite in a joyful celebration of this centenary of fully organized American Presbyterianism. The Assembly holding its sessions in Baltimore accepts the invitation of the Assembly sitting in Philadelphia, to unite in this observance, in the city in which the first General Assembly was constituted, on Thursday, May 24, making that the great day of this centenary feast.

THE CHURCH AT HOME AND ABROAD

gives cordial welcome to these two Assemblies, with sincere respect for whatever differences of conviction may still remain between them, with frank avowal of the belief that those differences are fast disappearing by brotherly consultation securing mutual understanding, and with the earnest hope that the time is not far distant when these frank consultations shall make evident such cordial agreement that the two churches will become one, represented by one General Assembly.

Is it too much to hope that these consultations and the necessary action of General Assemblies and presbyteries can be fully and deliberately accomplished within the next two years, so that the first General Assembly of the reunited church may meet in 1890, thus happily closing the round score of years since the reunion of 1870 by the completion of what was then begun? Shall that Assembly meet in Philadelphia, or New Orleans, or St. Louis? Let us not be impatient.

"He that believeth doth not make haste."

"Let brotherly love continue."

THE JOY OF THE LORD.

Joy and I awhile were strangers;
Life seemed full of pains and dangers,
When, at Prayer's all-hallowed altar,
Dropped as from some heavenly psalter
Into my heart this wonderful word,
"Enter thou into the joy of thy Lord."

Stood my soul almost affrighted;
Now bewildered, now delighted.
Were their pains and dangers ended?
Was my soul to God ascended?
Else how heard I that judgment word,
"Enter thou into the joy of thy Lord"?

Spirit answered unto spirit,
"Child, ere now thou dost inherit
Peace and joy and grace and glory!
Thus grows large salvation's story;
Hence, the commanding life-giving word,
"Enter thou into the joy of thy Lord."

Joy and I no more are strangers;
Life still bears its pains and dangers,
But my heart, as it is bidden,
Finds the deeper meaning hidden
In this quickening wonderful word,
"Enter thou into the joy of thy Lord."

K. H. J.

A PASTOR'S REMINISCENCE.

Nearly forty years ago a pastor in Auburn, N. Y., met one of his neighbors, a pleasant, good-humored man, of no very stern convictions, and they fell into conversation. When the pastor had touched upon the sale of liquor in which he assumed that his neighbor indulged for the money he made by it, he replied without seeming at all offended:

"Oh yes; you know we all go for our own interest."

"No, we do not, in any such sense as your words imply. It is quite right that we should have due regard to our own real and permanent interest; but it is not right to do anything inconsistent with our convictions of duty for the sake of promoting our pecuniary interest, and we do not all do that."

"I should like to know who does not."

"I myself profess not to."

"Oh, well, you are a minister. I am not talking about ministers: I am talking about business men."

"Business men do not all do that. There are business men here in Auburn who do no such thing."

"Precious few, I reckon."

"They may be too few, and they certainly are precious. But there are such men here. You know them."

"I would like to have you name one."

"Well, sir, I will thank you to tell me when ever you know Richard Steel to do anything at all inconsistent with his professed religious principles, for the sake of making money."

"I give in on Steel; I do not believe that he will. But name another."

"Thomas M. Hunt."

"I give in on Hunt; but I thought you would name Seymour."

"I do hold the same view of Mr. Sey-

mour, and I name him with the same confidence as the other two."

"I can tell you a thing about Seymour;" and he proceeded to narrate a transaction in a law-suit which concerned the bank of which Mr. Seymour was cashier, and of which afterwards he became president, serving in the two offices for more than half a century.

The pastor had never heard of the incident before, but assuming the correctness of the statement as just then made, he had no difficulty in making it appear, as the other party to the conversation soon frankly admitted, that no wrong was shown to have been done by Mr. Seymour; and that in all probability he had done what was not merely innocent but his duty.

A few years later, an eminent physician, Dr. Steel's neighbor and friend from the young manhood of both, lay on his death-bed. He had not the Christian hope, and he had no settled belief in the religion of the Bible, although he held in the highest estimation the moral teachings of the Bible and the good influence of them upon the public welfare. In one of the pastor's visits, the doctor expressed a wish that he would bring with him, at his next visit, a professor in the theological seminary, a man of about his own age, and who, like Dr. Steel, had long been his neighbor and friend. Very glad was the young pastor to comply with this request, and he hoped to be instructed and profited by listening to conversation, in such circumstances, between his respected parishioner and his revered instructor.

The professor was seated by the bedside of the man who had for many years been the trusted physician of his own family; who had saved the life of a dear child by a surgical operation then almost unprecedented in America, though now not uncom-

mon, and who had, in more than one instance in that family, done all that medical skill could do to save precious lives which, after all, he could not save.

Full of tender and impressive recollections were the minds of those two men. The physician had been a man of robust frame and majestic person. Perhaps the professor, in all the many years of their intimacy, had never before seen him giving any sign of physical weakness. Now he

of observation, I doubt not you have known some persons professing to be Christians, upon whose life and character you have not been able to see that their professed faith has had any very evident good effect. But, with equal confidence, I assume that you have known some, of whose sincerity you have no question, who have avowed their believing acceptance of the Bible as God's word and the Christ therein revealed as their Saviour, upon whose character and



DR. RICHARD STEEL.

lay upon his bed, sallow, emaciated, succumbing to disease which had utterly baffled his own skill and that of all his professional brethren.

Recognizing frankly his friend's known skepticism, the professor said:

"In your present condition, doctor, I do not think it wise to go largely into a statement of the evidences of Christianity; but I ask your consideration of one matter of plain observation. It is the effect produced upon the character of men by their hearty acceptance of the religion revealed in the Bible. With your abundant opportunities

life you have been able clearly to see that that faith and that trust have had most excellent effect."

The doctor listened attentively, and, as the professor finished that remark, he turned his face toward the window; he stretched forth his emaciated arm, and waving his thin hand toward the drug-store across the street said, in a husky voice, with feeble and labored utterance:

"Yes; there's Dr. Steel. That man is all the while in my mind."

Whether the light of that godly life, so long watched by that keen-sighted doubter,

was at last the beacon which saved him from being wrecked in the breakers of unbelief at the end of his voyage, no attempt is here made to decide; but surely we may comfort ourselves with that hope.

That drug-store was established in 1817, when its proprietor was twenty-three years of age. It became widely known as a place in which to find unadulterated drugs, intelligent and conscientious filling of prescriptions, and scrupulously honest and faithful dealing. For more than three-score years its original proprietor conducted it, in strict obedience to the law of the Sabbath and the laws of truth and right.

During the greater part of that time Dr. Steel was the treasurer of the theological seminary; more than sixty years he faithfully served either in the custody of its funds or as a member of its board of trustees. For almost sixty-four years he held the office of ruling elder in the First Presbyterian Church of Auburn, viz., from his ordination to that office in 1824, until his death, March 11, 1888, in the ninety-third year of his age. His two faithful and beloved brethren, before mentioned in connection with him, were released from earthly service many years ago, and all are gone who were officially associated with them at the time of that casual but memorable conversation with which this

article began, except the then young pastor, who counts it a privilege to make this commemoration of such manly saintliness as those men exemplified.

Not far from the time of that conversation he was conscious of a change in his habitual way of dealing with loose-speaking critics of Christian people. Before that, when men spoke sneeringly of church members as "no better than they should be," he was apt to confess it, as doubtless, in literal truth, well he might. But when, on that occasion, he suddenly realized how confidently he could name man after man whose Christian living was frankly admitted to be open to no human censure, when he knew that he could greatly prolong the list of such men who were his yoke-fellows in the service of the church, and could as readily add to the roll the names of honorable women not a few, he resolved no more to dull the edge of faithfulness to truth by unseasonable meekness, but boldly to affirm that Christian men are indeed better men for being Christians, and that the men whom skeptics acknowledge to be sincere Christians are the very best men that those skeptics know, and their lives are the best lights by which they can be guided. Verily, Christians are "the light of the world." Let the light shine.

A WORD TO OUR LITTLE PRESBYTERIANS.

Perhaps you will think that there is not much for you in this number. But if you and your mothers look sharp you will find a good deal. Do you wish to have such a long and happy life as Dr. Steel's, and to be so loved and honored after you die? Then let the story of him and your look at his venerable face set you to study-

ing the fifth commandment and that beautiful psalm, the 92d, which tells how to flourish like the palm tree and bring forth fruit in old age. And do not fail to read Dr. Allen's story of the "Boys' Mission Brigade," page 590. Can you get up anything nicer than that? Try it, and let us hear from you about it.

MANHOOD IN THE MINISTRY.

"Are you in business in ——?" asked a Connecticut traveller of a western man whom he casually met in a railroad restaurant.

"Yes; I am the pastor of a church there," was the reply of the other, who held that the work which keeps a pastor *busy* is as really *business* as that which occupies the brain of a merchant.

"You are the last man I would take for a minister. Where's your white cravat?"

"I am not on duty as a minister this morning. You would not expect a military officer always to have his epaulettes on, would you?"

"No; but you do not look at all like a minister. You do not look *melancholy*."

Like all jests, no doubt, this one exaggerated the idea it was intended to convey. Like all caricatures, it expressed some truth, but it could not be said to express "nothing but the truth."

No man can well have grown to maturity in New England and never have met ministers who are cheerful, genial and robust.

Yet it may be admitted that some may have lived all their lives in any part of our country with only such acquaintance with ministers as makes white cravats and solemn faces most suggestive of their character and office. This may not be wholly unhappy or unjust. The white cravat and the solemn face, seen oftenest in the pulpit, may not have made any impression of "*melancholy*," but rather of saintliness. The feeling inspired may not be one of aversion, but of filial reverence.

On the other hand, there may be the white cravat, the solemn face and a lugubrious voice and behavior, which depress beholders and hearers, but bring them no strength, no courage, no uplifting from earth, no heavenward attraction. The sol-

emn face must not be one that is *put on*, as the white cravat was, with conscious and careful adjustment. Moses did not know that his face shone. The look of solemnity which awes and uplifts the hearer is not that which the minister *puts on*, but that which *comes out* upon his face from his heart, when, in simple, grave sincerity, "much impressed himself as conscious of his awful charge," he is "anxious mainly that the flock he feeds may feel it too."

Such gravity is no outside show. It has weight. It *is* weight. It has strength. It *is* strength. As it cannot be put on, so neither can it be put off. It abides with the man. It is of him inseparably. In conversation it does not prevent cheerfulness or mirth, but it does preserve from levity and from that sort of mirth which is "like the crackling of thorns under a pot." The minister is a man, and whatever is human is not alien from him; whatever is manly should be exemplified in him.

A good deal has been said and written concerning hardships in the ministry—its privation of opportunities for wealth, its liabilities of unprovided old age and of destitute widowhood and orphanage for one's loved ones. More trying experiences even than these are mentioned—faithful labor unappreciated, fair abilities depreciated by ungenerous criticism, and sometimes cruel plotting and persistent management to force a pastor away from a people whom he loves, and most of whom love him, but who cannot support him without the co-operation of Diotrephes or Demas or the coppersmith of the village. It seems to be thought by some that young men who might otherwise enter the ministry are unwilling to do so on account of these liabilities.

We have not been convinced that such things keep men out of the ministry who

are manly enough to be of much value in it. Yet peradventure what is said of these things, and said with too much truth, may prevent some minds from considering the question fairly, who are not destitute of fortitude, but dislike to waste it. To any such young man we would say, What profession will you choose? Law? Do you expect never to have ungrateful clients? never dishonorable competition? If you become a candidate for office, do you expect to have nothing said of you that will give you pain? If you should be in some office in which you can be useful and deserve to be honored, the emoluments of which are sufficient for the maintenance of your family, will the liability of being driven out of it by ungenerous plottings and misrepresentations be less than in the pastoral office?

Will you be a physician? Do not resolve upon this until you have counted the number of physicians in the small town in which you live, or on the same block in the city on which your father's house stands, and taken a little pains to observe how well they live. Perhaps you can have a confi-

dential talk with some of them. Try to find out whether their patients all pay for their services; whether they are ever blamed unjustly for the fatal issue of an illness; whether they ever lose patrons through unjust and unmanly plottings; whether there are not many physicians who lead very laborious lives and die poor; whether those who get rich and live in palatial residences are not few; whether it is certain that you will be one of the few. You will take that risk? Very well. That is manly. But if it is manly to take such risks in that profession for the sake of its grand opportunities for usefulness and honor, how about the ministry? See you no opportunities there worth taking risks for?

Opportunities for observation limited to no narrow area and no short time have convinced the writer that there is no other profession in which the exposure to whatever is painful to one's innocent personal sensibilities, and to whatever is most trying to one's loving care for those naturally dependent upon him, is not quite as great, to say the least, as in the ministry.

INDIAN RIGHTS ASSOCIATION.

"The Indian Rights Association represents practical and business-like aims and methods for the solution of the Indian problem." The object of this association is "to secure to the Indians of the United States the political and civil rights already guaranteed to them by treaty and statutes of the United States, and such as their civilization and circumstances may justify."

We take these statements from the Fifth Annual Report of the Executive Committee of the Association. Its courteous agent accompanies the copy which he has sent to us with a note in which he says that he has "tried to make a report which people would

read." We think that he has succeeded—certainly in making a report worthy to be read by all friends of the Indians and of our country. It will be sent "to any address" on application to Herbert Welsh, Corresponding Secretary, 1305 Arch Street, Philadelphia, Pa.

We earnestly commend to our readers the following extracts from this report. We would gladly make larger ones if we had space, and shall rejoice if these samples induce any to send for the entire report:

It is manifest to all who are at work for the Indian that we stand at the beginning of a transitional period in his history—a

transition of indefinite duration, certain to bring with it fresh problems and unforeseen complications, and demanding our increased study and effort. For if the outcome of this transitional period is reasonably certain from the legal aspect (the transfer of the Indians to the body of American citizenship), we dare not flatter ourselves that the result is so assured from the social point of view. Legislation can only make a man of the Indian politically, not morally or intellectually; in any other than a political sense it only gives him a chance to be a man. This action of Congress has but forced the "eternal Indian question" to an issue, and the answer can be no longer delayed. In this critical and dubious interim preceding the time when every legal and political distinction between the red man and the white man shall be wiped out, the important factor will not be legislation. If a general and more systematic education was a great need before the passage of the Land in Severalty Act, it has now become an importunate necessity. In the little time that is given to the Indian to fit himself to hold his own in the midst of us, it is imperative that every civilizing agency should be brought to bear upon him with increased earnestness and energy. It is a time, above all, when the work of missions and churches should be pushed to its fullest capacity, with a pressing realization of the shortness of the time. . . .

The work among our Indians is, in proportion to their limited number, one of the most important missionary fields for American Christians, and a peculiar responsibility rests upon us for the condition and destiny of these heathen in our own country, on account of our treatment of them in the past.

Several pages of this lucid document—pages 41–48—are occupied with a discussion of the order forbidding vernacular instruction which has so seriously hindered and grieved the Christian men and women who are evangelizing the Indians. This discussion is in four divisions, the expressive

headings of which are: "AN UNINTELLIGENT ORDER;" "DESPOTIC AND UNSTATSMANLIKE;" "MERELY A BLOW AT MISSIONARY Work;" an "INTERESTING LETTER." "The letter," says the writer of the report, "was written by a man of the very highest character, of a most temperate and balanced judgment." He writes:

We are sometimes spoken of as being opposed to teaching the Indians English, and as if the influence of our work was detrimental to the government schools, and in _____'s paper we are represented as having a *system* of vernacular education which we set up as superior to the English system of education.

I might dismiss all such charges by simple denial and ask for proof. Because the dead languages are taught in Harvard, it is not necessarily implied that the university is opposed to the teaching of mathematics. But I wish to make a statement of my observation in this line, and that is that instead of the missionaries among the Dakota Indians being opposed to teaching English, they have trained more Indians to a competent use of the English language than the government has, albeit the government has spent more money on schools than the missionary bodies have.

These and other misapprehensions would be largely corrected if the objects of missions were kept in sight. Missionaries are sent not to carry a literature or a civilization, but the gospel of Christ. School teaching is a most important means to this end. A well-organized school is not an *end* to a missionary. A fine English scholar is not an end. A well-organized, working church is an end. A saved soul is an object for a missionary to strive for. The missionary's object is best gained by teaching his message in the language already known, and he is not standing in the way of the government by so doing. Every Indian converted is worth more to the government than ten heathen able to talk English.

INVESTING FOR THE LORD.

Mrs. Ida B. Cole writes from Argentine, Kansas, of a business scheme in a family of her acquaintance which well illustrates the idea expressed by our church's Committee on Systematic Beneficence (March, page 222), that "religion is a good thing for a man to carry with him into his business, and it is also a good thing to carry business methods into the administration of religious affairs." The family mentioned by Mrs. Cole evidently "mean business" in the best sense that can be put into those words.

The mother proposed, in a family council, that each of them should invest a quarter of a dollar for the Lord.

"Capital!" was the father's response.

"Glorious!" shouted Fred.

"Goody! goody!" exclaimed Jennie.

"I want quarter, too," said little Grace, only six years old.

Ralph (eight years old) also joined the company, so they started with a capital of one dollar and a half. The father, being a bookseller, invested his quarter in that business; the mother bought ten cents worth of paper and "wrote a story;" she invested the other fifteen cents in materials for "hop yeast," and "a few friends" patronized her in that business; Fred went into partnership with "a kind old gentleman who made bluing;" one day he broke a bottle of it and ruined his little sister's dress. Fred was too honorable to do any less than to buy her a new dress. This cost within three cents of the \$3.13 to which the bluing business had increased his quarter. He had no idea of shirking that debt. "This is the Lord's quarter," said he, "and I promised to be square about it." He sold the remaining bottles, and soon had \$3.80 for his contribution.

Jennie "bought a quarter's worth of Saxony and crocheted edging for a skirt, for

which she received \$1." This she invested in the same way and increased it to \$4.

Ralph invested in eggs for a setting hen that he already owned. She was stolen and Ralph was insolvent. But "the next day he weeded a neighbor's garden and earned some money to start on again. This time he went into the newspaper business; every evening found him on his route, and \$3 was the result."

Even little Grace made her father a "shaving-paper case," for which he paid her half a dollar. Her mother suggests that even as Grace's father "looked proudly" at his little daughter's work, imperfect as such a little one's work must be, "so our heavenly Father looks at our clumsy efforts, bungling in the world's eyes, but loving work in his."

Mrs. C. closes her letter as follows:

At the end of the stated time the Home Investment Company reported as follows:

Father, ...	\$7 84
Mother, ...	7 01
Fred, ...	3 80
Jennie, ...	4 00
Ralph, ...	3 00
Grace, ...	50
	\$26 15

This was only a matter-of-fact transaction, requiring no great talent or ability, only a willing heart; it is a plan within reach of every family, and teaches the children not only business enterprise, but the blessedness of giving from their own store; it is as healthy an occupation as dolls or hop-scotch or marbles.

Teach the child to work for the Lord willingly and give willingly of his earnings, and soon we shall not hear of men liberal with money for cigars and theatre, but who put the rustiest copper in the contribution-box, nor of women who generously provide themselves with caramels and dainties, and who expect a worn-out dime to do their duty of teaching all nations.

We gladly give our readers these pleasant instances of successful business and diligent labor consecrated to God. Most heartily do we concur in the opinion that children, as well as men, are happier in such holy industry than in lives wholly given up to selfish and purposeless play. Young people whose parents cannot start them with even such small amounts of capital, or who have not so favorable opportunities as these, should

not be discouraged. No matter how small the earnings or the gains, "it is accepted according to that a man hath, and not according to that he hath not." The "willing mind" is all that is necessary to win the Lord's acceptance. With the *willing* mind, there will surely be found some way of earning *something*. Earned for God it will be far more precious than if earned for self.

THE PENITENTES.

Rev. S. W. Curtis, New Mexico, writes to us of a peculiar sect or brotherhood in the Roman Catholic Church of New Mexico and southern Colorado, called Penitentes:

During Lent they meet every Wednesday and Friday evening in their lodge, and at about 9 P.M. they form a procession and march to their chapel, which is in many cases half a mile away. Near midnight they all return to their lodge. Each penitente goes barefoot, has his head completely covered with a black handkerchief of silk or other light material, and wears a pair of white cotton drawers secured at the waist by a girdle. This is all the clothing they are allowed to wear. Each penitente carries a switch made of the fibres of the Yucca or Spanish Bayonet. It is eighteen inches long and nearly two inches in diameter where the fibres are bound together. Each penitente grasps the scourge with both hands and applies it vigorously to his naked back, first lifting it over one shoulder and then over the other. This is continued until the procession reaches the chapel, a distance of at least half a mile. After a time spent in the chapel they all return to the lodge, scourging themselves all the time with that terrible switch, which draws blood every time it strikes. We can all hear their peculiar, monotonous chants as they march from their lodge out on the black sage brush plain to their chapel in the town and return. The singing is as dreary and dismal as the sound

of the scourges. The procession produces a strange impression in the mind of every Protestant, in the dark and silent hours of the night.

During "Holy Week," beginning on Wednesday and ending on Friday evening, there are processions in the daytime, so that all can see and hear for themselves. A man leads the procession with a standard in the form of a cross, and is followed by another bearing a life-size image of Christ nailed to a cross. Each penitente has an attendant who walks beside him to serve him in case of necessity. This morning [March 29] I saw a procession of thirty-six penitentes. Twenty-six were scourging themselves and ten were carrying immense wooden crosses which would weigh over 150 pounds each. All were chanting their hymn, and were attended by their guides and a crowd of friends and curious people. The standard-bearer led the way, and was followed by the ten cross-bearers and the twenty-six men with scourges in double file, with as many attendants. A large image representing our Saviour nailed to a cross followed in the rear. These processions are repeated twice each day for three days. Following the line of march, a person can see the stones and earth stained with blood. The number of penitentes has decreased greatly. As many as 200 have been seen in line, all from the same village. Now there are not so many in Taos valley, and the number is constantly diminishing.

TEMPERANCE WORK IN BELGIUM.

The Belgian Temperance League or "Society of the Blue Cross" has lately celebrated its first anniversary at Charleroi, attended by delegates from other towns, whose reports were most encouraging. Each day's proceedings were opened with prayer, and there was the most distinct acknowledgment throughout that without the grace of God, the temperance pledge was powerless to deliver the drunkard.

The movement appears to have originated in the action taken by the Swiss Temperance League in 1885, when deputies were sent to visit the principal towns and to attend an International Conference on this subject convened at Antwerp. Six branches have been already started in Belgium, about fourteen per cent. of the members being reclaimed drunkards.

The Chamber of Deputies has lately devoted four sittings to the discussion of a law against drunkenness.

During the last thirty years the number of licenses has increased in the proportion of 232 to 100; and the expenditure in wine and brandy is greater by *sixty millions of francs annually* than it was twenty-five years

ago. In consideration of these statistics the government has now proposed and carried stringent measure of repression. Until now it has rested with the local authorities to punish cases of drunkenness; but from the present time the state charges itself with this duty. The law indicates numerous cases where those arrested in a state of intoxication shall be punished by fines or imprisonment; severe penalties are enacted against the publicans in whose houses persons become intoxicated; and it is further specified that debts contracted in a public house, like those incurred by gaming, shall not be recoverable by legal process.

The bill was vehemently opposed, but nevertheless it passed by a very strong majority.

Is not this recognition of the community in guilt of the vender and buyer, the drinker and the furnisher of drink, simply just and equal? May it not be a practical blunder, as well as an ethical error, to punish one party in so vile and mischievous a transaction, and treat the other partaker in the crime as only a victim?

The following [from a paper published at Springfield, O.] is an echo, or reassertion, of a statement growing quite common in certain papers:

The great Methodist Church is giving its millions for missions, while the same ship that carries the money and the missionary to the heathen carries also by the consent of Christian America whisky by the wholesale. It is more than a question if the heathen would not be better off without the missionary and the whisky than with both. Would it not be better for the cause of religion and righteous government to spend half of the million in sending prohibition literature to leaders of the cause of God at home till we as a nation no longer le-

gally protect the saloon and send whisky to the heathen world?

The assumption that the Christians of America, or we as a *nation*, consent to the shipment of whisky to the heathen, amounts to a slander. While I favor prohibition wherever it can be effective, I do not hope for any prohibitory measures which will entirely prevent the shipment of intoxicants to pagan lands; and missionaries are all the more in demand there to resist the use of them and educate the people into the temperance principles of the word of God and of the Christian Church.

W. M. BLACKBURN.

One of the secretaries of the society in England which sustains the British Syrian schools went to a little town in the north of England to address a meeting in behalf of those excellent schools. After the close of the meeting a poor post-mistress came to her and said she had been so interested that she wanted to give something to help in the work. She presented two papers of candy which she had brought from the little shop which she kept in connection with the post-

office, saying she knew that all children liked sweets and she would like to send those to the children in Syria. She also brought out a half sovereign (\$2.40), which to her was almost a fortune, and said that she had decided to give that to the Lord.

The next morning the lady looked across the street at the little shop, which was opposite the place where she was staying, and saw that the blind was shut. The poor post-mistress had died in the night.

GLEANINGS AT HOME AND ABROAD.

For the preparation of the items which have appeared under this head in each number of this volume our readers have been indebted to Rev. Silas McKinney, of Auburn, N. Y., formerly a missionary to the Zulus in south Africa. In this number, on page 625, we sorrowfully place his name in the necrological roll. Mr. McKinney has for many years been in feeble health and subject to much physical suffering, but has diligently applied what strength he had to useful Christian work, with persistent industry and in the spirit of unselfish helpfulness. He was a man of rare modesty, sensibility and conscientiousness. In his African mission, in work among the southern Negroes just after emancipation, and in the pastoral care of churches, his faithful ministry has won the love of many whose souls have been blessed by it. He had sent us the gleanings which are printed below, and some which will appear in the next number, before the telegram came to us, "Father is peacefully at rest."

A most extraordinary and interesting class of fakirs are the Thuma Bhagats of India. A missionary in a remote district recently noticed a company of fakirs listening attentively to his preaching. When he read the Beatitudes,

they exclaimed, "Why, that is exactly the teaching of our Garu;" and they recited the same as given by Matthew. Their sacred book, carried with great reverence, wrapped in silk, proved to be the Gospel of Matthew in Hindu-Shindi. They allege that these copies are from an old book given to their sect by Thuma, which means Saint Thomas. They had never seen or heard Christians or had any dealings with missionaries. The name of this sect, their habitat, the possession of a portion of the Scriptures, the profession of a corrupt Christianity, open up a field of inquiry of great interest. Are they descendants of the converts of the apostle Thomas?—*Congregationalist*.

A Chinese woman, a cripple, came a long distance for a second visit to the missionary, and when asked what she remembered from the previous Sunday's talk, replied, "I am old, and my head is thick, and I have no memory; I only remember two things: that God is my Father in heaven, and that his son Jesus Christ died on the cross for my sins."

Philosophers tell us that energy, like matter, is indestructible; that heat is transformed to motion and motion to heat in a never-ending circle of usefulness. It is none the less true of mental energy than it is of the mechanical forces. Good, faithful, honest work is never lost; and though he that sows may not always reap, yet the world at large is the gainer; and somewhere, somewhen, it will produce its effect, whether it be in the field of thought or in that of material progress.—*Public Ledger, Philada.*

An Egyptian papyrus, forty-two feet long, and containing all the chapters of the "Book of the Dead," has been received and unrolled at the Sage Library in New Brunswick, N. J. It was secured for the library by Rev. Dr. Lansing, a well-known missionary in Egypt. Experts pronounce it to have been written nearly three thousand years ago.—*Missionary Review*.

The twentieth annual report of the Congregational Woman's Board of Missions states that the amount in the treasury received from regular sources had been larger than ever before, but there have been years when bequests and legacies were larger. The number of missionaries under the care of the board is 112, the Bible women 132. There are 28 boarding-schools with 1800 pupils, and 215 common schools. The receipts for the past year from donations and subscriptions were \$98,476.79, from legacies \$10,558.84.

Miss M. L. Cort writes from Petchaburee, Siam, for the *Herald and Presbyterian*: "A Japanese prince has been in Bangkok this month, and some Siamese ladies were invited to one of the dinner parties given in his honor, and they actually sat down and ate with their royal husbands for the first time in the history of this little kingdom.

"The old foreign minister dined with us lately. Although he is not a Christian, he is a great friend to us and our work, and he told one of us that he prayed every day to the Creator that the condition of his poor people might be improved, slavery abolished, and opium, liquor and gambling be prohibited by law. He says, 'Siam need never expect to be recognized among civilized nations till she throws away her idols and Buddhism.'

"The Siamese newspaper lately started published a very good article about Japan, and a splendid one on the abolition of slavery which if carried into effect will set free thousands of these wretched, debt-bound boys and girls, who were sold by their parents before they had sense enough to object, and while they were too young to know what slavery meant."

A contract has been let for a railroad between Bangkok and Paknam, with a branch to Bannai, and work has begun on a street railway for the city. A new wide street will be opened on the east side of the river, so that horses and carriages may pass at will.

The Vermont *Chronicle* calls attention to the interesting fact that among the Bohemian immigrants in Chicago, Cleveland and elsewhere, there are several evangelical laborers who were converted and educated in the mission of the American Board at Prague. This is a curious and precious contribution of foreign missions to home missions.

THE BIBLE IN ATHENS.—The circulation of Scriptures for the year has been 388 Bibles, 2164 Testaments and 7105 portions; in all 9657 copies. Students of the university frequently visit the depot, and two priests employed by the Holy Greek Synod as public preachers are regular callers. Elderly people are asking for an edition of the Bible in larger type than any existing edition in modern Greek.

The editor of *Medical Missions* draws attention to the following rule in Lady Dufferin's scheme, the "national association for supplying female medical aid to the women of India": "No employe of the association will be allowed to proselytize or interfere in any way with the religious beliefs of any section of the people;" and asks the question, "Has any Christian a right to ask or to give such a pledge as this rule implies?"

The establishment of the McAll Mission in France, which has now 95 preaching stations, all turned on the giving away of a single tract to a workingman in the Belleville quarter of Paris.—*New York Evangelist*.

Rabbi Robinowitz, whom Prof. Henry P. Smith of Lane was the first to introduce to American readers and interest, writes from Kishineff: "Who would have predicted the time when Russian Jews would push each other for the sake of obtaining New Testaments from the hands of one of their brethren who is preaching the gospel publicly? Who would have thought that night after night Jews would steal into a house in order to listen to the gospel of the Lord Jesus, with a view of obtaining through it life eternal? But with God all things are possible."—*New York Evangelist*.

There are now 27 vessels engaged in missionary work in different parts of the world, under the auspices of sixteen societies; of these missionary vessels sixteen are running on the

coasts or rivers of Africa, and six among the islands of the Pacific Ocean.—*The Maritime Presbyterian*.

The *Maritime Presbyterian* states that "The United Presbyterian Church began its work in India in 1855 with one missionary, Dr. Gordon, and his wife. This was at Sialkot. To-day they have eight districts with their several hundred villages, 68 stations, 35 missionaries and 136 native helpers. There are over 4000 communicants. So the work grows."

"Only a few days since," says the *Maritime Presbyterian*, "in the city of Madrid, two Protestant citizens have been condemned to six months imprisonment for refusing to kneel before the viaticum."

Twenty-five years ago there were no professing Christians in the Chinese province of Shantung; now there are 300 places where Christians meet regularly on the Sabbath.

As true as it is striking is the saying of Dr. Döllinger, that "the Jesuits have no lucky hand; and no blessings rest on their undertakings. They are forever building, but storms come and their buildings fall, or a flood sweeps away their worm-eaten structures." Dr. Döllinger quotes against them the proverb applied to the Turk: that where they set their feet no grass grows. So it was in Japan; so it was in Paraguay; so it was in North America; so it was in Abyssinia. In many of those places not even a memory of their work remains. So we predict it will be in Tonquin; so we trust it will be in Madagascar.—*The Missionary*.

"The Italian government," we are told, "has decided to treat as offences against the state all ecclesiastical plots which aim at the re-establishment of the pope's temporal power; and so the schism between the government and the Vatican is widened."

The imperial commissioner who was specially appointed to investigate the loss of life in the Yellow River inundations sends an official report to the emperor of China that the total number of persons drowned is over 100,000, and the number destitute is 1,800,000, besides those whom the floods have driven into other districts.

A coal mine operated by Americans has reduced the price of coal in Tien-tsin from ten dollars to four dollars. Such arguments cannot fail to undermine the prejudice of the Chinese against the development of their country.

Mr. F. S. Arnot has established his mission among the Garengauze, a tribe occupying the country about one hundred miles west of Lake Banqueolo, and therefore about midway between the East and West Coasts of Africa.

Delagoa Bay is the only good harbor on the East Coast of Africa between the Cape of Good Hope and Mozambique—a distance of two thousand miles—if we except Port Natal, which, however, is not accessible to vessels of large tonnage. A railroad has recently been opened from this bay into the interior, which must have a powerful influence in developing the commerce of that section. It is owned by an American.

Five years ago there were five girls' schools in Yokohama and Tokyo. To-day there are more than thirty, and all well patronized.

The Romish Church is pushing for the open regions of the upper Congo. Two Portuguese steamers recently carried from twenty to thirty Jesuit priests and nuns to labor in Africa for the propagation of their faith.

It was a noticeable fact that throughout France there was no marked enthusiasm manifested over the pope's jubilee. There were no festive meetings or processions, and only in a few cities was there an attempt at special services.—*N. Y. Evangelist*.

A despatch dated Shanghai, March 20, says earthquake shocks in Yunnan continued three weeks, destroying several towns and causing much damage to shipping. At Keen-shui four thousand persons were killed.

A missionary in the Austral Islands says in a letter to the London *Missionary Chronicle* that in administering the Lord's Supper among the natives there the bread used is bread-fruit, steamed and cut up into cubes. The wine is fresh orange juice.

Christian workers in Africa are now said to represent 33 missionary societies.

The maharajah of Darbhanga, of Bengal, is said to have given \$25,000 for a hospital and dispensary in connection with Lady Dufferin's medical work. His gifts for benevolent purposes the last eight years reach fully to \$1,700,000.

The *Christian at Work* states that "A catholicism lately issued by the Roman Catholic authorities in Mexico, for the circulation of which the civil authorities of the state of Guanajuato caused a priest to be punished, directs Catholics not to lend or hire houses to Protestants for service; nor to erect or repair churches for Protestants; nor to make or sell furniture for such churches; nor to attend Protestant services, under penalty of excommunication. The civil authorities interfered with this religious boycott on the ground that it was "subversive of the public well-being."

"The chief supporter of the Chinese mission in Korea," says the *Christian at Work*, "is Ah Hook, a wealthy and generous Chinaman, who a few years ago gave \$10,000 to the Anglo-Chinese college at Foochow, and more recently \$1000 to a church at Hong Kong. He gave \$1000 to the Korean mission, and himself accompanied the two Chinese missionaries who went out."

The Church of England Zenana Society has 88 missionaries, with 445 Bible-women and other agents locally engaged; 4 normal schools with 123 pupils, and 188 other schools with 5411 scholars. Last year 2364 zenanas were regularly visited. Financially it received 19,497 rupees in government grants, 7916 rupees in fees and 18,953 rupees locally subscribed. Its home receipts during the year amounted to \$118,185.

The Christian Santals, who have settled in Assam, have begun a mission of their own among a native tribe, the Meetsches.

The *Observer* says, "It is proposed to establish in Bethany (the town of Mary and her sister Martha, where the Lord raised Lazarus from the dead) a home which shall form the centre of religious work. The village has to-day about 500 inhabitants, who live in squalor and die in ignorance of the gospel. A piece of land has been secured, and the prospect is said to be encouraging."

The Rev. James Chalmers, an experienced missionary in New Guinea, gave this testimony as to the comparative value of Christianity and civilization in elevating savage peoples:—"I have had twenty-one years experience amongst natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely hope will not be handed over to the tender mercies of France. I have visited the Loyalty group; I have seen the work of missions in the Samoan group; I have lived for ten years in the Hervey group; I know a few groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I have never met with a single man or woman, or with a single people, that your civilization without Christianity has civilized. Gospel and commerce; but remember this, it must be the gospel first. Wherever there has been the slightest spark of civilization in the southern seas, it has been where the gospel has been preached; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the cross."—*Baptist Missionary*.

Of the 17,743 Fijians inhabiting the Fiji Islands, more than nine tenths attend church with fair regularity. Where fifty years since there was not a single Christian, to-day there is not a single avowed heathen. All the Fiji children are in the schools; the schools and churches have wholly displaced the heathen temples.

On Christmas eight Jews and Jewesses were baptized in Christ Church, Mount Zion, Jerusalem. This is the largest number ever admitted into the church there at one time. Several other candidates are awaiting baptism. The three daughters of Joseph Rabinowitz, the leader of the Hebrew Christian movements in south Russia, have lately been baptized.—*Presbyterian Journal*.

There has been an increase of nearly one million native communicants to all the Christian churches in heathen lands during the past year.—*The Mission Field*.

There are said to be less than one thousand Roman Catholics in Sweden, and the king of that country is one of the rulers in Europe who refused to send congratulations to the pope on the occasion of his jubilee.—*Presbyterian*.

Signor Buffa, a Waldensian pastor of Rome, says the jubilee gifts to the pope from Protestant countries are as thorns and thistles sown in the path of Protestant missions in Italy. Roman Catholic journals are saying, See, these Protestants know that they have not long to survive. They will soon be Catholics, and they are paying court to the pope.

An evangelistic church is always a missionary centre. Zeal for souls at home is the kindling fire for the conversion of the world. If there is no travail for souls at home, there will be no interest in the perishing millions of heathendom. "Beginning at Jerusalem" is the divine law of growth and missionary activity.—*The Mission Field*.

One of the most remarkable cases of the power of God's word was that of Manuel Aquas, the most eloquent champion of Rome in Mexico and a bitter enemy of Protestantism. He was asked to defend Rome against a Protestant attack upon her errors. To prepare himself he read the tract. It opened his eyes. He sought the Bible, and it pierced his heart, and, filled with the truth, like Saul of Tarsus, he became a preacher of the faith he set out to destroy. Like Paul the apostle, he was faithful to the death.

Mrs. Rhee, an American missionary at Kobe, Japan, writes: "There is so much written about Japan and the desire of the young people to study English that I need not write about it. But there was a convention of Japanese physicians held in Yokohama a few months ago that to me seems of great importance. The object of the meeting was to consider what could be done to prevent the diseases that cause so much weakness and suffering among the people. The decision reached by the meeting was that they recommend the placing of the daughters of the people in Christian schools. It seems to me a great gain when really educated physicians acknowledge sin to be the cause of many of their diseases and Christianity the remedy. All the boarding-schools among the missionaries are enlarging

their accommodations to meet the constantly-increasing demand."—*Spirit of Missions*.

When Henry Martyn asked the aged Van de Kemp whether he had ever repented of being a missionary, the old man replied, "I would not exchange my work for a kingdom."—*Spirit of Missions*.

The circulation of the Scriptures effected by the British and Foreign Bible Society throughout the vast empire of Russia in 1886 was 450,115 copies, and embraced versions in upwards of fifty different languages.—*Bible Society Monthly Record*.

The *Baptist Missionary* says, "When the Moravian Church had but six hundred members, it began to send out foreign missionaries."

Careless of splendor and glorious achievements, I shall be content if it can be hereafter said of my government that it has been beneficial to my people, useful to my country and a blessing to my empire.—*Frederick of Germany*.

My principal labor and responsibility will be the care of my suffering husband.—*Empress Victoria of Germany*.

What will be regarded by many as a remarkable social incident is reported from Ahmedabad, in India. A youthful Brahmin widow, of high caste, belonging to Dandhuka Taluka, has just been married there to a Brahmin of the same status, with all the orthodox and conservative rites proper to the occasion, and what is more suggestive, with the full sanction of the friends and relatives of both parties concerned. The fact in itself is, of course, of no great moment, but all who know anything of the social life of Hinduism, and the iron bonds in which an unhappy woman condemned to the lifelong penance entailed by widowhood passes her days, will understand how significant a change has come over public opinion in India for such a marriage to have received the approval of even a section of the orthodox Brahmin world.—*London Morning Post*.

THE CHURCH AT HOME.

HOME MISSIONS.

\$800,000.

Not quite—but very nearly! The church has given the Board of Home Missions only two per cent. less than the income which the General Assembly of 1887 recommended. The entire receipts of the year have been \$783,627.30, of which \$7485.39 was for Sustentation. The balance on account of Home Missions is \$4824.97. The net balance of cash on hand is \$102.55. It is intensely gratifying.

HOW WAS IT DONE?

The *Interior*, while congratulating the Board for its advanced income the last year, inquires, "*How was it done?*"

1. The last two General Assemblies were held, the first on the west bank of the Mississippi and the second on the west bank of the Missouri river. In both cases the meetings were in the heart of the home mission field, immediately surrounded by mission churches in two growing and prosperous cities, while in each case excursions went out into the country and saw what home missions are doing there. In each case the commissioners, ministers and elders, came home enthused with the home missionary spirit; and almost of necessity, the first weekly lecture or prayer-meeting after their return was turned into a missionary meeting. They could not but speak of what they had seen and heard. The favorable influence throughout the church was pervasive and permanent. It helped us very much.

2. *The appointment of the committee of thirteen elders was a wise and helpful measure.*

This committee took it on themselves to move on the more than twenty thousand brethren in the eldership, to stir them up to look after collections in the churches and Sabbath-schools. They did a great deal of work quietly and we think effectively. They were a helpful force in securing enlarged contributions.

3. *The amount from legacies above that of the previous year was \$66,908.81.*

But while we do credit to the dead, we must not forget that the contributions from the living, every month of the year, surpassed those of the corresponding numbers of the previous year.

4. *The Lord has helped us.*

We desire above all to give him grateful honors for his assistance.

In many instances he seemed to interpose remarkably in our behalf. In emergencies he sent us friends unexpectedly. He gave success to our missionaries at the front, and used the story of such success on the able and generous givers at the East to stimulate their benevolence. The growth of the country, the enlargement of the railway system, the cry for ministers and churches, the need of more men,—the knowledge of these things, diffused throughout the country largely by our religious papers and by our secular papers, independently of all the Board could do in the same direction, under God gave us our enlarged income for the last year. This is the way it was done. To all these agencies, and especially to God over all, we give magnified thanks.

THE CENTENNIAL GENERAL ASSEMBLY.

This number of the magazine will be issued several days in advance of date, partly that we may place it, with our greetings, in the hands of the members of the two General Assemblies in their meetings at Philadelphia.

God has favored us the year past. We can give but a summary of the results; but we think that summary will excite thanksgiving to him and encourage his people to push forward the work of home evangelization.

We cannot look back over a hundred years of history without inquiring what the hundred years to come will do for our coun-

try. From all parts of the country comes the cry that the Board does not keep pace with the demand. We can only work with the means furnished us. Give us more money and more men and we can do more work. Let us enlarge our thoughts and our contributions, and begin a new era of enlarged work.

LACK OF MINISTERS.

The writer of the article in the May number, "Why so many vacant fields?" gives us in a single line a most painful fact, the like of which, alas, is becoming to us too familiar. He says, "Out of thirty-four churches in the presbytery, twenty were vacant March 1, 1888." And that is a presbytery in the prosperous Presbyterian state of Iowa. The synod has a vigorous and successful synodical missionary constantly at work within its bounds.

We hope this presbytery has but few parallels, but we cannot be certain of it. The synodical missionary of Missouri says:

Missouri stands in need of twenty-three men to supply vacancies that already exist. Possibly five or six of these fields have men in view who will come into the work; but should this be the case, there will be left some seventeen or eighteen very fair charges that are hoping and praying for a shepherd to care for the flock of Christ. I must confess that these things fill me with prayerful anxiety, that sometimes finds vent in tears. Missouri wants men, young men, who are consecrated to the Lord, and who are ready to break the bread of life to a people prepared in the majority of instances and made ready. Almost unlimited rewards await zealous, godly, willing, patient workers.

Never, in the more than six years I have been in this work, have I found it so hard to obtain men for our vacant fields as now. We look to our theological seminaries for a supply, but despair awaits us, for the handful of men that are there is but a pittance compared with the work that is to be done. Where are the reapers for the harvest, so abundant, so ripe, so perishing? Who is to blame for this dearth of men? Are parents? Are pastors negligent? Are young men recreant? Can you not, dear brethren, from the lofty position you occupy in the church, so sound the trumpet this centennial year as to awaken the church

to strengthen the army of the Lord by calling a multitude of new recruits into his service?

Alas! the "centennial year" surpasses all recent years in the difficulty of finding men. The old men cannot go; the middle-aged ministers with dependent families naturally shrink from going. On whom can we depend but the young men? But the young men, alas! never seemed less disposed to go than now. They are clustering about the East and settling within a hundred miles of the seminaries.

Some of the professors in our seminaries are distressed at the situation. Dr. Poor, our Secretary of Education, is in the same state of mind, and many are most seriously inquiring, What can be done for the feeble churches and destitute fields in the great West?

As for ourselves, there seems but one thing for us and the synodical missionaries to do, namely, to scour the whole eastern field, find out the reliable young men that have been from three to ten years in the ministry and lay the necessities of the West on their consciences. Some good men with a few years experience find good reasons to make a change—reasons pertaining to health or others equally good. If young men will settle right about the seminaries, if churches that live about the seminaries entice them to remain because they are cheaper than men with families, we must take the latter out of their way, and we shall have no reason to regret it except the increased expense of removing and supporting them, and oftentimes even then their experience will more than compensate for the extra cost.

We call attention to the circulars which we are sending out to the various Sabbath-schools, containing a descriptive account of our work among the Indians, Mormons and Mexicans, and southern whites. We desire that they may be freely circulated among the children and teachers, in order that they may be better acquainted with our efforts for these exceptional populations of our

land. A great deal of money is given by our Presbyterian Sabbath-schools for this same kind of work done by other than our own Board. We cannot understand why such schools as Sitka, Albuquerque, Tucson, Sisseton, Nuyaka, Wealaka, Wewoka, Muscogee, Tahlequah and Wheelock, which are industrial training-schools among the Indians, and Mora, Las Vegas and Santa Fé, among the Mexicans, Salt Lake Institute and Mt. Pleasant, among the Mormons, and Asheville and White Hall, among the southern whites, should not have a much stronger claim upon our own churches and Sabbath-schools than any other, particularly as they are very inadequately equipped and constantly needing money, which we at times are unable to furnish them. Shall we not have a collection from every Sabbath-school this year? What better object could be presented on Children's Day for the gifts which they bring in?

THE SOUTH.

We give to our readers some choice articles and very interesting news upon this subject. We call special attention to the facts given by an eye-witness who is a southern Presbyterian.

Let us look for a moment at this vast section of our country, its immense size and great population. Under this general head may be placed Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Missouri, Arkansas and Texas, with an area of 841,215 square miles, or over one third of the United States, leaving out Alaska. The census of 1880 gives the population as 16,807,316, or about one third of the whole number. Since then the increase has been very rapid, and the character of parts of the South very materially changed. This is especially true in the central section, where among the mountain regions large iron and other manufacturing interests have been developed, and along with this development, and indeed that which has made it possible, has been a very extensive building of railroads. Along these railroad lines new towns

and cities have sprung up as by magic, and many of the old and familiar places, such as Nashville, Louisville, Memphis and Atlanta, have grown into cities of great wealth, commerce and size.

Most of the wealth and people have come from the North. The people have taken with them their northern ideas of life and politics, their habits of industry and perseverance. Many of them are those usually called the laboring classes, some of them men of more or less learning, and all of them independent in thought and speech, who care little or nothing what their neighbors think of their daily toil, but keep at it until the work they accomplish, the wealth they make and their increasing numbers produce new lines of thought and action which permeate the whole region. It does not require a great deal of wisdom or foresight to see that this vast region will ere long lose its sectional cast and become as the rest of the nation.

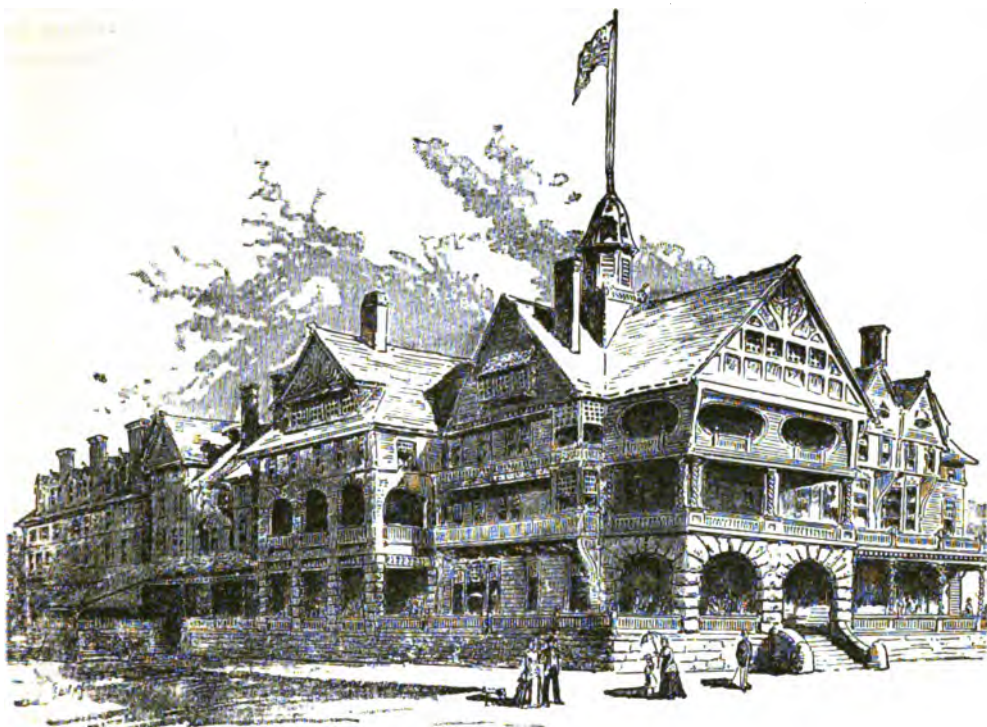
What is being accomplished in the business affairs of the South should be done in the church, especially the Presbyterian Church, which is national in its name and character. For reasons of delicacy, and want of funds, and because of the claims of the vast West, our church in this section has not been developed as rapidly as it might have been. Has not the time come when we should lengthen our cords and strengthen our stakes in this direction?

GROWING TOWNS AND CITIES IN THE SOUTH.

We have a friend who has been travelling extensively in what is called the New South. He enumerates as promising such growing towns and cities as South Pittsburgh, Macon, Tallapoosa, Anniston, Irondale, Gadsden, Bessemer, Birmingham, Decatur, Sheffield, Florence, Tuscumbia, Memphis and Nashville. We have room only for what he says of *two*, which in a general way may be considered a fair type of all.

I.—DECATUR.

Decatur is situated on the west bank of the Tennessee river, in northern Alabama, at the



THE TAVERN, DECATUR, ALA.

junction of the Louisville and Nashville and Memphis and Charleston railroads, the latter being a part of the East Tennessee, Virginia and Georgia system. The railway approach to the town from the north and east is over an iron bridge resting upon thirteen massive stone piers. When I visited Decatur two years ago it was only a junction village and a corn and cotton field, and a more hopeless and impoverished-looking locality it would be difficult to find elsewhere in the South. It was a strategic point during the war, and by the close of hostilities a town of 2500 inhabitants was reduced to only five houses, so dismantled as to be quite useless, and the people were scattered and impoverished. As my train crossed the bridge last week I was amazed beyond expression at the sight of the change wrought by enterprise and capital, and all this in the space of the last ten months. It is estimated that not less than six millions of dollars have been invested there within the past year. This enterprise and capital pour into the place from Great Britain, New England, the Northwest and South, but little from the latter source. Consider the enterprise and energy shown in erecting a hundred-thousand-dollar hotel, of most

approved architecture and accommodation, now completed and entertaining guests, with a line of street cars running between it and the depot, a mile and a half distant, in a space where cotton grew last June! One million dollars has been expended in grading streets, constructing a sewerage system, street car line, electric lights, telephone, etc. The foundation is now laying for a three-hundred-thousand-dollar hotel not far from the present one. Near these hotels the Louisville and Nashville Railroad has erected a depot that will compare favorably with any like structure on the New York Central and Hudson River Railroad. Many business blocks are already erected and in use, and forty other business blocks will be under way. Contracts are now let for four hundred tenement houses, as the demand for residences is very great. It is estimated that the industrial plants already founded will require 4300 operatives, and you may see from this what the prospects of the place are for commerce and population. It is building, building everywhere, and the end is not yet. A city of no mean proportions will yet flourish on the banks of the Tennessee, in that region made memorable by the neighboring battlefield of

Shiloh. Mussel Shoals is some distance down the river; and when the government succeeds in ploughing up a canal through that obstructive bed of rocks, steamers can ply from Decatur to Chattanooga and Knoxville and St. Paul and Pittsburgh.

Decatur is well located to grow into a great city. From all parts of the country the people flock there, of all shades of religious belief, nationality, industrial, commercial and professional characters. There are now seven thousand people where a year ago there were barely seven hundred.

II.—MEMPHIS.

As I sit here I am conscious that I am distant from Kansas City only 487 miles, 204 more than if I were in St. Louis, at a Mississippi river port that can ship its traffic to New Orleans, St. Paul, Pittsburgh and Nashville by water, and over ten railways diverging and connecting with the main railway systems of the country. Here is a city of magnificent proportions that has swollen in population from 3500 in 1880 to 90,000 to-day; and the increase is constant, while the development of traffic, industries (manufacturing) and the creation of residences bespeaks a greatly larger population. All around it in Arkansas, Missouri, Kentucky, Tennessee and Alabama are the boundless forests of black walnut, white walnut, ash, pine, poplar, sweet-gum, cypress, sycamore, red oak, white oak, and so on through the catalogue. There are fifty miles of unbroken rich timber standing before it in Arkansas. This is the nearest distinctive southern city to the Northwest, the gateway for the wheat of the Northwest to reach the South and the cotton, timber and iron of the South to

reach the West. Congress recently pushed an enabling measure granting the privileges to construct an iron bridge over the Mississippi here, which will furnish the city uninterrupted communication with all parts of the country. Iron furnaces, rolling-mills, all sorts of industries in iron and wood and cotton fabrics, can be as cheaply and prosperously operated here as anywhere in the South; and the fine agricultural country surrounding is capable of replenishing a constantly-depleted market, for the physical comfort of a large population. The city is already a cotton emporium, and is driving New Orleans hard for supremacy in that commodity. Last year it received nearly 700,000 bales of cotton, and did a general business of over \$150,000,000, and increased in population 10,000. Three hundred manufacturing establishments are operated daily and urged to their greatest capacity. The river and railway systems of traffic are overwhelmed with the business created by ever-expanding merchandise, the products of industries and the erection of establishments and residences. No city in the world has so many cotton-oil mills as Memphis. Prosperity is everywhere visible—in the hotels, wholesale houses, retail establishments, the creation of plants, mercantile houses and residences. The people are active, energetic and pushing, and everybody seems to be contributing toward the city's development. The basis of society here is northern; but this is almost out of sight by the great heterogeneous mass that has crowded in. This is mainly from the West, and, again, partly from the North and the adjacent southern states—the former attracted here by the inducements for money-making and the comforts of climate, the latter to engage in business or labor.

EDITORIAL CORRESPONDENCE.

TEXAS.

REV. H. S. LITTLE, D.D., SUPERINTENDENT.

CLOTHED IN ICE.

The great blizzard reached Texas. Many seriously suffered from it. Among them was a home missionary. He had come in from a distant preaching station, one of six widely-scattered places. He had almost reached his

home when overtaken by the storm. All night he wandered about, unable to find his way. The rain froze as fast as it fell, and covered the preacher with a thick coating of ice. This covering saved his life. The wind could not penetrate it. So in our church work "the things which have happened unto us have fallen out rather to the furtherance of the gospel." For instance, the drought has been

a fearful scourge. Several of our churches have been left without a member. Others have lost much of their strength. But the period has been one of marked religious progress. Such congregations are unusual. One in every nine of our churches has been revived.

The drought threatened the very life of the church, but God meant it for good.

The frontier is a great way off. The conveniences for church work are largely wanting. Often there is no house of worship, and when one is built there is no infant-class room, no bell, no organ, no Sabbath-school books. There are few workers, and many careless church-members. People are unsettled, and do not identify themselves with our churches. And yet, frontier churches receive larger accessions than do those in the older states, not relatively merely, but often absolutely. Presbyterianism in Texas has grown for the past ten years faster than in Illinois, while there are four times as many Presbyterians in Illinois as in the two synods of Texas.

Indiana has two and one half times the strength, but has grown but one half as fast.

The Presbytery of New York, nearly twice as strong as the synods of the Lone Star State, has gained 4867, while Texas has gained 5437. The congregational expenses of the one last year amounted to \$430,847; of the other, about \$63,000.

The Presbytery of Chicago, with all her concentrated advantages, has received but three fifths as many members as Texas in ten years, and that compact presbytery numbers as many as both of our scattered synods. Special difficulties may become special blessings. One may be strong when he is weak. Even ice may keep one warm.

Then, too, the past two years have been unusually prosperous in the face of all difficulties. The drought has been very severe. Railroads have covered our state, and with them society has been revolutionized. Men living quiet lives are now in a fever-heat to grasp wealth. The Sabbath is violated; infidelity is bold, causing a careless contempt for the claims of Christ. And yet the church grows as never before, and that, too, on profession of faith. One would expect that a large

immigration would bring many into our churches by letter, but the growth has chiefly been upon profession.

Wonders never cease in this wonderful work. There is a large per cent. of old men who confess Christ in late years. One old gentleman had not been to church for twenty-five years when he came to himself. Another fairly tottered on the brink of the grave when he became as a little child. Men seem to get away from old associations that bound them to impenitence. It is strange how many moral men, who have lived godless lives in the old states, become Christians out here. "The things which have happened unto us have fallen out rather to the furtherance of the gospel."

FLORIDA.

REV. A. W. SPROULL, SUPERINTENDENT.

Never in the history of Florida has there been such an influx of visitors as during the past season. The stream has been on an uninterrupted flood tide. The people have come from every quarter of our own land—east, west, north and south—even from the southern Pacific slope, and from beyond the sea.

I have in a previous report mentioned the rapid extension of the railroad system. What has already been done is, however, only a beginning. Its two thousand miles of rail will soon be three thousand miles. Regions that one year ago were almost inaccessible are now on great thoroughfares of travel, and regions still unreached are the coveted goals of far-sighted railroad men, through whose indomitable energy they will be accessible within the coming year.

Railroads are being pushed southward on the Atlantic coast, and still farther south on the Gulf coast. From middle Georgia they are pushing toward Palatka, on the St. John's, as a terminus, and toward the same point the surveys have been completed for a road from Jacksonville on the east shore of the St. John's. From Kissimmee roads are being projected south and southeast in the direction of the Everglades and the South Atlantic. And soon the whole state will be net-worked with railroads. Then every railroad opens up a

new channel of travel, on which towns spring up with extraordinary rapidity, many of which will become permanent and important centres of business.

This is certain, Florida is sure to become one of the most prosperous of the southern states. It has resources peculiarly its own, which are sure to be developed as inexhaustible sources of wealth.

Of the missionary agencies zealously at work at the present time, the Methodist, Baptist, Episcopal, Congregational and Presbyterian, in both its branches, have a prominent place. These denominations, working side by side without strife or contention, are engaged in an honorable rivalry to secure a foothold, in order to reach the masses of the people.

Our Presbyterian Church is the complement of the Southern Presbyterian Church. We are here to fill up gaps, to occupy waste and neglected places, to do what otherwise, from the very necessities of the case, would have to remain undone, to "hold the fort" until the stick of Judah and the stick of Ephraim shall become one stick in the hand of the Almighty, as an instrument for still mightier and more effective and aggressive work in this southern land. Just five years ago there were connected with our Assembly only four churches, *i. e.*, the

First or Ocean Street and the Third or Laura Street (colored) churches of Jacksonville, the church at St. Augustine, and that at Mary Esther on the western Gulf coast, a very feeble folk.

On the 24th day of March, 1888, the first step was taken in an advance movement, the Rev. J. K. Wight, of New Hamburg, N. Y., organizing the church at Crescent City. Since that time the work has been prosecuted earnestly and continuously and with remarkable success. No halt has been called. No backward movement has been taken. Mistakes have been made, but they have been mere accidents in a work that has been greatly honored of God.

When the work commenced there were not more than three ministers in active service in our connection in the entire state; there are now twenty-two. The four churches have increased to thirty-seven. And instead of one weak and inefficient presbytery there are now two, strong and active.

These thirty-seven churches are scattered over the entire state, as God in his providence opened a door of entrance; for in this same territory the southern church has also two presbyteries, which have been doing good and efficient work, to the extent of their ability.

MONTHLY CONCERT.

MONTHLY CONCERTS, 1888.

- January.—The evangelization of the great West.
- February.—The Indians of the United States.
- March.—Home Missions in the older States.
- April.—Woman's work.
- May.—The Mormons.
- June.—The South.
- July.—The Roman Catholics in our land.
- August.—Our immigrant population.
- September.—The Mexicans.
- October.—The treasury of the board.
- November.—Our missionaries and missionary teachers.
- December.—The spiritual condition of the whole country.

HOME MISSION SCHOOLS AMONG THE SOUTHERN WHITES.

On the last day of June, 1879, the first of the schools now under our care was begun by the Ladies' Board of Missions of New York, in a small log house, three miles from Concord, N. C., with twenty-six pupils and two teachers, Miss Ufford and Mrs. Scott. The neighborhood was forbidding enough, and the people very ignorant and poor. Mr. White, who lived there, was anxious that they should have a Christian school, and gave every help possible to the teachers.

They, not content with the simple teaching of the school by day, soon began a Sabbath-school and a visitation among the families, also temperance and prayer-meetings.

The results were most hopeful. The school grew in interest and numbers, the homes and the children began to look more clean and the people to manifest an interest in their souls' welfare. A great awakening began; conversions followed, and the work increased until a large building was needed in order to meet the wants of the school. A seminary was erected to accommodate about forty boarding pupils, who were taken for what they could pay, and the balance secured by scholarships.

It was managed after the Mount Holyoke plan, and has gone on from success to success until the White Hall school is widely known, not only in its own neighborhood, but in many parts of the North. Notwithstanding that some of the pupils were taken to the Asheville school, it is larger now than ever.

The success of this enterprise demonstrated not only the possibility of elevating this long-neglected class, but brought the attention of the church to their numbers and need, and, as is always the case with the true followers of Christ, they began to ask, What more can we do for them? Not until the meeting of the General Assembly of 1886 was final permission given to the Board of Home Missions to carry on this work. In September of that year, day-schools were opened at Riceville, N. C., New Market and Huntsville, Tenn.

During the same winter, Rev. L. M. Pease, of Asheville, N. C., made an offer of his fine house and thirty acres of land to the Board upon condition that a boarding-school would be undertaken by the Board of Home Missions. After personal inspection and the kindly aid and encouragement of Rev. D. Stuart Dodge, D.D., the offer was accepted, and in September, 1887, the school was formally opened.

Rev. J. M. Davies, synodical missionary of Tennessee, writes:

No poor words of mine can express my admiration for the precious work of that school. It is a great and unspeakable blessing to those

it reaches, and I trust its foundations are secure and permanent and of God.

I must speak in terms of highest commendation of the five teachers—the Misses Stephenson, Ufford, Ingersoll, Montgomery and Dooley—as exceptionally efficient, cultivated and consecrated in the work. In all my observation I think I have never seen a more excellent teacher in reading than Miss Ingersoll.

Mr. and Mrs. Pease are in their element, and are aglow with interest and enthusiasm in their efforts to make the school accomplish its end.

Already the wisdom of the movement is manifest in the success which has attended the school, and in the marked religious feeling which has resulted in the conversion of many pupils.

The work has been further enlarged this past year by the opening of day schools in Tennessee: at Kismet, with Miss Coile as teacher; at Grassy Cove, with Miss Marston, at Washington, with Mr. Mathes, and at Tusculum, with Miss Armitage, as teachers.

These enterprises have made such an impression upon the surrounding neighborhoods that already the Board is asked to undertake several others. There is no doubt that a great opportunity is before our church to redeem an illiterate and yet a worthy people, who in great numbers inhabit the mountain regions of the central South. Shall the Board have the money given, that the work may be done? The work is so great we fear we have no faith to undertake it.

At present we have nine schools, twenty teachers and 734 scholars.

The "New South" is no unmeaning term. The old conditions are gone. New life and new enterprise are manifest everywhere. Population and wealth are increasing. Intelligence will be more widely diffused, and it is a good time to help the work forward.

It is said the task undertaken is a thousand fold beyond our ability. What of it? Start one school where a thousand are needed, and the one will inspire and lead on to the thousand. "A little leaven leaveneth the whole lump." A few successful schools, started by our church, may awaken the entire South to organize an adequate school system for themselves.

IN THE NORTH CAROLINA MOUNTAINS.

BY A SOUTHERN PRESBYTERIAN.

What I shall say has reference to the only five counties which have at a low estimate a population of 36,000. The same I have reason to believe true of most of the other western counties, in less measure of one or two only.

In the county-seat of each there are some who have moved in from a distance, also in the two or three other small villages which have been recently built. Of course these are for the most part intelligent citizens. But they are few compared with the native population. I dare say that there are not five hundred such immigrants.

We may divide the native population into two pretty distinct classes: those who live in the mountains and mountain coves, and those who live in the valleys. There is this difference between the two: the former are poorer, more hopelessly ignorant, more destitute of advantages, more content to live in their present hopeless fashion, than the latter. The difference, however, is only a difference of degree.

The first class, of course, are in the vast majority, say 20,000 in number, who are either wholly unevangelized or cared for spiritually by men and methods which are calculated to do more harm than good. They are ignorant to the point of absolute illiteracy. In their rude single-roomed log huts there are no books, no Bible, no home life, no hope. I have been in the homes of even nominal Christians where a Bible had never entered. Where there is nominal faith, it is mixed with grossest superstition. In many places they believe in seeing visions, angels, etc. When they do assemble for worship in some cabin—a thing which, perhaps, is not done by one tenth—it is to hear ministers who not only have no education, but who often cannot even read or write; and, worse than that, men of no character or standing, save a relative one; men whom I have seen indicted in the United States courts for illicit distilling, and in the state courts for other offences.

The immorality of the people is simply un-

mentionable. It is a thing so common as scarce to excite remark, or seriously to affect the standing of either sex.

The school system in these sparsely-settled portions of the mountains is simply a farce. They run but two or three months in the year; are conducted in cabins, often unprovided with any means of heating. Once I saw such a building, without even a floor save the earth. With the meagre salary paid of course the teacher is generally as inadequate as the house in which he teaches. To sum up, noting meanwhile that to these generalities there are notable and refreshing exceptions—in the mountain parts of these counties there are over 20,000 people, ignorant, practically and theoretically irreligious, without hope and without God in the world. I have stood in several instances at the bedside of their dying, perfectly helpless to do anything for them; their ignorance of even the fundamental truths of religion prevented any proper grasp of saving truth. In a word, this people are practically heathenish, in ignorance, prejudice and in self-satisfied slothful content.

In the valleys, however, schools are better, and church advantages in some few places vastly better. Still upon the whole, even in these beautiful valleys, ministerial qualifications are not high. A man attends some high-pressure meeting, is "converted," and if he can read or write may in a few days proceed to preach. Piety consists in exaggerated denominationalism. Their church membership is not inconsistent with grossly-wicked lives.

Let me call your attention to the importance of pushing Presbyterian work here. To say nothing of the direct result for good, Presbyterian work never fails to arouse the other denominations. Wherever Presbyterian work is done, a natural jealousy is aroused. They pull down their old shanties, build neat churches and import efficient men, and thus indirectly one Presbyterian will do the work of a dozen. This is the unfailing result. A Presbyterian minister's entrance into a community is the signal for an inauguration of better things. A few efficient Presbyterian ministers can do more for these people now than any other possible lever-power.

NEWS FROM THE FIELD.

EUSTIS, FLA.

FIVE YEARS WORK.

REV. J. H. POTTER.

I have learned many things since the day we met on the street in Jacksonville in February, 1883. Since that time we have gathered up people and organized a presbytery, which has under its care nineteen churches; all of which is clear gain, not one of these churches having an existence five years ago. This notwithstanding the freeze, which is to be regarded as the grasshopper plague in Kansas, some years since. Kansas has risen in her might since the days of her distress, and is a young giant. I know Kansas and I know Florida, and I am satisfied that Florida has as bright a future as Kansas has. Our climate is incomparably superior. The immigration to Florida will not be with a rush, as it has been to Kansas, but it is as certain. These severe winters in the North are turning people's attention to Florida. I receive letters from all parts of the North asking for information, and the writers all say they cannot stand the rigors of the North. Our freeze of two years ago was a blessing, as we already see in the amazing increase in the kinds of productions from the sandy soil. This state is coming to be self-sustaining as never before, and on a solid basis. The people are quietly, slowly, deliberately coming to Florida to stay, and now is the time to provide for them the means of grace. There is a tremendous contest going on here between the forces of God and Satan just now. It will not do for us to retreat. What is done now is worth ten times the same amount expended a very few years after this. This fact impresses me continually.

ASHEVILLE, N. C.

A BLESSED INGATHERING.

MISS FLORENCE STEPHENSON.

That the Master has approved the organization of a school here is shown by the fact that *twenty-four* of our girls have united with the church. There have been many more conversions. It is a sad fact that in most of the churches throughout the country many persons are received as church members without having given any real evidence of having been "born again."

JACKSON, MICH.

A STILL HUNT.

REV. C. S. ARMSTRONG, D.D.

We could find but 80 members of the church last summer. We now report 124. I have more than 50 names of persons who we believe will unite with the church before the year expires. We entertained the presbytery and Woman's Home and Foreign Missionary Society, 100 in all, the first full presbytery the city of Jackson ever saw, and the impression of the meeting has been most salutary. We made a board of three deacons, who will carry out a scheme of beneficence including all the boards, and deacons and elders ask me to assure the Board of Home Missions that their interests shall be well cultivated in the future by this congregation, that they regret the meagreness of the showing in the past four years of their church life. Our annual slip-meeting will soon be held, and we shall do all in our power to go forward toward self-support. This congregation has nearly all its Presbyterianism yet to learn, but they are at school now. Hitherto the struggle has been to live; now it shall be to walk without your crutches. I have seen less money this year than any year in the last twenty-five. We have a poor but most respectable people, and they are in earnest to build up the church for Christ's sake. One thing has greatly disappointed me thus far. We have had no revival, though we held meetings, doing all and more of the work that has with me often gathered 100 or sometimes 200 members. All the gathering has been a "still hunt." I have gone after people one by one, and I have now over 100 names of those whom I am to search out and gather in. This is hard work in view of all the preaching and organization now to be done. If there had been a general movement, using the members for this work, the influence on themselves would have been most salutary. The melting and troubling of the church is a large part of the blessing of revival, and makes the church fruitful. I shall plan and work and pray for it in the early autumn. The city is awakening in a business view. There are now few vacant houses, and there is a good business outlook. With God's favor the spring and summer will be a time of growth.

BOSTON, MASS.

ENGLISH AND GAELIC.

REV. SAMUEL C. GUNN.

It is now six months since I began my labors in the Swedish church on Emerald Street. At my first service in English there were about 150 present, and in Gaelic about 250. We have had after a few Sabbaths labor all along about 375 at our English services and full 500 at our Gaelic services. In addition to the Sabbath services a prayer-meeting was held in English on Tuesday night, and on Thursday night in Gaelic, at all of which I was present. The attendance at our English prayer-meeting on an average is about 150, and at our Gaelic about 400. Before my installation the Lord's Supper was dispensed by the Rev. Mr. Scott, of East Boston, when 49 names were placed upon the roll. At the first communion after my installation 21 were added to the roll, 9 by profession and 12 by letter. When the Lord's Supper was dispensed for the second time, 38 were added, 14 by profession and 24 by letter. A number of the young men who professed faith in Christ take part in our prayer-meetings and in the work of the congregation. A Sabbath-school was organized with superintendent and five teachers. The school is now a large one, and increasing in numbers. We make use of the helps of the Presbyterian Board, and the Shorter Catechism is taught in the school. I attend the school from time to time and take part especially in the review of the lessons. I make many visits to families and individuals. I may mention that the congregation, consisting chiefly of young persons of the laboring class, meet all their obligations financially, and raised upward of \$1000 to purchase a church. The Lord has blessed us, and we go forward expecting greater tokens of his presence and favor. We hope as soon as possible to manifest our loyalty to the church by contributing what we can to its schemes, at least some of them, this year, and of course to the Board of Home Missions.

RED OAK, OHIO.

A FEEDER FOR OTHER FIELDS.

REV. T. M. GOSSEARD.

Portsmouth Presbytery has very few strong churches. There are two in Portsmouth City, one at Ironton, one at Ripley and one at Jackson which are in good condition and well manned

Manchester, West Union and Eckmansville are vacant, but will likely supply themselves soon. Aside from these, the whole presbytery is really missionary ground. Rev. David Street groups four churches, and is doing a good work at Felicity, Cedron, Feesburg and Higginsport. Wellston is supplied with preaching from Chillicothe Presbytery. It is a mining town, a growing and promising field. Several of our weak churches are supplied by men who have some means of support and are getting from four to five hundred dollars from their churches. We have eleven vacant churches that will not likely be supplied regularly very soon. Presbytery appoints a minister to preach to one or two during the year, so that each church has perhaps two services each year by appointment of presbytery. I have been at Red Oak six years the 20th of May. We serve only as feeders for other churches. We train young men and women here, and just when they are ready to be of service to the church they move away. We sent this week one promising young man to Westminster Church, Minneapolis, Minn. Last fall another went to Chicago. Kansas has taken a dozen or more from Decatur. Thus there is a constant drain upon our churches, and we lose all the enterprising portion, and are left to cultivate the older and the less promising. But while we make no progress in numbers, we are doing something. These fields would become desolations indeed if the Sabbath-schools and the preaching service were dispensed with. The children of the church are gathered in when they arrive at the proper age. Some recruits come from the world. We are inculcating Sabbath observance, temperance and morality, so that the influence of these little churches is of vast moment to the surrounding community. Outside of congregational expenses, these two churches, Red Oak and Decatur, have contributed to general benevolence more than one hundred dollars. So the field here is practically self-supporting.

HOPEWELL, IND.

QUIET WORK.

REV. J. P. MOORE.

I have met with marked encouragement in my work. Our little church is advancing. We expect quite an increase in its membership at our next communion. I have given this church my

whole time during this quarter, for which the people seem very grateful. We organized our Sunday-school two weeks ago for the usual summer term, and I stated the need of funds, and in a few minutes enough was given for all present purposes. Such a response shows the interest of the people. I have been invited cordially to remain another year. The young people are being much interested in the study of the Scriptures. An increase in the amount of contributions to the boards also shows the people are not losing their zeal. The debt incurred in remodelling our house has been lifted. We now may say the congregation ought to press on to self-support. Though this may be not very near, yet under the blessing of the great Head of the church it can be accomplished. Our presbytery has disorganized a number of its churches within a few years past because of the lack of means to sustain their life. This was the case with Swan church. Deaths and removals had reduced the membership, so that the remaining members became disheartened and wished to be transferred to Hopewell. So Hopewell, to which I am now ministering, has the benefit of the action of presbytery. The churches of Swan and Hopewell were formerly one charge, but too near each other to become self-sustaining.

SHELDON, DAK.

EAGER FOR PREACHING.

REV. S. R. BELVILLE.

The winter season is the poorest part of the year in this part of the country to look for much advancement in church affairs. Even the services are interfered with very materially sometimes by storms and cold weather. Our congregations are not so large in the winter season, and yet this is no very discouraging feature. My services have been of a very interesting nature, even with small congregations. The people seem anxious and earnest and very attentive to all the outward means of grace. I have done a great deal of visiting and pastoral work, and every one seems respectful and cordial. Times are rather straitened out here now. Crops last year were poor and prices were low. Business is very dull. There is very little money in circulation. About all the money that can be raised at all for any purpose is for church work, and very little for that. Neither doctors nor lawyers nor merchants nor mechanics can collect their dues. The trustees of our church take up a

collection every Sabbath when we have services, and they manage to get enough for fuel and light, and to pay my rent, but further than that they have not reported. A few weeks ago I went over to Barrie, about twenty miles east from my church, a place out in the country, where they have a small organization which has in a measure been neglected, and I found a little band of Presbyterians wholly discouraged. I arrived among them about 4 P.M., and they sent messengers out and soon collected together thirty or forty persons for preaching services that same night. In four weeks I went again and held services two nights in succession, and the large school-house was well filled. I found that they were eager to have preaching, and would be willing to do something for themselves, but they are so situated that it seems almost impossible to reach them. I cannot go among them now. At another point northeast of Sheldon, eighteen miles, there are a few faithful souls who ought to be looked after. But the winter will not permit us. In many respects the work in and around our respective fields is greater than it looks. I am satisfied that if a man could get a support, two new fields could be organized within a radius of twenty miles of Sheldon. But as the Beard has all it can carry now, of course we must do the best we can, and feed these few scattering ones the bread of life. For one I would be glad if I could preach every day in the year, and when I find the people so eager to learn I am sorry for them. If a minister attends to all the calls for his services out in this new country, the compensation, so far as money goes, is not half adequate. But maybe I am too lengthy in my remarks. I am satisfied that you cannot feel in regard to the work out here as I do. May the Lord give us strength and help for his great work in this needy field.

FONDA, IOWA.

CHARTS FOR CONVENTIONS.

REV. R. E. FLICKINGER.

The weather this winter has been almost invariably inclement on the Sabbath, and in this respect has been in contrast with last year. In February last year we secured the largest attendance in the Sabbath-school of any month in the year. But all this winter the attendance of our people from the country has been very frequently prevented by the weather. For two weeks in January we endeavored to hold special services, but with the excep-

tion of one evening the weather was unfavorable. On February 2 and 3 a missionary convention was held here. Rev. T. S. Bailey, James Stickel, of Sac, Rev. G. H. Duty, of Rolfe, Rev. C. H. Herring, of Sioux City, and Rev. G. H. Hastings, of the Methodist Episcopal church of this place, assisted. Though the roads were in bad condition, this convention was well attended, and we obtained an additional contribution of \$18 to the Board of Home Missions. For this occasion we prepared two statistical charts on paper about six and a half feet long, showing the progress of Christianity in the world and the United States during the nineteenth century, and of Presbyterianism and of ladies' work in our own church. These were very helpful. I also prepared a large chart on cloth, seven and a half by ten feet, showing the progress of Christianity at the end of each century of the Christian era, together with the principal friends, foes and corruptions that arose during each century. The preparation of this chart was a work of pleasure, but involved a great deal of labor. Three colors of paint were used to represent at once the character of the agencies at work during each century. The satisfaction afforded by a glance at this historical chart to our own people and others who had the pleasure of seeing it was very gratifying indeed. Brother Herring said it was like a great beam of gospel sunshine, and Brother Bailey was so well pleased with it that he had me take it to the conventions held by him at Vail, Gledden, Grand Junction and Sac City. On March 11 we held a centenary service, and secured a contribution from this new field of \$25 to that object. Two weeks ago we had an election of elders, and on last Sabbath three or four elected were ordained.

ORLEANS, NEB.

SORE NEED OF LABORERS.

REV. ROBERT WATT.

Meetings have been held regularly on the field during the quarter, with an increased interest and attendance. Each of the churches at Orleans and Harmony has built a house of worship during the year, and both are about paid for. Four persons united with the Harmony church on profession of faith and one by letter since my last report, and more will soon. One united by letter with the Orleans church, and I am expecting six to unite next Sabbath. It pains me, however, to see the

great destitution of our churches in this part of Nebraska. Along the Republican Valley in the bounds of this presbytery, from Superior to Colorado, 300 miles, I think our church has only two ministers at work. Church organizations which were started in our connection are dying or dead, and the general cause of our church is in great disrepute, all because we have not a good man on the ground, or in fact any kind of a man who will endure a little hardness and build up the cause.

FORT DAVIS, TEXAS.

HINDERED, BUT HOPEFUL.

REV. W. B. BLOYS.

I left Coleman February 4. About two months of the quarter were spent in the Coleman field. The day after the January blizzard struck us was so cold that no effort was made toward church services in all that region. I left the little churches in the Coleman field in fairly good condition. At Coleman we left ten members. At Pecan Valley there are fifteen members, at Bethel eighteen, making forty-three in the field. Five of the Bethel members will soon be dismissed. These are all good members, but most of them poor. The long drought made their condition far worse. The attendance at public worship was good. Prayer-meeting and Sabbath-school work were kept up very well notwithstanding the bad weather.

Since our arrival at this place I have preached every Sabbath, three Sabbaths here and one at Moya. I am to be at Murphyville on next Sabbath. There has been no regular preaching at any of these places for a long time, so that it will be a little difficult to build up a congregation. There were forty at our first service here. There have been thirty to forty at each time since, with about the same number at Moya. We received six members at the service yesterday evening. We also elected one elder and one deacon. We shall have other missions soon. We have no organization at Moya, and none at Murphyville. As these are both county seats and important points on the *sunset* route, I shall work hard to secure an organization at each place as soon as possible. The need for preaching is great. The outlook is encouraging. There is a military post here of six companies. They have no chaplain. I have been invited to hold services in their chapel. As a portion of the citizens can be reached there better than elsewhere, I expect to accept the invi-

tation. I could find work every Sabbath for two or three other preachers. The work is hard, but I look for an outcome.

EL MORO, COLORADO.
BRIGHT MEXICAN SCHOLARS.
LIZZIE S. COLVILLE.

Our Christmas entertainment for the children was quite a success, and we heard nothing but exclamations of surprise from the audience. The parents of the children were all present, besides many others who are interested in missionary work. They thought it wonderful that little Mexicans who couldn't speak a word of English three months before could get up and entertain them so well; but if they could be with us in the school-room, and see how apt they are and how their bright eyes sparkle when reciting their lessons, they would be more willing to give the praise to whom it is due, viz., the children, not the teachers. It is lovely to watch their faces when we talk of Jesus and what he has done and is doing for us. Some dear little ones point up to the sky when this dear name is mentioned. I often think that if those who spend their money for that which satisfieth not could know the joy of teaching and trying to lead these dear ones to him, they would certainly be better satisfied in this life, and would praise God through eternity for the privilege of serving him here. I regret very much that some of our older pupils have had to leave school to attend to their spring work. They have studied very hard all winter, and advanced rapidly, especially in new studies, such as geography, grammar and history. The Mexicans show more interest in these than American children do at the same age, and are generally at the head of their classes. We have a very strong Catholic element to contend with, and since our mission-school opened the priests have visited the people more frequently, and have erected a church, and intend opening a school; but the people who have children at our school say that the priests only want their money, and that they are well satisfied with the progress their children are making. Yet we fear they may draw some away. They try to make them believe that there is nothing taught in the mission-school but religion. However, while visiting among the people on Saturdays, the Catholics make me just as welcome as our own people do. I always have a delightful time.

LAS VEGAS, N. MEX.

TRAINING THE CHILDREN.

MRS. NELLIE GARRARD.

We have now under my care as matron in the boarding department of Las Vegas mission-school thirty-one boarders, forty-four being the highest number we have had this season. During the past six months we have had fifty-seven boarding pupils enrolled. Those who have left are mostly boys who have been taken out to begin the spring work, which in this country comes very early. One of our chief difficulties arises from the fact that the parents do not appreciate the necessity of continuous attendance. This evil cannot be overcome, I fear, without years of training. In the meantime we must content ourselves with teaching in the short time given us the best principles of morals and religion. I can see a marked improvement in the personal habits of the children. Those who came ignorant of the use of soap and water, or comb and brush, in a few days even do the best they can to present themselves at meals with clean faces and smooth hair. We try to make the evenings pass as pleasantly and profitably as possible. On Monday evening I take them in the church, where we spend some time in practicing the Sabbath-school songs. On Tuesday and Wednesday evenings they have instruction in catechism and devotional exercises. Thursday evening is our regular prayer-meeting. On Friday evening we have a literary society which we have named "Children of the King." In this society the children take a great delight, and prepare for it to the best of their ability. Saturday evenings they spend in their separate rooms, while Sunday evening of course they attend the church services. I have been greatly aided by the advice and active sympathy of our pastor, Mr. Fraser.

TAOS, NEW MEXICO.

PHASES OF A MISSIONARY'S LIFE IN NEW MEXICO.

REV. S. W. CURTIS.

Our services in all our stations have been well sustained. We have established a preaching service and a Sabbath-school in connection with our mission-school in this place, and have also a preaching service and Sabbath-school in Los Cordovas, where Mr. Jacob Mondragon, son of our evangelist, Jose D. Mondragon, teaches the mis-

sion-school. Our mission-schools have been very well attended, and when we have a school we can always have preaching and a Sabbath-school. The school here has had an average of about thirty boys and girls during the winter. The priest has a school here for boys, and the sisters have a school at the convent. Of course these schools take away some from ours, and the priest tells his people to keep away from our schools and religious services. Our school, however, is the largest in town. In our new school building in El Rancho de Taos, we have had an average attendance in November, December and January of sixty-three boys and girls. During January and February the attendance has been from seventy to eighty-five. In El Rancho, Mr. J. D. Mondragon preaches to good congregations. The two teachers there conduct the Sabbath-school. Mr. Jacob Mondragon is doing a good work in his school in Los Cordovas. About twenty boys and girls have attended all winter. He opened school November 1, and will close April 1. Mr. J. D. Mondragon holds a service there every Sabbath. The school has awakened an interest there. Mr. Romero has taught all winter in El Prado de Taos in connection with his regular work as an evangelist. Mr. Romero and I alternate in the services at Ranchito and Seroyo Seco, which are outstations, as Los Cordovas is an outstation for Mr. Mondragon. I visit the Ranchito church to celebrate the Lord's Supper and receive new members and baptize children every three months. We received four new members last communion season in that place. The work there seems to be encouraging. The attendance at our services was very good. Mr. Bartolome Gonzales teaches the mission-school, which is open six months. He has had from twenty to thirty boys and girls during the winter. Our new mission-school at Embudo, taught by Mr. Lucas Martinez, brother of J. M. Martinez, of Rincones church, Penasco, has been a great success. About thirty boys and girls have attended all winter. Mr. Martinez has taught the day-school, and has held a religious service every Sabbath. The children, with their parents, have attended and have joined heartily in the singing. I have visited Embudo twice with Mr. Romero, returning from Rincones, and have had the school-room crowded with people who come to our services. Mr. J. D. Mondragon, of El Rancho, has visited the place twice. One of our teachers at El Rancho went with him to lead the singing and play the

organ. We hope to organize a church at Embudo soon, as several persons have expressed a wish to unite and form a church organization. Our new school building in El Rancho is finished. We hope to inclose the mission property there with a new picket fence. The lumber is a gift from Mr. Witt, who sold us nearly all the lumber for the building. He gives us twelve hundred pine pickets, four feet long, three inches wide and one inch thick, and twelve hundred lineal feet of rails, two by four inches—two thousand feet of lumber. Mr. Hartt, who hauled our lumber from the saw-mill, has promised to haul this lumber without extra charge, as the teachers have not charged him tuition for his children this winter. Value of lumber at mill, \$28; cost of hauling, \$10 to \$12. The walls are made of adobes or sun-dried brick, but they are well built and will stand a hundred years at least if the shingle roof is kept in good repair. I have superintended the work on the new school building. I did all the painting myself, which would have cost at least \$70, besides aiding in other work. The brethren in El Rancho hauled all the stone for the foundation, which would have cost \$40 at least. Mr. Alex. Guedorf gave paper for school-rooms. We hope that a small church building may be erected here soon. I believe we can erect a building here, rather smaller than the one in El Rancho, for \$1200, not including the furniture, which will give living-rooms for the teachers and ample room for the school. There is a new saw-mill in Taos valley now, so we can get lumber cheap. I believe that our work is well established, and that our future is bright and encouraging.

ANACONDA, MON.

A LONELY LABORER.

REV. T. J. LAMONT.

Two years have about rolled around since I came to this field—years of pleasant residence in a most delightful climate; years of enjoyed work in the Master's service. We have many privations to endure in the lack of social and educational advantages, such as we enjoyed in Chicago; but are compensated largely by the consciousness that we are doing a much-needed work, and especially that we have not been building on another man's foundations. Since the organization of the church, in February, 1886, there have been 54 members received. Our present membership is 45. We re-

ceived five at our last communion, three on profession. Next Sabbath we will receive two more on profession. We are now taking steps toward purchasing lots for a new church. We will make a start, but may not erect the church before fall. We have the free use of the church building at present, but are liable this spring to be deprived of the use of it on alternate Sabbaths. I am now the only Protestant pastor on the field, the Methodists, Disciples and Episcopalians having withdrawn. This increases the work on my hands, and in some respects is a disadvantage. It looks like retrograding for pastors to come here and then leave; but none of them have been properly supported financially. Expenses are heavy. Were it not that I have a house of my own and a small income outside of my salary, I could not live on the field. I would be glad to have at least one more pastor in the place. The population is now at least four thousand. The town is growing rapidly. All the houses are occupied. Numbers of new buildings are being erected. Our Sabbath-school is in good shape and prospering. It is the only one in the place. It numbers from seventy-five to one hundred. Our financial support is about the same as during the year. The additions have been mainly from among those contributing regularly. I hope another year will show still greater advancement, both financially and spiritually.

CAYUCOS, CAL.

THE POWER OF THE GOSPEL.

REV. SAMUEL SLOCOMBE.

When I began at Cayucos, three years ago, the membership numbered eleven souls; now it numbers thirty-three. The number has thus increased threefold in three years. There may seem nothing wonderful in this when compared with the progress of churches in southern California and elsewhere, but it is much to be grateful for when this one fact is remembered—during those three years the English-speaking population of the district has not increased, but rather diminished. The conversions have all (or nearly so) been from among those who were resident in the place when I came here. The increase is thus almost entirely an increase in the proportion of professing Christians to the general population. This is but one indication of the way in which the work here has been blessed. The social life of the community has gradually almost imperceptibly changed in its

tone and character to such an extent that the present is almost an entire contrast to the past of only two or three years ago. The shooting, fishing and base-ball games that formed the Sabbath diversions of those days are now almost entirely unknown. The church services are better attended than ever before, and on the Sundays when I am away at Cholame, the people for morning service attend Sunday-school, and for evening service they come together for Bible reading and study. In one respect only this is their discouragement. Through the scattering of family interests mentioned in previous reports, the giving power of the people is less than it was, but even in this regard there is a compensation balance found in their increased willingness. Two years ago the amount reported as contributed to the boards of the church was \$19. Last year the amount was \$80. This centennial year a special effort has been made, and there is something sent to every Board, more than ever before to home and foreign missions, and our full proportion per member toward the centennial fund for Ministerial Relief—a total of nearly \$150. This state of things has come partly of an improved spiritual life and partly of a process of training in the matter of Christian giving which has done them good in every way. The great Head of the church has very graciously blessed us, and he continues his blessing in its fullness. The Cholame work grows upon me, grows in interest, and calls for more time and labor. I have had help this winter, but not enough to enable me to do all that is needed to be done.

SAN JUAN MISSION, W. T.

PERILS OF WATERS.

REV. THOMAS J. WEEKES.

The weather has been very severe. The roads have been nearly impassable, water and mud sometimes reaching to the top of my rubber boots. Several times I have had to use both hands to raise a foot from the deep mud, and sometimes have brought out the foot minus the boot. Thus have I wended my way during the past three months, journeying from point to point on foot. On a recent return trip from a distant station, I came to a deep creek of rushing water, with but a single log on which to cross. I made my way safely to the middle of the stream, when the treacherous log dived and I with it, receiving a terrible soaking. With rubber boots filled with water, I struggled out, sat upon a log, being many

miles from home, wet and cold, and had a good laugh at the funny experience and the predicament of frontier missionaries, who would often have cause to despair were it not for the cheering assurance that the noble and generous Board of Home Missions was at their back. This comforting thought helped me much in my trying ordeal, giving me an impetus to push on homeward, with some sunshine, although in dripping garments.

This late melting reminds me of a severe experience I had when returning one Saturday night by sloop from Orcas to Lopez Island, where I had an appointment for the following Sabbath. The sloop was to land me at a point about four miles distant from the nearest dwelling-houses. In attempting to disembark into an old canoe or "dug out," the thing capsized and I was precipitated into the water. The night was dark, with wind and sleet. I went down in about two fathoms of water. Once, twice, and the third time I sank, when the man of the sloop reached under the water, catching hold of my hair, and thus saving me as I was sinking for the last time. He then put me ashore on a desolate-looking beach and sailed away. After recovering somewhat from the shock, I endeavored to find the trail. Being unsuccessful in this, I was obliged to take the beach for the trail, wading through water and over rocks, falling, splashing into the briny deep every few rods, until, wet, cold and bruised, I reached the nearest cabin house at midnight. The next day, Sunday, was bright and glorious, and I was enabled to preach at two points on the island several miles apart.

Although the weather and roads through the past three months have been so severe, I have been able to fill my various appointments, and the people have generally attended the services in full force. One very stormy Sunday I travelled fifteen miles to conduct service. On entering the room where preaching was held, a man said aloud, "Well, boys, if the missionary can come so many miles through storm and rain to preach to us, we ought at least to come out to hear him." During the past month I have had an extra work imposed, that of vaccination. The people of the islands, men, women and children, fearing the small-pox and having no doctor, have come to me to operate upon them, so that about all of my flock are suffering, more or less, from sore arms. We are organizing two more mission Sunday-schools at new points, and hope for renewed interest ere long in the general mission work of this peculiar field.

We have here numerous poor children, whose parents are very rough and indifferent to their spiritual interests, yet allow their little ones to attend our Sabbath-schools. God bless the Board of Home Missions, without whose generous aid parents with children here would live without these blessed means of grace and of general uplifting.

PUYALLUP INDIANS, W. T.

A NATIVE PASTOR'S LOSS AND GRIEF.

REV. P. C. STANUP.

Since my last report there has been much sickness and many deaths both in this reservation and in Nisqually and Chehalis. As the elders attend strictly to their duty in actually staying with the sick or bereaved families, they have been and are yet working in as many families as needed their attention. So that medicine (white man) and Christ's medicine are being vigorously administered by the white doctor and your missionaries with the elders and Christians. While the physical medicine has failed to cure in many instances, the spiritual medicine has cured many parents and relations of souls who have departed this winter. Two bereaved families have been won to true and plain Christ's religion. Our elder and mainstay at our Nisqually church has lost one of his boys by death, who is a gain in heaven. He has another sick, who may not live. This elder and family have worked faithfully for their Saviour from the time of their conversion. Missionaries and Christians have found shelter and food in this family of James Sheepman. In consequence of the usual big amount of work in the houses of the people, the work of church building has been little, as there have been very few members to come to service on Sundays. But funerals have been largely attended. My wife and I are left without our four dear little ones. When our oldest one died, large numbers of our church members and Roman Catholic people attended the funeral. When our two younger children went home to glory, we buried them quietly. Then our dear last boy, six years old, passed away, taken by white-clad angels. The people came to the funeral in numbers that exceeded the number on any previous like occasion. Brother M. G. Mann and Rev. W. A. Mackey conducted the services at the church and in the graveyard. All this may seem to be out of place, but I mention it because I learned by loss and suffering that God had given

me friends, brothers and sisters in Christ, and that he does all things for his own glory. In my sorrow I furthermore apprehended that God loves me and mine, and that he wants me to labor awhile longer here, and I am sure that permanent rest and a glorious home are not far off. These are a few of my sentiments, and I well know that all the other bereaved parents and all Christians felt the same way. Had it not been for the Lord's work among us, I do not know what would have been the result of the people's great sorrow.

FORT WRANGEL, ALASKA.

HELP AND HINDRANCE FROM VISITORS.

REV. S. HALL YOUNG.

While the establishment of civil government over the territory has been beneficial to our mission in many respects, there are one or two ways in which it has been a detriment. The crowd of tourists coming up here in the summer ask to see the native dances. The officials get the natives to give exhibitions to please the tourists, and thus the heathen dances and sorcerers' performances are encouraged and perpetuated. I had succeeded in breaking up these old dances in Wrangel, but on account of this encouragement of the Sitka and Juneau officials they have been revived this winter. The chief harm of them is that they revive heathen beliefs and customs and draw away attendance from church and school. More whisky than usual has been drunk by the Stickeens this winter. The employes of the steamers smuggle it ashore and sell it to the natives.

I held services in English every Sabbath evening until our white population became so small that it was not worth while, so I resumed the Chinook evening services. Our Sabbath-school is well attended and interesting. In Miss Ella E. Robinson, who arrived during the quarter to take charge of the girls' department of the training-school, we have an excellent and accomplished helper. Every department of the mission is in smooth running order. The natives are rapidly scattering off to their hunting grounds. Our schools are not falling off much, however, our commissioner and marshal being excellent officers, and enforcing as much as possible the law of compulsory attendance. We think we have the best officers in the territory, and they with our little band of workers in the missions form a very congenial and harmonious circle.

HOME MISSION APPOINTMENTS, APRIL, 1888.

Rev. E. G. Wicks, Sand Lake,	N. Y.
Rev. Geo. N. Karner, Manchester, Westminster,	N. H.
Rev. J. Montgomery, Lonsdale,	R. I.
Rev. J. H. Ralston, Worcester, 1st,	Mass.
Rev. D. M. Buchanan, Oceanville,	L. I.
Rev. T. W. Harris, Far Rockaway,	"
Rev. V. Pisek, New York, Bohemian,	N. Y.
Rev. E. C. Wiley, Chester,	"
Rev. T. H. Quigley, Tuscarora,	"
Rev. J. H. Thompson, Bay Road and French Mission,	"
Rev. A. Virtue, Bethel, Elizabeth and Hughes River,	W. Va.
Rev. E. W. Andrews, Clifton,	Va.
Rev. J. E. Alexander, Oakland,	Tenn.
Rev. A. J. Colle, Mt. Bethel, Timber Ridge and Jeroldstown,	"
Rev. J. W. C. Willoughby, Salem,	"
Rev. E. B. Waller, Elizabethton,	"
Rev. A. M. Penland, Davidson's River and Pleasant Grove,	"
Rev. J. H. McConnell, Madisonville,	"
Rev. J. P. A. Dickey, Hamden,	Ohio.
Rev. T. N. Todd, Edinburg,	Ind.
Rev. W. W. Dieckhoff, Freeport, 3d German,	Ill.
Rev. E. A. Elfeld, Salem, German,	"
Rev. S. H. Stevenson, Perry,	"
Rev. W. H. McCuskey, Lime Springs and two stations,	Iowa.
Rev. E. R. Evans, Evart,	Mich.
Rev. W. H. Blair, Reading,	"
Rev. M. F. Sparks, Balaton and Lyons,	Minn.
Rev. J. A. McAlmon, Dell Rapids,	Dak.
Rev. B. Lyman, Bottineau and Dunseith,	"
Rev. C. McLean, Pembina,	"
Rev. H. M. Giltner, Marquette and Unity,	Neb.
Rev. J. W. Little, Table Rock,	"
Rev. F. W. Witte, Plattsmouth, German,	"
Rev. S. M. Kier, Prairie Centre,	"
Rev. F. W. Fisher, Macon,	Mo.
Rev. James Reed, Savannah, Rosendale and Hackberry,	"
Rev. J. A. McKay, Akron, Martinsville and New Hampton,	"
Rev. J. Kirkwood, Gallatin, Bethel and Jameson,	"
Rev. W. A. Craven, Cameron,	"
Rev. W. D. Patton, Florence,	Kans.
Rev. W. F. Matthews, Cottonwood Falls,	"
Rev. A. E. Thomson, Coldwater and Arrvilla,	"
Rev. E. B. Wells, Geneseo and Clafin,	"
Rev. C. K. Lehmann, Garden City,	"
Rev. C. W. Rouse, St. John,	"
Rev. R. Liddell, Ludell, Achilles and White Lily,	"
Rev. F. N. Palmer, Alamosa,	Col.
Rev. J. Menaul, Laguna,	N. Mex.
Rev. S. D. Fulton, Phoenix,	Ariz.
Rev. E. M. Ellis, Stevensville,	Mon.
Rev. T. J. Lamont, Anaconda,	"
Rev. Hugh Lamont, Missoula,	"
Rev. J. Wallace, Gridley,	Cal.
Rev. A. J. Compton, Beaumont,	"
Rev. B. L. Aldrich, Tehama and Arbuckle,	"
Rev. J. S. Bingham, Baker City,	Oregon.
Rev. C. R. Shields, Joseph,	"
Rev. James Thompson, Kikikat, 2d, Cleveland and vicinity,	Wash.
Rev. T. M. Boyd, Pendleton,	Oregon.
Rev. J. C. Willert, Summerville,	"
Rev. J. M. Morrison, Grass Valley and vicinity,	"
Rev. J. A. Hanna, Hoquiam, Cosmopolis and Aberdeen,	Wash.
Rev. G. A. Blair,	

COLLEGES AND ACADEMIES.

THE FIFTH ANNUAL REPORT

Of this Board will be in the hands of the General Assembly before these lines can be read. It will show that in the matter of its general income the Board has maintained that steady advance which in former years has been so remarkable. There was a time, early in March, when the officers of the Board dared look for no such result. At that very point in the year at which our income had always been greatest, it suddenly sank; so that after ten months of more than usual receipts we trembled with the fear of plunging into an unexpected debt. Perhaps our expression of this fear—very certainly the kind response which the chairmen of the Presbyterial Committees on this cause made to our cry for their help—had the effect to raise the sinking tide of income; so that at this writing (several days in advance of the closing of our books) the receipts of our general treasury are more than two thousand dollars in advance of those of last year. Something will, no doubt, be added to this excess in the few days of April that remain.

Now will our readers suffer us to congratulate the church and ourselves upon two things? The first is the fact that such a cause as this, whose appeal is made to principle and reflection and not at all to impulse, has during the past year not only held its own, but maintained its former grade of increase. Let it be observed that this result has accrued without any resort, on our part, to exceptional means of stimulating the churches' giving in this direction. Apart from our monthly use of these pages, our annual report and circulars and the correspondence with the presbyterial chairmen above mentioned, we have not during the year made a single general utterance in behalf of the income here referred to. One appeal was made in several of our denominational papers for individual succor to some of our imperilled institutions; but it had no

bearing on the matter of our stated contributions. These have gone on by what our safe outcome in this exceptional year seems to attest as *system*. This cause of the denomination's higher schools has evidently taken hold on Presbyterian conscience and purpose.

But a second thing deserves to be observed with satisfaction: the new proof, which an officer of this Board (who is not a member of it) is at liberty to point out, of the singular prudence with which its members expand its work. When after four years of wonderfully equable advance in the measure of its means, the Board came together to vote the appropriations of the centennial year, it would not have been strange if it had added considerably to its former engagements. But it set its new promises scarcely above the limit of the old ones. It did, as now is proved, the wisest thing it could do: it set a higher limit to which its several acts of aid were to reach, *if the churches should supply the means*. But it maintained a lower limit at which its obligations should be counted discharged if the ampler means should fail. So it falls out that the moderate increase of income fits exactly the moderate increase of promise; and the year ends safely—to the Board at least. With no debt to embarrass it, it takes breath for a new advance, with enhanced estimation of the excellence of prudence.

PER CONTRA.

The foregoing is the Board's side of the case. With the *institutions* how does the year end? With some of them very prosperously; with many of them, we trust, quite safely; but with some very perilously. At this no man who considers the facts can be surprised. Within the five years of this Board's work six or seven hundred thousand dollars of value has been added to the educational property in which the Board is interested. This increase of property has

been the result, chiefly, of local giving in the communities that have planted the schools. Of course those communities are not to be expected to meet all the expenses of these institutions. The existence of a Board of Aid shows that our church believes it proper and necessary to give denominational aid in the early stages of the schools and colleges that are devoted, in legal form and in perpetuity, to her interests. But what proportion have the appropriations of this Board borne to the outlay that must have been needed for the maintenance of properties aggregating the value above described? Let less than twenty-five thousand dollars be divided, as was done in 1886-87, among thirty-five institutions, the greater part of them new; and let all the running expenses of insurance, interest, repairs and all outlay for teachers, apparatus, furniture above that provided for by that limited sum, and all the cost of improvements come upon the communities that have already invested so liberally in the school properties; and it is manifest that some of those institutions must run sadly behindhand.

That does not imply that their properties are not valuable and in the right place; nor that the communities are not still ready to give in proportion to their ability; nor that it will not be a ruinous folly and mismanagement for our denomination to lose the fine beginnings that have been made. It only implies that *fine beginnings, inadequately backed, do not go on finely.*

For example. An academy that has never been named in these pages as needing special assistance has a good new building of brick, of two stories, on a fine plat of ten acres, toward which the thrifty town to which it belongs is growing. Help from the Board has been but scanty. Trustees have been compelled not only to subscribe for the academy, but to assume further pledges in order to get the building in condition to use. Some of these trustees, though having no relations to our church, were willing to have the property put under our control. Now, however, when they discover that the actual Presbyterian elements in the case are the Presbyterian name, the Presbyterian control

of the property, and yearly Presbyterian help to an amount utterly ineffectual for the end aimed at, they begin to be sure that the wrong church has control; and the Presbyterian trustees, who after years of struggle and self-denial have had only the most trivial succor from their denomination, can make but feeble denial. At such a juncture one robust act of help from an able Presbyterian man or woman would change the whole state of things. Probably two or three thousand dollars would rally local courage enough to establish the school securely. For lack of it, a teacher, who for the last year has been rendering his loyal and competent service to his church almost without pay, will lose not only the rewards of past labor, but the field in which he hoped, through present hardships of him and his, to make a sphere of future usefulness; children and youth will lose the influence of Christian education at our hands, with small prospects of its being brought to them by any other; for the community which Presbyterians shall have drilled into distrust of a denominational school will probably have learned the lesson effectually.

Here now we are throwing away six or eight thousand dollars and an opportunity that dollars cannot measure. The proverb says, "What is everybody's business is nobody's business." But is such a matter as this "everybody's business"? Is it not the particular business of that reader who, being able to meet this case with his means, now meets it with his knowledge and responsible conscience?

AN ADDITIONAL APPROPRIATION

Has been made to Groton Collegiate Institute, Dakota, of \$1700. Of this amount seventy per cent. is promised, payment of the remaining thirty per cent. being contingent on the Board's receipts.

CORRECTION.

The forthcoming annual report will correct an error by which the report of last year made no mention of the church of Bur-

lington, N. J., among our helpers. In the second year of our work that church began its habit of aid, which it has maintained ever since. The lack of acknowledgment occurred by an error, either of copying or printing, by which the right amount was credited to the wrong church. In our first five years, now ending, two or three mistakes of that form have occurred in our statements of the *sources* of our receipts. As to the receipts themselves, it is pleasant for the Board and its treasurer to remember, there has not

been mistake or obscurity—not to the amount of a cent. The Burlington church should have been credited, in 1886–87, with \$30.20.

REMOVAL.

After May 1, 1888, the Board's room and office of the secretary will be in the Montauk Block, 115 Monroe Street, Chicago. Correspondents and callers will be good enough to make a note of the change. The room is No. 23.

THEOLOGICAL STUDENTS COMMISSIONED AS SABBATH-SCHOOL MISSIONARIES.

PRINCETON SEMINARY.

W. A. Annin, Minnesota.
C. E. Hays, Kansas.
C. E. McGinnis, Kansas.
E. D. Miller, Kansas.
C. H. Whitaker, Minnesota.
J. W. Williams, Nebraska.
W. S. Bannerman, Michigan.
W. F. Gibbons, Minnesota.
E. P. Dunlap, Kansas.
R. W. Mason, Minnesota.
James W. Doughty, Michigan.
Stanley K. Phraner.
John W. Thompson.

AUBURN SEMINARY.

C. H. Fenn, Dakota.
T. J. Hedges, Dakota.
T. E. Sherman, Dakota.

WESTERN SEMINARY.

Cyrus G. Allen, Minnesota.
Albert Cooper, Kansas.
J. H. Sutherland, Kansas.
T. N. Weaver, Minnesota.
W. K. Weaver, Kentucky.
Henry Webb, Minnesota.
A. M. Criner, Minnesota.
E. K. Johnson, Michigan.
W. L. Lyle, Nebraska.
J. B. Wallace, Michigan.
W. J. Montgomery, Jr., Kentucky.

E. J. Lindsay, Minnesota.
W. S. McNees, Minnesota.
C. A. Clark, Kentucky.

LANE SEMINARY.

John B. Creswell, Dakota.
Edgar C. Mason, Minnesota.
Charles O. Shirey, Minnesota.
W. H. Loyd, Kansas.

UNION SEMINARY.

H. T. Beatty, Dakota.
B. B. Bigler, Dakota.
W. H. Hannaum, Dakota.
W. R. Stearly, Minnesota.
A. E. Beach, Kentucky.
William P. Thomas, Nebraska.
James Palmer, Michigan.
H. L. Jacob, Dakota.
W. R. Dawson, Dakota.
F. D. McRae, Dakota.
William T. McElveen, Michigan.

M'COORMICK SEMINARY.

Leonard Keeler, Nebraska.
George Bergen, Michigan.
J. H. Cooter, Kansas.
T. G. Bradshear, Minnesota.
J. C. McKnight, Dakota.
A. T. Bell, Kansas.
D. J. McKinnon, Kansas.
C. H. Johnson, Minnesota.
W. H. Lingle, Nebraska.

PUBLICATION AND SABBATH-SCHOOL WORK.

\$100,000.

RESOLUTION OF THE ASSEMBLY OF 1887.

Resolved, That in view of the enlarged scope and importance which the work of this Board is now about to assume, not less than \$100,000 should be contributed to its use during the coming year; and that pastors and elders be requested to inform themselves more fully as to the needs and work of the Board, in order that special efforts be made by church sessions to secure liberal gifts for this purpose.

CONTRIBUTIONS.

We still keep the resolution of the Assembly of 1887 at the head of our columns, as this number of **THE CHURCH** will appear before any action relative to our Board can be taken by the Assembly of 1888.

With devout gratitude to our heavenly Father we were able to embody the following in our annual Report:

ENLARGED GIFTS TO SABBATH-SCHOOL WORK.

The total amount of receipts for this department from April 1, 1887, to March 31, 1888, was \$73,881.68, which is an increase of \$23,630.39 over the receipts of last year. This is the largest sum ever received by this Board for missionary purposes. It is worthy of special notice that this increase was not derived from legacies or the special gifts of wealthy individuals; only \$2,729.10 was obtained from bequests and \$2,668.08 from individual contributors, while \$56,885.13 (an increase of \$17,489.22) came directly from churches and Sabbath-schools. It should also be mentioned that the increase came altogether from the latter; whilst there was a falling off in the receipts from the churches of \$70.88, there was a gain from the schools of \$17,550.10.

The most encouraging fact connected with this gain is that, counting a church and its Sabbath-school as one, 624 more churches contributed this year than during the year ending March 31, 1887. Are we not justified in the hope that these churches that have begun this good work will continue their contributions, and that others will be added to their number?

Not only have we been able to pay off the debt of nearly \$25,000 that encumbered us at the beginning of the year, but on the 31st of March we had a balance in our treasury of \$24,894.30.

We are also glad to state that the good work of increased contribution continues. During the month of April the receipts for the Sabbath-school fund were \$4,617.78, an increase of \$235.46 over those for April, 1887.

REASONS FOR THE BALANCE.

To some it may seem strange that we closed the year with so large a balance, and they may be disposed to withhold further contribution on the ground that it is unnecessary. No conclusion could be more mistaken.

At the beginning of the year we dared not expand our work; it was necessary that the debt should be paid. The directions of the Assembly in the reorganization of the Board required that the services of a large number of our old colporteurs should be dispensed with, as they were not fitted to perform the work of Sabbath-school missionaries. The process of finding fit men for the new employment was necessarily slow. Added to all these reasons for the withholding of expenditure there was another, the force of which can now be perceived. Early in the year we formed the determination, should the receipts justify us in so doing, of placing in the field during their long vacation of four months a large number of theological students. This we felt would be of inestimable advantage to the young men themselves, and to the work committed to our care.

THEOLOGICAL STUDENTS AS SABBATH-SCHOOL MISSIONARIES.

Encouraged by the large increase in contributions, the Board resolved to commission *fifty-five* students of the junior classes of our

theological seminaries. We print on page 572 the names and fields of those recommended by the faculties of their respective institutions, and appointed to labor as Sabbath-school missionaries during May, June, July and August, 1888. It is probable that others will be commissioned before the close of the seminary terms. Some changes will doubtless be made in locations.

It should be clearly understood that the expense of placing these young men in their respective fields and of supporting them, together with the increased grants that doubtless will result from their labors, will almost entirely exhaust the balance with which we begin the year. Increased contributions will still be needed for our increasing work.

WORK OF SABBATH-SCHOOL MISSIONARIES.

The following letters, addressed to supporting schools by Sabbath-school missionaries, will prove interesting and encouraging. Special attention is called to the concluding paragraph of the first of these letters.

FROM MINNESOTA.

DEAR FRIENDS:—I am glad I can make so good report of the work accomplished, with God's help, during the last few months. Notwithstanding the extreme cold weather, I have been able to organize since January 1 several new Presbyterian schools, and to reorganize two and encourage a number of others. One school I found very much discouraged when I first met them, but since my last visit some very encouraging news has been received from them. They are now doing very nicely, and money has been raised toward the support of a new pastor, who will commence his work this month.

The town of M—, where I organized a school, has over 800 inhabitants. It has eight saloons and a brewery, but previously to my visit it had no public religious service of any kind. When I spoke to the leading business man, who was the only so-called Christian man in town, about having a Sabbath-school, he said, "No use to try to do anything in this town; it can't be done." I asked him, "Do you mean you do not want anything done here? is that it?" His reply was, "Why, there are only two or three Protestant families in the

town." I read to him, from the memorandum I had made during my visits, the names of seventeen Protestant families with forty-four children uncared for, not counting the many German and Swedish and Lutheran families that needed care. A letter from the assistant superintendent, received a few days ago, tells me how nicely the school is doing; they meet from house to house each Sabbath, and have had some preaching.

At another place I found a Presbyterian church and Sabbath-school nearly swallowed up (as was supposed) by another denomination. The first thing I was asked was, what the church building could be bought for. I informed them that I was not sent out to sell Presbyterian churches, but to encourage them and their Sabbath-schools. I was repeatedly informed that their school was a union school. I held gospel meetings for nearly a week, till our synodical missionary came to us—a man who is a power for good, but a very poor hand at selling Presbyterian churches. He had two new elders and three more trustees elected; added four new members to the church; and sent a new pastor to preach the gospel to them. A straight Presbyterian Sunday-school is the outcome of his work.

At the next town I found over 600 people and six or seven saloons, but no gospel preaching nor Bible-school. I was obliged to organize a Presbyterian school without a Christian man or woman for officer or teacher. During the four days meetings held after the organization, six rose to express a desire to live for Christ, the superintendent being one of them.

In the little town of S— I had the pleasure of holding the first gospel meetings ever held in the place. The results have been very encouraging. Twelve persons, or more, have taken a stand for Christ; a Presbyterian school has been organized, and the prospect is that a new church will soon follow.

Dear Christian friends, the fact is, we need more men in our church who are willing to go down into the small places among the poor and needy, that they preach Jesus and him crucified.

FROM MICHIGAN.

DEAR FRIENDS:—I am going to tell you of a visit I made a few days ago to our State House of Correction. It was on a Sabbath morning. The chaplain said to me, "I doubt if you have organized another Sabbath-school that is doing more good than the one in this prison." I remained during the session of the school to talk to the young men.

The chaplain introduced me by saying, "Brother J— is going to talk to you, but before he does so I want the secretary to call the roll of officers and inmates, and as his name is called, let each one rise up and repeat a passage of Scripture."

They were not expecting anything of the kind, but still only eleven out of the total number failed to repeat a passage of Scripture.

When I first spoke of organizing a Sabbath-school there the warden was inclined to make light of it, thinking it would be a failure; now, he is always present, and insists on having all the prisoners present and that they shall all bow their heads during prayer.

The chaplain once said to me, "You do not begin to realize the benefit those papers are doing among even the hardest cases in prison. Why, those few copies of religious books I put into the hands of some of the worst persons here. After reading one or more of them they would ask for others, saying, 'I never thought there were such interesting and good papers printed.'"

If we could gather in the young of every family into Sabbath-schools, and send into those families, through the children, religious books, papers, and tracts, many more would learn what "interesting and good" reading there is, and thus much wrong and crime would be prevented. And how different those homes would be! A young man said to me not long ago, "The tracts you left at our lumber-camp took away our love for cards, prevented more than one quarrel, and I know we are all better men than we should have been had we not had your reading matter, and we have spent less money in drink."

One evening, at the close of a meeting, a lumberman from another camp came to me with the request that I would pray for him. I had a service the next night at the same place, and the young man brought his father and introduced him. I found that the father was in trouble. I tried to point him to Christ, and then we knelt in prayer. I think that both father and son found Christ before they left the house. I heard from them about two weeks ago, and they had gone home from the pine woods and had been received into the Presbyterian church in S— on profession of their faith in Christ.

The grand work opens up as the fine weather comes on. I hope to keep right on, planting the seed of blessed truth, organizing those nurseries of our Lord, the Sabbath-schools, and to write to you later.

RECITING THE CATECHISM.

The enthusiasm continues. Since our last issue, *sixty-four* additional certificates for perfect recitations of the Catechism have been received. The number of Bibles awarded now reaches *six hundred and seventy*.

BOOKS AND READING.

The following is from an article on Books and Reading in "Week-day Religion," by the Rev. J. R. Miller, D.D. Presbyterian Board of Publication and Sabbath-School Work. Price, \$1.

Richter says: "The wish falls often warm upon my heart that I may learn nothing here that I cannot continue in the other world; that I may do nothing here but deeds that will bear fruit in heaven."

It is said that it would require hundreds of years to read the titles alone of all the books in the world's libraries. Even of those that issue each year from the press newly written, one person can read but a very meagre percentage. It is therefore a physical impossibility to read all the books which the art of printing has put within our reach. Even if our whole time were to be devoted to reading, we could in our brief years peruse but a very small portion of them. Then it must be considered that in these busy days, when active duties press so imperiously, the most of us at the best can devote but a few hours each day to reading, and very many find not hours, but minutes only, for this purpose.

It is settled, therefore, for us all that we must be content to leave the great mass of printed books unread. The important question then is, On what principle should we select out of this great wilderness of literature the books we shall read? If I can read but a dozen volumes this year, how am I to determine what volumes of the thousands they shall be?

For all books are not alike good. There are books that are not worth reading at all. Then, of those that are good, the value is relative. The simplest wisdom teaches that we should choose those that will most richly repay us.

There are books that are tainted with impurity. Of course all such are to be excluded from our catalogue. We can no more afford to read a vile book, however daintily and delicately the vileness may be draped, than we can afford to admit an impure companionship into our lives. Perhaps the most of us are not

sufficiently careful in this matter. The country is flooded with publications, oftentimes attractively prepared, elaborately illustrated, their impurity concealed under harmless titles, yet in which lurks the fatal poison of moral death. Many good people are beguiled into reading books or papers of this class as a recreation. When we remember that everything we read leaves its impression upon our inner life and makes its enduring mark upon our character, the importance of this subject appears. The geologist will take you to some old rock formation, and will show you, on what was once the shore of an ancient sea, the traces left by the waves, the tracks of the bird that walked along in the sand one day, and the print of the leaf that fell and lay there. The shore hardened into rock, and the rock holds every trace through all these centuries. So it is in character building. Everything that we take into our life leaves its permanent impression.

Then, when we consider the subject from a Christian view-point, it becomes even more important. Our work here is spiritual culture. We are to keep a sedulous watch over our hearts that nothing shall tarnish their purity. We are to admit into our minds nothing that may dim our spiritual vision or break in any degree the continuity of our communion with God; and it is well known that any corrupt thing, admitted even for a moment into our thoughts, not only stains our mind, but leaves a memory that will draw a trail of stain after it forever. It is related of a celebrated painter that he could not look upon a disgusting object when engaged in his work without seeing the effect of it in the production of his brush and pencil afterward. A distinguished clergyman, in speaking of the effect upon the mind of reading certain classes of literature, gives a bit of his own experience. He was beguiled into reading a number of the works of a popular writer which were not supposed to have any irreligion in them, but for six months afterward he could not preach with any comfort. If we would keep the tender joy of our heart experiences unbroken, we must hold a rigid watch over our reading, conscientiously excluding not only all that is obviously impure, but all in which lurks even a suggestion of wrong.

Then there are books that are free from im-

moral taint that we must exclude also, unless we want to throw away our time and waste our opportunities for improvement. They are unobjectionable on moral grounds, but are vapid, frivolous, empty. There are many popular novels that have even a sort of religious odor which yet teach nothing, give no upward impulse, furnish no food for thought, add no additional fact to our store of knowledge, leave no touch of beauty. There is nothing in them. There is a great demand in these days for this kind of easy reading. It agrees well with the indolent disposition of many who want nothing that requires close application, vigorous thinking, or patient, earnest mental toil. It is not directly harmful. It could not be indicted for bad moral quality or influence. It leaves no debris of vile rubbish behind. It may be orthodox, full of sentimental talk about religion and of pious moralizing on sundry duties. It starts no impure suggestion. It teaches no false doctrine or wrong principle. It debauches no conscience. It flows over our souls like soft sentimental music.

Yet it is decidedly evil in its effects upon mind and heart. It imparts no vigor. It ministers to none of the functions of life. Then it vitiates the appetite, enervates the mind, and destroys all taste for anything solid and substantial in literature. It so enfeebles the powers of attention, thought, memory and all the intellectual machinery that there is no ability left to grapple with really important subjects. Next to the great evil produced by impure and tainted literature comes the debilitating influence of the enormous flood of trashy, worthless publications filling the country.

If we can read in our brief, busy years but a very limited number of books of any kind, should not those few be the very best, richest, most substantial and useful that we can find in the whole range of literature? If one hundred books lie before me and I have time to read but one of them, if I am wise will I not select that one which will bring to me the largest amount of information, which will start in my mind the grandest thoughts, the noblest impulses, the brightest conceptions, the purest emotions, or which sets before me the truest ideals of manly virtue and heroic character?

CHURCH ERECTION.



THE REV. HENRY R. WILSON, D.D.

We think that many of our readers will be glad to see the above likeness of the late Dr. Wilson, for so many years the corresponding secretary of the Board, and there seems to us a certain appropriateness in its appearing just at this time. This is in many respects a memorial year, and our General Assembly, which will meet at about the time of the issue of this number of the magazine, will doubtless emphasize its centennial observances by many affectionate tributes to departed servants of the church.

As equally appropriate at this time, we reprint the following just tribute to Dr. Wilson, written by the Rev. Dr. George Norcross, of Carlisle, Pa. A committee, of which Dr. Norcross is chairman, has in preparation a centennial memorial history

of the Presbytery of Carlisle, and from one of the chapters, printed in advance in the *American Volunteer*, we make the extract. We are sure that it will be read with interest by all within the wide circle of Dr. Wilson's influence. After giving the facts in regard to Dr. Wilson's previous connection with the Board of Church Extension and the date of his appointment as secretary of the consolidated Board, Dr. Norcross adds:

His office was now in the city of New York, and his field was the whole church. It is no exaggeration to say that Dr. Wilson had now found the work for which he was specially fitted. From this time to the end of his life he was absorbed in an enterprise of the church, to which he was peculiarly adapted, and in which

he was both happy and useful. Thus he spent something more than seventeen years of his matured and consecrated life. Those who have examined most carefully into his plans and methods of church extension declare that he was eminently judicious and far-seeing in his conduct of this part of the "King's business." And so this faithful servant of Jesus Christ toiled on and ripened for glory. A vast and far-reaching work was done for the church and the Master he loved so much; and though his work was not carried on with any sound of trumpets, yet his monuments dot the whole territory of the American church, and his record is on high.

I shall attempt no elaborate estimate of Dr. Wilson's powers. Those who were most familiar with him felt that he was always equal to any emergency. He was a ready extempore speaker, and this is probably the reason that he very seldom prepared a written report of any of his speeches. It is a regret often expressed now that so few of his vivid and striking reminiscences of missionary life were ever committed to the printed page.

But gifted and ready as he was in public discourse, prompt and prudent as he was in business enterprise, to those who knew him best his most distinguishing characteristic was a complete consecration to the service of the Master. He was willing to endure hardness as a good soldier of Jesus Christ; and, though a leader of the sacramental host, he was ever ready to share the labors and risk the dangers of the rank and file.

Into his ears were poured the anxieties of many a struggling home missionary ready to faint under the burdens of his task, and such toilers always found him a sympathetic and helping friend. As the high priest of old, when he appeared before the Lord, bore on his symbolic breastplate the name of every tribe in Israel, so our good brother bore on his heart before the great King the needs of every tribe in our American Zion. Dr. Gillespie has well said of him:

"His quick perception, clear judgment, tender sympathy, accurate business habits and patient industry qualified him in an unusual degree for the responsible duties of his important office, and gave him an assured position in the confidence and affection of the church at large."

In him the promise was fulfilled, "With long life will I satisfy him, and show him my salvation." A few years before his death he wrote, "Have never been out of employment a single

day since I entered the ministry, and have never had to seek for a situation, and probably not lost six weeks from sickness in forty-seven years."

But the end came at last, and on the 8th of June, 1886, he left the toilsome service of earth, and entered upon the more glad-some service of heaven.

LAST YEAR'S WORK.

A gratifying advance was made last year in the work of the Board. It was not so great as we desired and hoped, and yet was sufficient to encourage us in the belief that the interest in this branch of home missionary work is increasing. The contributions from the churches were in excess of the year before, and were from a larger number of congregations. But the principal advance in income was from legacies, which in the aggregate were far beyond the average of former years. This unusual and unexpected supply leaves the Board at the end of the year with a balance in its treasury slightly larger than at the close of the preceding year, the Board considering that the excess from this source in one year should be held in reserve to supply the lack of following years.

Of course the applications have been more numerous than in former years. Were it not so, it would be an indication that our church was standing still. Every year more churches are organized than the year before, and these young congregations justly believe that they may depend upon the great church into whose membership they are born to extend the aid without which they will perish.

Last year applications came to the Board from every synod excepting Baltimore, and 254 churches procured, in one form or another, aid through the instrumentality of the Board.

In one respect the Board confesses to have suffered grave disappointment. It had hoped that the spontaneous recommendation of the last General Assembly, that in this centennial year \$50,000 should be raised by the churches for the perpetual endowment of

the Manse Fund, would meet with a generous response. It seemed an earnest of such result, that, the moment the vote upon this recommendation was taken, a brother, who knew from experience the meaning and value of this branch of the Board's work, sent to the platform a note pledging the first \$100 to the fund. Some months later, in enclosing the amount that he had pledged, this brother wrote, "It gives me great pleasure to make this small contribution to the Wilson Memorial. A name so worthy of the memorial, and a cause so fertile of convenience and comfort to the unhoused people of God, ought to appeal strongly to both clergy and laity. I trust that your expectations have been reached and over-reached relative to this fund and to your regular work as a Board."

We regret to say that contributions have come in very slowly, and thus far but little has been added to the fund. However, we still feel a confidence that the sum named will be finally raised and the fund established as a perpetual blessing. To this end we shall continue to appeal to the churches in behalf of the homeless families of our missionary pastors.

SPECIAL ASPECTS OF THE BOARD'S WORK.

Changing conditions modify every form of work. Two classes of churches now appeal to the Board that at its inauguration were unknown, while a third class while not new has assumed an importance that thirty years ago would not have been anticipated. We refer to the work in the South, to the work in New England, and to the new churches in rapidly-growing cities. The former of these has its peculiarities, but it is of the latter that we wish especially to speak. The work that they present to us must be done. Presbyterians are coming into New England in large numbers. Not only is it their urgent and pardonable desire to be gathered in churches of their own faith and order, but such desire is appreciated and in most cases approved by fellow Christians of

other denominations in the towns to which they come; and in more than one instance large contributions have been made by the older churches to the furtherance of the good work.

There is no question of interference. But in New England, as in our large cities, the expense of lands is literally tenfold what it is in a newly-founded western town, while often local fire limits compel the erection of houses of brick or stone.

All this means that the Board with its present income is unable to give adequate aid to these churches in New England and in the large cities both east and west.

The Assembly, while limiting the amount of the grant in all ordinary cases to a maximum of \$1000, still allows the Board to exercise its discretion as to what may be an extraordinary case. But with the present scale of contributions the Board has no chance to exercise its discretion in these cases, for it has no surplus funds.

The same is true in regard to the needs of such magnificent centres as St. Paul and Minneapolis, Omaha and Kansas City, Wichita and Denver. Grants much beyond the average may wisely be made to hold such strategic points for the future. Will not the church this year, in her response to the appeals of the Board, remember this new phase of its work and enlarge her contributions accordingly?

A PRACTICAL ILLUSTRATION.

As an illustration of the need of such promise as the Manse Fund affords, we commend to our readers the following lines from a letter from North Loup, Neb.:

Our pastor is virtually without a home. There is not a house to rent in town suitable for him to live in. He has to move three or four times a year. In fact, he has to move this week right in the snow into a house with one very small room and bed-room, and he is to use an old house ten or twelve rods off, to which his wife expects to walk through rain and mud to cook, and whither all adjourn to dine.

RESPONSES FROM CHURCHES.

"THE HAPPIEST CONGREGATION AND MINISTER."

DEAR BROTHER:—This will inform you that we have been made the happiest congregation and minister in all the South land. God bless you! God bless you! We shall no longer worship in the old shop and be called the "old shop crowd," but in a church. Accept many thanks.

MANNING, S. C.

"JUBILANT."

DEAR SIR:—The trustees being scattered in the county, and bad weather, have delayed the return of this receipt. The trustees unite in sending their hearty thanks for the Board's favor, and are jubilant in the idea of getting clear through debt and having a good house of worship.

DILLON, KANS.

"GOSPEL LIGHT IN A COLD REGION."

DEAR SIR:—Yours of October 29 has been received. Through you allow me to thank the Board of the Church Extension Fund most heartily that the full amount asked for the Paris chapel has been granted. In regions so cold as this the "gospel light" shines to best advantage in a house, and the addition your Board has made to the sum raised with so much zeal by the ladies of the Westminster Presbytery makes it possible for us to erect a very comfortable one. The foundation wall of the chapel is completed, and much of the lumber for the superstructure is on the ground.

PARIS, IDAHO.

INVESTMENT GREATLY BLESSED.

Enclosed please find postal note for \$1.25, amount of collection taken up in our church for your fund. This is a rather small amount, but I hope that we will be able to do better in the future.

The amount invested by your Board in the church property which we now hold has been greatly blessed. Eighteen persons united with us the past winter, mostly on confession of faith, in

good part the result, with God's blessing, of having a place of our own, where we can work unitedly. These people are all very poor, some nearly destitute of the very necessities of life, mostly on account of the total failure of all crops last year; but I hope, and it is my prayer, that the Lord will bless us so that we will be able to do our part in the support of the gospel.

KILL CREEK, KANS.

"THE GOOD THAT HAS COME ALREADY."

DEAR BROTHER:—We herewith express our sincere thanks in behalf of the aid we have received for paying our church debt. Five services are continually held every Sabbath in this church building. What could we have done without a place of worship in this part of town, where there is no hall, etc.? And what good has come already through this church in the time of only a few months! Now our prayer is that God may bless our Board of Church Erection, that large gifts may flow into its treasury to enable it yet to build many churches all over our land.

HASTINGS, NEB.

FROM BOTTINEAU, DAKOTA.

I hand you herein receipt properly executed for the \$600 received some time ago.

This gift has done a big thing for your denomination here. They had been holding service, as they could find a chance, in an old shack or railway station, sitting on boards, etc. Now they have an excellent start on a house which will cost when completed \$3500, design No. 13 in one of your books, and upon which they have expended \$2000 already. It has pushed your church right to the front here. From an audience of a dozen or two they now have upwards of a hundred regularly, with prospects of further increase. Certainly your plan has accomplished, or is in a way to do so, as much as the most sanguine anticipation of its supporters could desire; for without that aid nothing could have been done.

A literary event of national importance has taken place in Japan. There was recently discovered in the Ashikaga College (Tsu-li-Hioh) a copy of Hwang K'an's Confucian Analects, over twelve hundred years old, with all the ancient commentator's notes. The work has

disappeared in China ever since the southern Sung dynasty, i. e., for some seven or eight hundred years; and as the whole history of the present copy is known, the Chinese government has directed the minister in Japan to purchase it if possible.—*Illustrated Christian Weekly.*

MINISTERIAL RELIEF.

AN ASSURED PROVISION FOR THE VETERANS.

It is hoped by many earnest and thoughtful men, especially among the elders, that some assured annuity or "retiring provision" (as our Canadian brethren call it) may be made for all pastors and missionaries who, on account of the infirmities of old age, are "honorably retired" by presbytery from the active duties of their sacred office. It is also hoped this provision shall not only be "assured," but that, based upon the service to the church of a long life, and not merely upon poverty, it shall be regarded as the fairly-earned pension of the worn-out veteran—not charity or alms.

NOT TO RENDER THE MINISTRY ATTRACTIVE FROM A WORLDLY POINT OF VIEW.

No one has suggested for these worn-out veterans such a generous provision as is made by the government for all the judges of our federal courts who, at the age of seventy, may retire upon their full salaries; or the handsome provision made for officers in the army and navy who, at an earlier age, are retired with a pension of three-fourths of the amount of their salaries. But the hope is expressed that a modest annuity—say of three or four hundred dollars—may be assured to all these worn-out veterans of the cross. This will be barely sufficient to provide them with the necessities of life during their few remaining years, but it will relieve the honored patriarchs from the painful necessity of annually appearing before the presbytery to make bare their poverty and to apply for aid. The pastor of a large and influential church said recently in our office, that if the "Centennial Fund" were for the purpose of providing such assured annuities to the veterans, his people would respond to the appeal with munificent gifts; whereas, regarding the fund as merely to supplement by its interest the income of the Board, it awakened but

little more interest among them than was felt in the annual appeal of the Board for its current expenses.

THE GENERAL ASSEMBLY YET TO ACT.

But nothing of this kind has yet been authorized by the General Assembly. Its recommendation is that a million of dollars shall be added this centennial year to the permanent fund of the Board upon its present lines of administration. The interest of this fund is to be added to the yearly offerings of God's people, so that a larger, or at least a more certain, provision may be made for all those recommended by the presbyteries to the Board for aid—not only the worn-out veterans, but all pastors and missionaries laid aside for the time by sickness from the sacred work in which they have wrought so faithfully, and also for the destitute widows and orphans of those who have died upon the field.

Whenever the church is ready for an advanced movement in the direction of an "annuity" or "retiring provision" for the aged ministers, it will be for the General Assembly to determine upon the lines of this advance, and to settle the many and difficult questions that will arise. It will be of the utmost importance that such safeguards be thrown around the "new departure" as shall clearly show the true principle of *service to the church* upon which the award is made. Then shall the roll of these venerable men be really and truly a "roll of honor."

OUR DUTY NOW.

Meanwhile, the present duty of the church is plain. Let pastors and elders and all of God's people see to it that church collections and individual gifts to our treasury, added to the annual interest of the permanent fund of \$1,000,000, will be sufficient to drive hard and bitter want far away from all the homes of these sick or aged servants of the church, and from the bereaved homes of those whose cry to the church which their

husbands have so faithfully served is that of "one of the wives of the sons of the prophets" to Elisha,

Thy servant my husband is dead!

WHAT CAN BE DONE?

The following letter explains itself. The ministerial association to which it refers includes some of the most eminent pastors of our church, and the thoughtful and courteous consideration given to the letter has led me to print it in these columns.

The prominent feature of the "new plan," which called out the views presented in the letter, is a "retiring provision" for aged ministers, referred to in the above editorial which, though in type for the last number of *THE CHURCH*, was crowded out for lack of room. It is evident, as there stated, that some judicious movement by the church in this direction is very generally and hopefully looked for. Suggestions and new plans for this enlargement of our work and for its greater general efficiency reach us from many quarters; but all these questions are for the General Assembly to determine. The Board of Relief exists only to carry on this sacred work upon the lines marked out for it by the Assembly.

DEAR BROTHER:—Yours of the 6th came by yesterday's mail, enclosing the draft of a plan by which it is hoped the aid of this Board can reach our suffering brethren without adding a new sorrow in the "sting and smart" which, as you truly say, it often brings with it.

From my heart I thank you and the brethren of your Ministerial Association for the interest you have shown in this. It is a subject that lies heavily upon my own heart, as you will see if you kindly turn to the Ministerial Relief pages of *THE CHURCH* for May and June of last year—especially the June number; and also to the brief report of my address to the General Assembly at Omaha, printed in the appendix to our last report.

And the burden grows heavier as I go on with my work, for I am confronted constantly by this "crushing of the tender sensibilities" of my brethren from the false and humiliating position in which they are placed by appearing to be upon our roll as objects of charity. An unanswered letter lies now upon my table, from

an aged minister who has just applied to the presbytery for aid "after all other resources have failed"; he writes to me freely and fully, but requests me to burn his letter, "for," says he, "I do not want any of my friends to know my humiliation."

This "humiliation" of course would not be felt if the service to the church of these aged and honored ministers were regarded as the basis of their claim upon this Board. But their claim is generally regarded as only that of poverty, and these faithful servants of the church suffer from the "sting and smart" of being regarded as pensioners upon some charity fund. Admitting that some may be morbidly sensitive upon this point, we ought nevertheless to do all in our power to remove this suffering.

But now as to the plan which you have kindly sent me and upon which you invite criticism, I gladly and gratefully recognize its trend in what seems to me the right direction. It makes prominent the fact of service rendered to the church, as a basis of application. But I beg to suggest a few things for you and the brethren of your association to talk over. These, you will bear in mind, are my individual opinions. I am but one minister among many—though perhaps these opinions may be worthy of some consideration by you as coming from one who has thought much upon the whole subject.

I.

In your classification of ministers who are to receive annuities (not exceeding \$300) when honorably retired after not less than twenty-five years of service, you include "professors in our theological seminaries and the secretaries of our boards." It seems to me that the special and peculiar reasons why honorably retired pastors and missionaries have a claim upon the church for support do not apply to the ministers who are professors and secretaries. Their claim in old age is rather upon the corporations they have served.

But if you include them within the aim of the Board of Relief, why not other classes of ministers, such as are serving in all the educational institutions under the control of our church? and also, on the other hand, professors and secretaries who may not be ministers? That man of blessed and fragrant memory, Walter Lowrie, secretary for so many years of our Board of Foreign Missions, was not a minister. I served Lafayette College by appointment or nomination of synod for four years as professor and twenty more as president. But I must protest that there is no reason why, for this serv-

ice, my claim for a support in old age from the church because I am a minister is any greater than that (for example) of my distinguished colleague, Professor March, who is not a minister. He came to Lafayette shortly after I did, he was also nominated by the synod, and we wrought side by side all those years in the same work. In my opinion, neither of us has a claim upon the Board of Relief for this service. Our claim for a "retiring provision," if we have any, is upon the college we have served.

This point seems to me important, not merely for your plan to be consistent, but on account of the principle involved.* For why does a minister receive aid from the Board of Relief? Surely not merely because he has the prefix "Reverend" to his name—just as the blue blood in the veins of a royal family carries with it a claim upon the state for an allowance out of the public treasury! No one, least of all ministers themselves, would admit that the ministry is a "privileged class." The justice and equity of the minister's claim upon the church for support in sickness or old age is based upon his having served the church upon a salary ordinarily graded so as to just about meet (and with the utmost economy) his necessary expenses. How can he lay by a sufficient support for sickness or for his helpless old age, if he gives his whole time and strength to his sacred duties?

I must not enlarge upon this: but I believe a very important principle is here involved, and that the whole subject of ministerial relief will be thrown into confusion if, from those doing the same work for the church, you select only those as having claims upon the Board of Relief who are "ministers." The General Assembly at Cincinnati (1885) acted on the right principle when it directed that "women who have given themselves to the missionary work be placed on the roll for the benefactions of this Board upon the same conditions as ministers."

Of course, if ministers in the service of our boards, or theological seminaries or other church corporations, have served as pastors or stated supplies or missionaries, the years of such service should count, not in their claim upon the institution with which they have been specially connected, but upon the church.

II.

Your plan provides that the ministers whom you have placed in the first class—those honor-

ably retired after not less than twenty-five years of service—must certify to the Stated Clerk of Presbytery that "they need to draw from this fund," and the further provision is made that the amount originally asked for is "to be decreased or given up entirely when it is no longer needed." It seems to me, my dear brother, that there is here retained at least the root of the old bitterness which you and all of us are most anxious, if possible, to remove. When the honorably retired minister is obliged to certify to his need before he can receive aid, does not this make his poverty after all the basis of his application? If an annuity—say of three or four hundred dollars—is a debt (as I believe it is) due from the church to every pastor and missionary honorably retired by presbytery from the active duties of the ministry by reason of age and infirmity, ought it to be paid only to such of them as shall certify to the Stated Clerk of Presbytery that they are in need? Are just debts to be paid only to the creditor who shall certify that he is poor?

In suggesting this difficulty as to your plan I am not proposing a better one. I know the great difficulties in the way of bringing about this new departure in the line of the church's responsibility and duty to the ministry. I fear I shall never live to see them all removed. But in adopting any new plan looking to the much-desired improvement in the administration of the Board, ought we not to be careful lest it may retain the very "sting and smart" of the old plan, viz., that the veteran, worn out in the service of the church, must prove or at least proclaim his poverty and destitution and ask for aid on this basis?

Please turn to the article in the June number of *THE CHURCH* (Honorably Retired, page 635), and let me know if I am not right in insisting, if such an annuity is withheld from even one worn-out veteran because he is not poor, that the whole subject will be thrown back into the confusion which now exists; that the Board of Relief will still be looked upon by most people *only* as a charitable institution, and that it will represent the duty of the church to its poor—a sacred duty indeed, but not to be confused with the no less sacred duty of the church to its ministry. Poverty, and not service to the church, will still force itself to the front as the claim of the honorably retired minister who can get no appropriation from the Board without "certifying to his need," and these aged and honored servants of the church will still feel the smart and

* In their response to this letter the brethren say, "We accept your view as to professors and secretaries."

sting of having their names upon the roll of "a charitable institution."

III.

As to the modification your plan proposes for the ministers whom you include in the second class—those having served the church for a less period than twenty-five years—let me frankly express the fear that it will not appreciably remove the present difficulty. Your plan provides that any minister in this class shall be "required to certify to the Stated Clerk the fact of his need," and "how much is necessary, not exceeding (say) \$300." This is "to be approved by the Presbyterial Committee on Ministerial Relief,"—which of course implies the possibility of its rejection. The application is then "to be forwarded to the Board of Relief, and action taken thereon,"—which also implies the possibility of rejection. Now, unless all this becomes merely perfunctory (in which case it will be worthless), does it not retain substantially "the sting and smart" of the present plan? May not the same humiliating questions be asked? May not the "applicant" be expected to show the real extent of his destitution? May he not be asked why he cannot get along with less than three hundred dollars, or two hundred, or one hundred, and whether he is really as sick or as helpless or as poor as he thinks he is, and why his children or relatives do not keep him, etc.? Alas! he must, as now, make bare to the church all his poverty, and emphasize the pitiful story of want and suffering in his darkened home. Even though his brethren upon the committee may be kind and thoughtful and full of tender and delicate sympathy, he is still recommended to the Board for aid *because he is poor!* The only difference I can see between your plan and the present one is that in yours the application does not come formally before the presbytery. But even now many presbyteries authorize their standing committees upon Ministerial Relief to act in their behalf. In many cases no names come before the presbytery.

IV.

As to the remaining class upon our roll (the widows and orphans of ministers) your plan proposes no change in the present administration. But, dear brother, while your association has this whole matter under discussion, keep in mind the fact that these refined, cultured women—although their letters in acknowledgment of the aid sent them by the Board are full of gratitude—often feel, as ministers do, the sting and smart which comes from their being

regarded as pensioners upon the charity of the church. Can nothing be done for them? Often and often I ask myself this question. There ought to be no such thing as humiliation accompanying the appropriations of this Board. And my great hope for these widows, as well as for my brethren broken down in their prime, is that the church can be educated up to a proper view of this whole subject of Ministerial Relief, and that a just public sentiment as to all the recipients of this fund can be established. As for the aged, I should hope much if the "annuity" or "retiring provision" plan were accomplished. An assured provision, even though small, made from a permanent fund for these worn-out veterans, will certainly honor the ministry, while it will relieve these aged men from the unnecessary humiliation of making an annual application for aid. While we can never depend upon church collections for this purpose, I am convinced that a permanent fund can be raised by special appeals to God's people, the annual interest of which will in time be sufficient for this end. I dare not hope that I shall live to see such a fund raised. But you are young. You and your contemporaries should take this work in hand at once.

V.

In view of the importance of a thorough examination of this whole subject, I am delighted to learn that your association proposes to lay your plan before the General Assembly. I have heard of several other plans that will also be submitted. Their consideration will require great prudence and wisdom. The delicate and difficult questions involved will require careful handling. It is hoped the Assembly will refer all these plans and suggestions to a carefully-selected committee, not too large, but composed of representative and capable men, who will during the year give themselves thoughtfully and conscientiously to the consideration and study of the whole subject of ministerial relief, including the various suggestions that have been made looking to some well-digested plan of "life insurance" for ministers. This must be a labor of love. It will take up a great deal of valuable time, which those fit to handle these important questions can ill afford in this busy age to spare from their own work. No one ought to accept a place upon such a committee as a mere compliment, but as an opportunity for hard, faithful, self-denying work. Upon the carefully-matured report of such a committee, made to the General

Assembly the following year, there is good reason to believe the church will take an advanced position as to *its duty to the ministry*, and this will be even a more blessed memorial of the centennial year than a million of dollars added to our permanent fund.

VI.

But meanwhile, dear brother, let us do our best to create, as I have said, a just public sentiment with reference to *all the recipients of this fund*. Let us aim to make the roll of this Board to be everywhere regarded as a roll of honor.

Much can be done towards this if the brethren will carefully avoid the apologetic tone in which the subject of ministerial relief is too often presented from the pulpit. It is often said that pastors with large salaries can plead for this cause more boldly than their less favored brother, such as the minister who (so his son recently writes me) "has served the church for thirty-three years on a salary of \$400." This is true; and it may be well for the pastor of a wealthy church to remind his people that he is pleading for others, and not for himself. But let him be careful not to leave the impression that, owing to their "generous provision" for him, he expects to escape the "humiliation" of being a pensioner upon this fund. I have often felt that the way some presbyteries deal with this subject, while it shows great tenderness and delicate consideration for the feelings of those whom they recommend to the Board for aid, really tends to perpetuate this "sting and smart" that we all want to remove. No names must ever be given. The facts in each case are reported, with the amount of aid recommended for "No. one," "No. two," etc. Every precaution is taken lest the identity of the applicant be revealed. Does not all this, while it unfortunately lessens the presbyterial oversight of this sacred fund, tend to deepen the too general impression that in receiving aid from this Board there is something to be ashamed of on the part of these blessed servants of the church?

I am not sure but this reticence and this loss of presbyterial oversight may be, upon the whole and as a choice between evils, the wisest course. For myself, as you have doubtless noticed, I never make public the names of any upon our roll. I do not mean merely the names of those who write me the sad, pitiful letters I now and then print. It goes without saying that those who write me in such sacred confidence are not to be made known to the public; and I sometimes wonder how it can be that people, whom I know to be kind and thoughtful, will write and

ask me for the names, even with generous desires to help such special cases of want and suffering. But this reticence must go much further than this. Scarcely a week passes but our church papers contain an appreciative obituary notice of some honored father of the church who, in his helpless old age, has been receiving aid from this Board; but that fact is scrupulously withheld. Not unfrequently extended editorial tributes are paid to the long, useful, self-denying labors of the blessed and honored patriarch who has gone to his reward. He has wrought nobly on mission fields at home or abroad. Learned books or able articles in the reviews which have come from his busy pen are referred to. He has planted many churches. He has founded institutions of learning, with far-reaching and ever-widening influence. He was a power in the pulpit and a leader in the presbytery and synod and General Assembly. All this is pleasant reading for his family and friends, but not so would be the announcement, "He was upon the roll of the Board of Relief."

Let me give you a case in point. Not long since I received a brief note to the effect that the writer had sent to one of the religious journals here in Philadelphia a notice of the life and character of an honored father of the church who had just died. But writing in great haste and under unusual pressure of work, he feared there was something said which might betray the fact that the patriarch was upon the roll of this Board. He therefore begged me to go to the office of the paper and look over the proof, as there was not time for it to reach him by mail; and if there was any such sentence, *to strike it out*. I was deeply touched by the delicate and thoughtful consideration of this good pastor, so characteristic of him; but, my dear brother, why should there be forced upon him and upon me and upon the presbytery the necessity of being so careful lest it should come to be known that some honored servant of the church received aid from the Board of Relief? May God speed the coming of a better day!

I did not expect to write you so long a letter when I commenced, but, as I said at the start, this whole subject with which your plan proposes to deal lies heavily upon my heart. Your interest in it has led me on to express my views at such length, although, as I lay down my pen, I feel as if I had but partially and feebly expressed what I feel.

Faithfully yours,

WILLIAM C. CATTELL.

EDUCATION.

THE FIFTH COMMANDMENT AND THE MINISTRY.

A thoughtful and candid layman residing in Missouri writes to us concerning the "special cases" mentioned in our January number, pp. 59 and 60. One of the young men there mentioned as needing help from the Board of Education in order to pursue his studies in preparation for the ministry has a widowed mother "dependent upon her own exertions for support, with such aid as her children can give;" and in the other case the young man's "mother is partially dependent on him for support." Our correspondent is of the opinion that neither of them ought to be either aided or encouraged to study for the ministry. It appears to him to be a case to which is applicable our Lord's solemn rebuke of those who taught that the filial obligation to provide for parents may be nullified by devoting to religious uses or service the resources from which a parent's wants might have been supplied.

We assure our correspondent that the Board of Education would agree with him in the opinion that no young man is called by Christ to leave a dependent parent in want, in order to study for the ministry.

Yet parents and children are sometimes called to a concurrent exercise of faith in this matter. A pious family in which there were several sons were obtaining their livelihood very laboriously by tilling land, not a foot of which they were able to own, for a share of its products. It was a hard life. They were poor. They all agreed to spare from the home labor one of the boys, who was disposed and advised to study for the ministry. Those parents were censured by worldly-wise sincere friends for allowing one boy as able to work as any of his brothers

to be thus withdrawn from productive employment, the fruits of which were so much needed by the entire family. It cost no little courage of faith to resist these apparently prudent remonstrances. The lad was not allowed to know of this trial put upon his parents. Twenty years afterwards, in his parents' age and infirmity, he was a pastor, with a reasonable, though not large, salary. But his early home life had taught him how to live frugally, and he was not insensible to what he owed his parents. His brothers and sisters were all affectionate and dutiful, and were all working as hard as he was. But not one of them was able to do as much to supply the wants of their parents as the one whom they spared so long ago. The aged mother said to her son, "Your father and I gave you up to serve God in the ministry, without any expectation of ever having any help from you toward our earthly maintenance. We knew that you might find it your duty to be a missionary to the heathen or to the destitute in our own land. We gave you up entirely and cheerfully. And now, when all our children are as dutiful and affectionate as children can be, you are the one of them all through whom God sends us needed means of living. My son, do not ever fear to trust God, in your path of duty, and do not fail to encourage parents to give their children to him, for whatever service he calls them to."

This is a typical case. No parent ever surrenders a child to the service of Christ without receiving for the sacrifice a rich reward in some way. Besides, it must be expected that the salvation of the world will be earned at the same cost at which it was begun—the giving up of a well-beloved Son by the Father.

ANOTHER LETTER.

It comes to us from one of our remote western states, and touches wisely upon a matter already discussed in these columns. It is to be regretted that we have not space to give it entire. We present, however, its main point. The writer opens:

The slight causes which unsettle a minister, and the consequent uncertainty of the pastoral relation, constitute a great evil. The causes are not local or denominational. They are operating in the Congregational, the Methodist and the Protestant Episcopal churches with equal intensity.

Originating as they do in imperfectly-sanctified human nature, the opinion is expressed that they cannot be suppressed or removed by the mere exercise of ecclesiastical authority, whether through bishop or presbytery. Rather the interposition of authority might tend to aggravate the evil, by awakening resentment as against an undue infringement on the freedom and autonomy of the individual church. Especially would the stronger and more independent churches be likely to insist on the right to manage their own affairs without external control. But such a condition of things, the writer argues, ought not to prevent young men from devoting themselves to the ministry.

The trial arising is one that is incident to all employments. Men on salaries are always liable to lose their places, and it is hardly to be expected that ministers should be exempt from like diamissals.

Nor should young men be deterred from consecrating themselves to the sacred work because of such liabilities. Their motive for entering it is not or ought not to be the hope of enjoying an easy and assured position. So far from encouraging such hope, our Lord frankly tells his apostles that in the world they would have tribulation; but it was just such as he himself had passed through, and it was enough for the disciple that he be as his Master, persecuted by the very persons he came to minister unto, and not even having where to lay his head.

This is a very good reminder for our young men who are hesitating to accept the

Master's call because of the liabilities to unsettlement to which they see ministers subjected. No man is fit to preach the gospel who is not willing to suffer for the gospel, and who does not prefer the blessedness promised in such cases to the comfort of a fat salary and the admiration of a devoted congregation.

But while this is true, it must still be recognized as an important duty devolving upon all church officers and church judicatories to do what in them lies to obviate and repress disorders, and to oversee the flock of God for the promotion of its peace and welfare. This duty is enjoined upon them in the apostle's charge. They are to see to it that all things be done decently and in order. And so the question arises, whether the claim to independency has not too great a degree neutralized the office of supervision, and created needless difficulties in the way of exercising the ministry to the injury of the churches. This point is very ably discussed in an article in the *Presbyterian Review*, by Dr. S. J. Nichols, on the importance of more thorough organized action in the church, and also in an article in the *New York Evangelist* of April on the "Defects in American Presbyterianism." Certainly there is such a thing as wise regulation and control. Law, so far from nullifying liberty, is essential to its preservation. And we cannot but think that something more may be done than is doing for guarding the pastorate against the mischief of malcontents, and for providing churches with ministers and ministers with churches, and thus ensuring a more steady and progressive life and activity in all parts of the church. Well would it be if the subject secured the earnest attention of the coming centennial Assembly.

THE WEST AND THE BOARD.

It is a noteworthy fact that by far the larger number of our candidates come from the western states and are studying in the newer colleges there; also that the churches at the West have contributed in larger numbers and in greater proportion to the

education cause than ever before. Some of them have doubled their gifts. It is a token of their high appreciation of the cause. The need of workers is greatest there, and their efforts to obtain them are an appeal to the East for assistance. Two requests have come in this week in behalf of and for young men, "who have been struggling on as long as they could without applying for aid from the Board, but are now in pressing need of such aid to help them through this present term." But how can this be given? The accounts for the year are closed, and the next year has not opened. Are there no liberal benefactors who will send us \$100 to supply their wants without the form of a vote from the Board?

THE SUMMARY FOR THE CLOSING YEAR.

The Board started on the year with a debt of \$15,000. It has received 741 candidates on slightly reduced scholarships, which is forty-five more than it took in charge last year, and has lowered its debt to \$3800. Why could it not have been paid off entirely? So near and not quite. It makes one feel badly. Does it not make those churches and ministers who sent us nothing feel badly too?

LINCOLN UNIVERSITY.

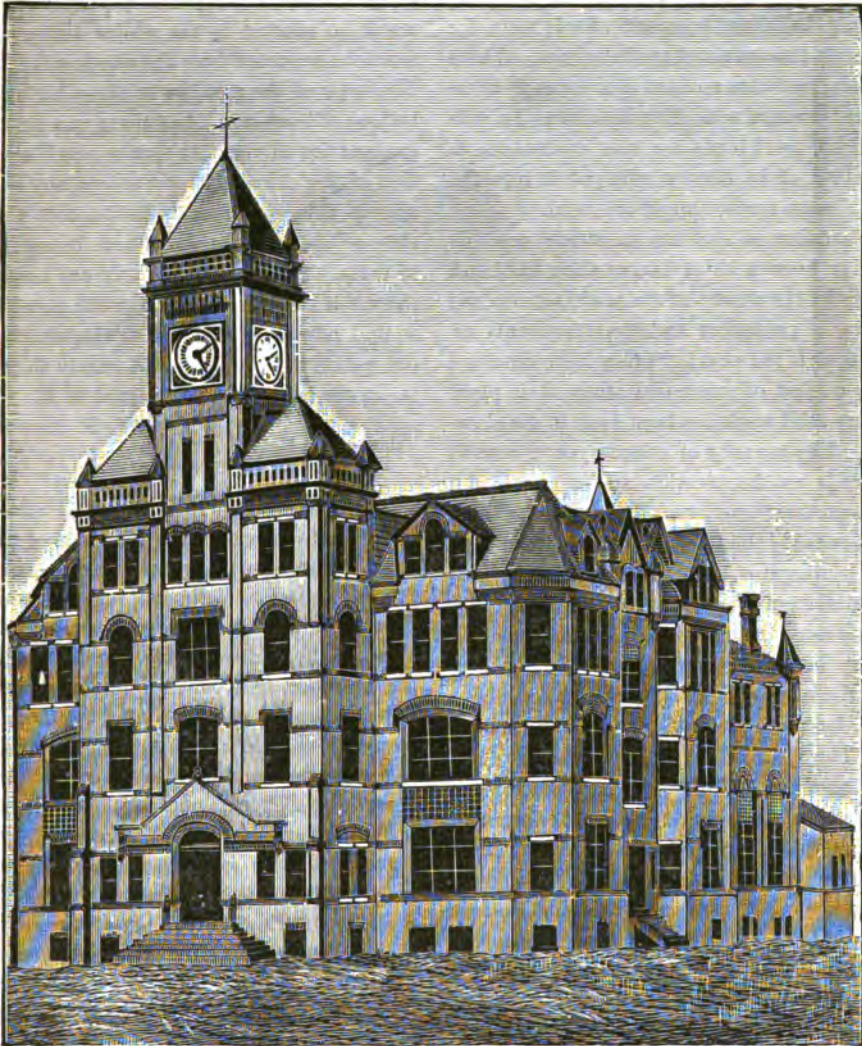
It was a real pleasure to accept an invitation to attend the commencement exercises of the theological department of Lincoln University. The day was bright; the company down was exhilarating; and we had a cordial welcome when we reached the place which goes by the name of the institution.

This is *the thing* there. While attending the exercises in the well-filled hall we could not help thinking, by way of contrast, of what we were told by a southern Presbyterian doctor of divinity, that according to his large observation and thorough acquaintance with the Negro character, he was convinced that God never intended the Negro should be a Christian minister and that it was a sin against the Holy Ghost to try to make him one. If he had not become converted to more rational views after listening to the exercises of that day, he would have shown an inveteracy of prejudice that would have entitled him to be regarded as a curiosity fit for some museum. As it was, we could not help reflecting how there was then and there fulfilling the old prophecy, "I will provoke you to jealousy by them that were no people, and by a foolish nation will I anger you." Here were the sons of those who but a short time ago were regarded as "no people" discussing high themes in a style of elocution and with an intelligence that would have done credit to any institution in the land. There were six that spoke in the afternoon, and the themes were as follows: "The Pulpit;" "The Perils to the Church;" "Knowledge and Feeling in Religious Experience;" "The Minister of the Nineteenth Century;" "The Advantage of the Greek Testament to the Minister." We were particularly interested in the first and last speakers. Never do we attend public exercises at a Negro institution without being impressed with the rare gifts for music and oratory that seem natural to the race. In these they are bound to excel when properly educated. They have the rare faculty of putting their heart into their voice.

Through the Connecticut branch of the National Indian Association, \$1000 has been paid for two cottages for the housing of some Indians in Alaska. Five hundred dollars of the amount came from New York. Deserving Indians, it appears, are furnished with such houses and given an opportunity of paying for them on the installment plan. In all cases the Indians are said to have acted in a thoroughly honorable way. In addition to these

Alaska cottages, model cottages are built, similar to those found in our cities, and these are sent to different reservations, the object being to inculcate a knowledge of civilization by teaching the red man to keep house like his civilized brother. The experiment has been found to be very successful, and the Indian purchaser of these cottages is allowed to pay for them upon easy installments.—*Christian Weekly*.

FREEDMEN.



BIDDLE UNIVERSITY.

Some gentlemen who were approaching Charlotte, N. C., on a train from the North the other day, noticed a stately building in the midst of the grove of beautiful oaks which crowned a hill near the town, and they began to speculate among themselves what it might be. The suggestion which met with most favor was that it was probably a Catholic nunnery. They were looking at our institution, but it is easy to

understand how they came to make such a mistake, because that church is famous for securing the best sites for its own use, and because it makes a point of making its public edifices creditable architecturally.

Our church has reason to congratulate herself for the excellent foundation which has been laid for the work which she desires to do at this point for the colored people. There is,

it is true, a deficiency of dormitory accommodation, but fortunately it is one which can be met, on the modest scale demanded here, by the expenditure of about \$4000. The beautiful chapel and eleven airy class-rooms of our present main building, however, afford room for double our present number of students. Where even this moderate amount is to come from we do not at present see. But, doubtless, he who has raised up friends for this institution in every crisis of its history will put it into the heart of some one to supply the need.

The number of students in attendance this year has been a third larger than last, and judging by the results of the examinations, the remarks of professors and the statements of students as to the new light they have obtained on the subject of successful study, it is plain that very solid work has been done in the class-rooms. The capacity of colored young men as students is not in question among those who have been their teachers. But as comparisons will inevitably be made between them and white youths, it is a pity that so large a proportion of them are so heavily handicapped by their poverty. Most of those who have the ministry in view can obtain some assistance, but of the remainder a large proportion cannot remain for the full eight months of the college year. They come in late, or leave when their funds run short, and so get through their course in fragments, with great waste of time and money to themselves, and with additional labor imposed on their instructors. It is a great drawback to their progress, but there is little hope of relief until either this institution obtains an endowment or until the current rate of wages in this region rises to such a point as will enable the laboring man to save something.

That so much has been accomplished in the face of all these obstacles is amazing. Certainly there is everything to encourage those who have taken an interest in this work for the freedmen to redoubled efforts. There is promise of rich results in the future, and especially to endeavor in the line of Christian education. That church is wisest which will soonest and most thoroughly emphasize this department of her work. The educational and

religious work which is to be done among the colored people must largely be done by members of that race, and the sooner that fact is recognized the better. The moral uplifting of these vast and rapidly-multiplying masses will never be effected by the whites alone, nor can much be expected from the uneducated Negro. The hope of the race lies in these higher institutions of learning. And there can be but one explanation of the fact that so small a proportion of the church has yet shown any enthusiasm in this matter, and that is that the true state of the case has never been brought home to them. If men could clearly see how promising this educational work in the South really is, and how great the peril to vital interests of our nation if it be neglected, surely they could no longer be apathetic in regard to it.

W. F. JOHNSON.

CHARLOTTE, N. C.

"THE BOYS' MISSION BRIGADE."

In a late tour through the state of Minnesota, I had the pleasure of addressing the "Boys' Mission Brigade" of Westminster Church in the city of Minneapolis. At the close of the address I was elected an honorary member, and immediately a dear little fellow stepped forward and pinned their beautiful badge on my coat collar. The following is the first annual report of the brigade, which was read by one of the little fellows before the Ladies' Home Missionary Society at the last meeting. The report will explain itself. We commend it especially to the "Little Presbyterians," and it is well worth reading by older ones.

To the Ladies of the Home Missionary Society of Westminster Church, Minneapolis, Minn.

We are proud and happy to come before you to-day with our first annual report of "Westminster Boys' Brigade."

Ours is the youngest of all the bands connected with this church, having been born on the 29th day of last June, and we are an only son. It began with three members, Bennie Weld, Harry Teel and Chase Terry, and in these nine months we have doubled ourselves just ten times, until now our names are thirty. We work for home and foreign missions, dividing our gifts equally between the two.

Our officers are a president, vice-president,

corresponding secretary, recording secretary and treasurer; also an honorary president (the only lady belonging to the brigade) who helps us plan our work. All these officers are elected every three months, so as to give a good many a chance for distinction, and it is surprising how easily we wear our honors.

Our motto is "Lend a Hand." We study each topic two or three months, and we are learning so much about the needs of the heathen at home and abroad that we wonder we never thought about organizing and "lending a hand" before.

We always open our business monthly meeting with a little prayer-meeting, and this is one of the lessons that we have learned, that if we want the dear Lord's blessing on our efforts we must ask him for it ourselves.

At these meetings, which are held the second Wednesday of each month at the brigade headquarters, we have papers prepared by some of the boys, articles read from magazines, recitations given, and a map lesson (the map prepared by some boy, too); and the only trouble is that the afternoon is too short to tell all we know and to perfect all our plans. Then, once during each month some one of our mothers invites the brigade to her house for a social meeting, and takes such pains to give us a good time that we look eagerly forward to this. We go at 7 o'clock and leave promptly at 9.

The brigade is designed for boys between the ages of ten and fifteen; but there is an article in our constitution providing that boys between the ages of fifteen and ninety-five may become honorary members, and on this list we have distinguished names. Among these are—Elders, Tenney, Miller, Williams, Thompson; Rev. Dr. Burrell, brigadier-general commanding Westminster division, and Rev. Dr. Allen, major-general commanding the colored forces of the Presbyterian Church of these United States.

You see we have grand men to pattern after, and we who are in the ranks hope to distinguish ourselves by faithfulness to duty, so that when they are promoted, or called up higher, we may be capable of filling their places. Isn't that what faithful service means—promotion?

We are young in years, and our work is only an experiment to see what boys can do, but we are high of hope and lofty of purpose, you see.

We have been told, recently, that if all the colored people were ranged in double line pointing eastward they would reach from Minneapolis to Pittsburgh. Well, if all the boys of our brigade were ranged in line point-

ing upward, we would reach from the sidewalk, corner Seventh Street and Nicollet Avenue, to the topmost pinnacle on the roof of Westminster Church; and if we keep on growing at this rate, next year we'll touch the top of the steeple.

We pledge ourselves for no specified sum of money; but, like Napoleon, there is no limit to our ambition. We have just gone on fighting battles of self-denial until we have raised \$32 for home missions and the same amount for foreign.

Our band was born with a good deal of independence in it, perhaps because it was so near the Fourth of July (I don't know), and we are proud of earning all our missionary money. Sometimes we earn it with our hands, and sometimes with our heads, we don't care which, for we mean to consecrate both our hands and our heads to the service of God and to be soldiers of the cross.

These were such bright and precious dollars, and we were so anxious to put them to the very best use, that it was a hard matter to decide. We had studied Alaska for two months, and our hearts ached for those poor Indians up there who are begging for the Bible and an education; and then we studied the Mormons, and we thought we must do something toward converting them; but then there were the poor Mexicans with nothing but their idols to worship, and we must surely help to tell them of the true God; and thirty-two dollars (big as they are after we have earned them) couldn't go very far; and we were so perplexed! Just then, Rev. Dr. Allen, secretary of the Freedmen, came and preached for us in our church, and he told us everything about those 8,000,000 colored people in our sunny front door-yard that we had made hopeless, friendless, penniless, by keeping them two hundred and fifty years in slavery, and a good many of us boys who heard that sermon just made up our minds that that was the place to send our money. Well, we invited Dr. Allen to come to our monthly meeting two days after and tell us some more, which he did, and then and there we voted to educate a colored boy in the South, and to give Dr. Allen \$50 for the purpose. It costs \$50 a year. So that matter was settled, and we felt relieved.

We have sent off thirty dollars, and the other twenty we will not be any time in raising. Oh yes, we made Dr. Allen an honorary member of the Boys' Mission Brigade, and presented him with one of our badges for his speech.

God has prospered us in everything we have undertaken for him, and you ladies would smile if we were to tell you of our wonderful

resources for earning our brigade dues. We gave an entertainment in the early winter, and did not charge a cent admission; but we had a most appreciative audience, and they cheerfully gave us a handsome contribution, that paid us for all our many rehearsals and drills.

I suppose a report means telling what you have done, not what you are going to do; but since this is our first one and we are so full, please pardon us, ladies, if we bubble over and tell you that we are going to give another entertainment in April in this lecture room, and we want to see you all here. It will be a novelty to you, anyway—thirty boys, and not a girl among them.

We are only a brigade, but our heads are full enough of plans for a full-grown regiment. We never before liked very well to work, for work never before meant very much to us; but since we have promised to give one tenth of our earnings to the Lord, it is surprising how easy it is to work for him when he gives us an object to work for. And that little colored boy in the South is such an inspiration! It is astonishing!

Just now we are planning to send off a box of books and clothing to a southern school, and this gives us a chance to grow happy in practicing another sort of self-denial. I expect we shall tuck into that fat box a good many things we would like to keep ourselves. They are so eager for spelling-books and story-books and the Bible, and just a few clothes, and toys and games. Why, they never had any in all their lives, and we never knew what it was not to have any. That is not fair.

Every day of our lives we are glad that God put it into our hearts to help in this mission work, and every day this is our prayer.

Just here six boys join the reporter, and repeat a hymn, closing with this last verse in concert:

"Jesus, thou loving Saviour,
We long to lend a hand
In bearing the good tidings
Throughout our own home land.
The mission call is urgent;
Accept our youthful aid,
The loyal, loving service
Of "Westminster Boys' Brigade."

ALBION ACADEMY, FRANKLINTON, N. C.

The school opened September 26, 1887. At first, as usual, the number was small, but by November we had to hire our fourth teacher. The attendance increased till we were compelled to refuse more. We have about 230 now. We have our

churches at Laurensburg, Lumberton, Monroe, Statesville, Carthage, Louisburg and Franklinton represented, and expect from Goldsboro', Elmwood and Mocksville. We have about fifty Presbyterians in school. We would have more, but means to aid them have been wanting. The last meeting of the Cape Fear Presbytery put one young man under our care. We have had him for three years, and now the Board of Education aids him. We have another, and are looking for another who is to take a preparatory course for the ministry. The large majority are preparing to teach.

The school has three departments of study—normal and academic, preparatory, and training-school. The training-school takes all our children and fills the place of the parochial school, as Rev. Mr. Payne suggested.

RELIGIOUS WORK.

Prayers morning and evening, lecture on Sunday on Bible, and recitation Monday morning and examination on Bible as on all the other studies, Sabbath-school and church on Sunday, and prayer-meeting in school Thursday night.

INDUSTRIAL DEPARTMENT.

In accordance with the ideas that the best way to aid a people is to teach them to aid themselves, and that true elevation must come from elevated homes, we established this department. It has daily lessons in sewing, making men's and women's clothing, cutting and all, by scholars. It has become desirable to the people. I now am preparing for the boys. I have tools promised. I have lumber for shop subscribed here. I hope to have that on foot soon—as soon as the weather will admit. Then I have the lumber to put up a house for the boys and a part of the money for building, and I hope you will have no objections to the improvement and the supplying of the necessity.

I am satisfied that we have a growing work and one that is doing the people good. Our only need is means—means for aiding scholars. I have been out during the vacation lecturing, or rather talking to the people—and I talk independence—and I think it had its effect. Our Sabbath-school and individuals have given a large part of the lumber for the boys' home. One mission society of Park Presbyterian Church, at Streator, Ill., sent me five dollars about ten days ago and said I should report the same to your Board, so you would credit it to them on home mission work. So I do. We have been repairing the building, and will continue as soon as the weather opens. S. A. WAUGH.

THE CHURCH ABROAD.

FOREIGN MISSIONS.

The Board of Foreign Missions has not realized the million recommended by the General Assembly, but the total sum of \$901,180.80 for the current work of missions is very gratifying, and is a matter of profound thanksgiving to God. It surely affords evidence that the spirit of missions is not dead in the church, but on the contrary is deepening and spreading. All pastors and sessions of the churches should look with pride upon the fact that this large amount has been gathered by the regular organized forces of the church itself, and they should be encouraged to magnify more and more this feature of the work of beneficence in our Presbyterian body. No collecting agencies have been employed, but the pastors, the elders, the Sabbath-school superintendents, and last but not least, the very efficient and ever-growing women's boards, have contributed their organized effort in the realization of this sum.

If there are those who can claim no share in this automatic church method which has reached such a success, if there are pastors who hitherto have taken no interest in the common *esprit du corps* of the church, or in its operations, there is still a chance to fall into line and help to swell the results of coming years.

We should be inexcusable not to recognize with gratitude the answer of God to the prayers of the church which were offered at the special services in the early months of the year. From thousands of hearts also prayers have ascended from month to month. The Board closed its final meeting of the year with an appropriate and united prayer of thanksgiving.

MISSION HOUSE, 28 CENTRE STREET,
NEW YORK, March 21, 1887.

REV. JOHN D. WELLS, D.D.,

President of the Board of Foreign Missions.

DEAR FRIEND AND BROTHER:—The last day of October next is the beginning of the

second semi-centennial of our Board, and should I continue until then it closes my thirty-seven years of service as its treasurer, and finds me on the western slope of that decade of human life when the pride of strength succumbs to labor and sorrow. It must be the common judgment of all that a relation existing so long, and involving so many interests at home and abroad, should not be severed suddenly and unexpectedly if by a timely provision it can be avoided. Were the duties of the treasuryship simply of a routine nature, then the experience and habits acquired in days of strength might serve profitably far into those of weakness; but the complications of the office keep pace with the advance of the work; and as the common law cannot be codified by reason of the growth of civilization, no more can these varied duties be held by specific and defined rules. Hence the necessity of a treasurer possessing discriminating judgment combined with unimpaired mental and physical strength. Our secretaries may be multiplied to meet the increasing demands of the work or to accommodate the weakness of age, where long experience and mature judgment are of more value than physical endurance. But there can be only one treasurer—a single eye to watch and control the balance-wheel of this complicated machinery.

For reasons thus indicated, and these alone—consulting only members of my own family—after much thought and anticipating many sad after-thoughts for the step now taken, I ask the Board to designate the time within the remnant of my thirty-seven years of service, ending November 1, when I shall lay down this office and surrender the keys of the treasury to my successor. Should the Board, to prevent a vacancy, reappoint me after the rising of the General Assembly, such appointment will be understood as subject to the request made in this communication.

Very respectfully,

WM. RANKIN.

At its regular meeting on May 2 the Board of Foreign Missions appointed Mr. Gilbert K. Haroun as treasurer, in place of William Rankin, whose resignation was offered many months ago. Mr. Haroun

was recommended to the Board by a unanimous report of the finance committee, to whom the matter of selecting a treasurer had been referred. Abundant testimonials were furnished as to his fitness for the place. The trust of treasurer of this great Board is becoming greater and greater from year to year, and as with every other officer connected with the Board, grace and wisdom from on high will be needed.

Mr. Rankin, who now closes a career of more than thirty-seven years of honorable and faithful service, was appointed an honorary member with the rights of discussion, and his many friends will be glad to know that he will continue to have a desk in the treasurer's office, where the advantages of his long-continued experience may be obtained.

In connection with the resignation of Mr. Rankin, the following resolution was offered by Hon. H. C. Van Vorst:

Resolved, That in accepting the resignation of William Rankin as its treasurer, after a continued service in the office for upwards of thirty-seven years, this Board directs to be entered upon its minutes its unanimous expression of its appreciation of the able, faithful and conscientious manner in which he has, during all the years he has held the office, discharged its constantly-increasing and varied duties, and which on account of his advanced age he now surrenders. Mr. Rankin has so wisely managed the office as to constitute himself and it efficient instruments in the prosecution of the work of foreign missions in which the church we represent is engaged.

The resolution was unanimously adopted. Mr. Haroun will enter upon his office on the 11th of June.

It has been stated by various apologists of Islam that even the Christian settlements at Sierra Leone are being won over by Mohammedan missionaries. Even Livingstone makes the mistaken assertion that "in 1883 Islam was hardly known," and Johnson, the traveller, has declared that it was "introduced by three Moslem missionaries." Bishop Crowther refutes these statements by saying that in 1822, when he was rescued

from a slave-ship and taken to Sierra Leone, there were Mohammedans as well as heathen among the released captives of the various tribes of Hausas, Bornus, Nupes and Yorubas. For ten years following that period Mohammedans from different tribes were gathered in great numbers in Sierra Leone. At one time they tried to escape, but the governor of the colony ordered a detachment of soldiers to bring them back. "From this," adds the bishop, "the number of Mohammedans has continued to increase in the colony by the liberation of captives from the slave-ships, by children born in the community, and by sojourners and voluntary residents from the neighboring Mohammedan tribes." So much for the great work which has grown out of a little leaven of three Mohammedan missionaries. He closes his account by alluding to the fact, with respect to numbers, that Moslems count all conquered tribes as converted, and persecute any who persist in any other religion; while on the other side baptized Christian converts are carefully selected from a large body of catechumens, and he cites one instance at Bonny in which only 81 were accepted out of 951 who had offered themselves.

Bishop Crowther, of the Niger Mission, has made short work of the statements of Canon Taylor and Dr. Blyden in regard to the nobility of the Mohammedans in West Africa, and the quiet and self-denying labors of Moslems who go forth "without purse or scrip" proclaiming Islam in the heathen villages.

The bishop, who has lived among the west African tribes all his life—and he is now an old man—assures us (1) That Mohammedanism is "propagated by the sword. When a heathen tribe or nation is aimed at, one choice is proposed to the chief—the Koran or the sword. On his choosing the Koran the whole tribe is counted as Mohammedan and the chiefs are promoted. But if a refusal is given, war is declared against the tribe; the destruction of their country is the consequence and horrible bloodshedding. The aged, male and female, are massacred,

whilst the salable are led away as prisoners of war (slaves). As the religion sanctions slave wars and slavery, its professors do not sympathize with the miseries produced by them. They shut their eyes and deaden their feelings to these atrocities, and the gains and profits they reap therefrom are considered their reward as faithful followers of the prophet. One half the value of slaves and spoils is claimed by the chiefs, and the other half is given to the soldiers to encourage them to other similar raids." Such is the picture, and such is the blinding and hardening influence of a *religious faith*. Religion is made to answer and quiet the natural uprisings of pity. How were the Thugs of India a whit worse in seeking the sanction of Kali when starting on raids of robbery?

A second element in the African propagandism of Islam, Bishop Crowther finds in polygamy. The Koran approves of four wives for every Moslem, and all its most prominent exemplars justify no end of concubinage. Such a system, in which religion honors vice, is very grateful to any savage nature.

As to the missionaries whom Dr. Blyden represents as going among the people without purse or scrip teaching the *pure monotheism* of Islam, *they are simply selling fetiches—the lowest forms and objects of polytheistic idolatry!*

"Passages from the Koran," says the Bishop, "are written on paper and sewed up in cloth or leather, to be worn on the neck or arms as a protection from the evil eye. These are paid for in large sums. When one of these is sold at high price to a childless woman, a pledge is demanded that all children born under its lucky influence shall be Moslems." How long will be required, with such efforts, to redeem the Dark Continent?

A curious result to Canon Taylor's strange deliverance with regard to Mohammedanism in Africa has appeared. Mr. R. Bosworth Smith, from whose book, "Mohammed and Mohammedanism," Canon Taylor drew most of his statements, has turned the tables upon

his too-ardent disciple in an article published in the January *Nineteenth Century*. He first accuses Canon Taylor of virtual plagiarism, and secondly arraigns him for exaggeration and virtual misrepresentation. Mr. Smith was considered at the time of the publication of his book a strong and prejudiced defender of Islam; but the extravagance of Canon Taylor has "righted him up," so to speak, and he now sees both sides of the question. His article in the *Nineteenth Century* give the *pros* and the *cons*. Islam has succeeded, he says, in abolishing cannibalism, human sacrifices, the burial of living infants, the horrors of fetichism, nakedness, belief in witchcraft and intemperance wherever its power extends. The influence of Islam on the whole has done so much to elevate and bless the African tribes that no tribe, having once accepted it, has ever been known to relapse into barbarism or to feel its deficiencies enough to go forward to the embrace of Christianity. This he gives as a first reason why no tribe and no chief in West Africa has become Christian. His second reason is that Christianity has labored under the disadvantage of coming to the Negro in a foreign garb. While the Mohammedans have become one with the natives, Christian missionaries have gone as simple messengers, differing in color, manners, ideas, civilization. The Mohammedan Arabs settled down in numbers under the Negro rulers, and the Negro converts soon proclaim their new religion as part of themselves to their fellows. While Christianity, therefore, was a development from without, Islam was developed from within. Christianity preserved its rank above the Negro, leaving the latter to feel that he was but an ape of the white man. One of the native preachers, in discussing the text "We shall be like him," exclaimed, "Brethren, imagine a beautiful white man, with blue eyes and rosy cheeks and flaxen hair. *We shall be like him.*"

Third. Christianity has hitherto come to the Negro borne down by the vices and crimes of professedly Christian nations. The awful scourges of rum, gunpowder, lust, slave trading, brutal abuse of power,

have been whipping the natives into a natural suspicion and hatred of the white man's religion.

Fourth. Missionaries, with great lack of wisdom and tremendous suffering to themselves, have confined their attention to the low malarious lands along the coast, where only the deteriorated specimens of the black man are to be found, instead of penetrating to the uplands of the interior, where the powerful and intelligent tribes reside.

Another reason which Mr. Smith gives is that "our friendly Christianity has not been given to the Negro in the naked simplicity of the gospel, but has been overlaid with doctrines about the Trinity, the thirty-nine articles, and with metaphysical and mysterious distinctions which the untutored children of the equator could not comprehend."

On the other hand, he admits that Mohammedanism is responsible for the development and perpetuation of the slave trade, which the spirit of Christian missions has abolished wherever its influence has extended. He also admits the bitter intolerance of Islam, and the contempt with which it looks upon all who are not followers of the prophet, its adherence to the sword as the readiest means of proselyting, its direct cultivation of the spirit of religious warfare, its utter ignoring of the great principle of human brotherhood, and, above all, the continuation of polygamy and the worst possible debasement of woman.

These grave counts in the general indictment of Islam by the very author whom Canon Taylor and Dr. Blyden are so fond of quoting will seem to the average mind of candid readers to far outweigh all the smooth utterances which have been set down to the credit of the Mohammedan faith in Africa.

Mr. Smith, in summing up his argument, reaches the conclusion that there is no cause for discouragement as to the spread of Christianity in Africa, and especially points out the fact that any difficulties which seem opposed lie not in Christianity itself, but in the weakness and shortsightedness of its professed followers. He especially condemns the shallow logic of pitting bare numbers

of converts to Islam against the smaller numbers claimed for Christian missions.

On account of the celebration of the British Queen's Jubilee coming on the 21st of June, his Chinese Majesty ordered a deviation from the immemorial custom of celebrating the solemn festival of the summer solstice on that day, and it was held on the day following. Prince Chang, the Prime Minister, and eight ministers of the Board of Foreign Affairs went in a body to the house of the British Minister to offer their congratulations.

The mission work in Korea is still prosperous along all lines. Dr. Heron wrote, March 19, that politically all was quiet, that the medical work continued to be in demand among the natives, that a Bible-class which had been opened by Mrs. Heron for women was full from the start, and that the demands of the school at the hospital were such that special aid had been sought from teachers employed by the hour. The work imperatively demands generous reinforcements.

The Korean government is preparing to complete the telegraphic line from Seoul to Fusan.

Rev. Mr. Underwood says in a letter of the same date that "from all parts of the country we are hearing of more and more work in readiness for us. At Song Di, the old capital, there are twelve applicants for baptism, with some seventy adherents and students of the Bible. At Pyang An there are twenty-one applicants. A little further north, at Anja, there is a large number desirous of baptism, with over a hundred adherents. One of the native Christians doing business in Eniga, in the north, now reports a goodly gathering for religious worship in his neighborhood. At Kang Kye also there are a large number. We have one colporteur only in this district." The mission calls for twenty new men. The Board has found but two.

One thing the Government ought to consider in relation to the schools which are on a purely missionary basis, and which therefore receive no aid from the public treasury. Only those which are carried on by the missionaries in the English language are known as contract schools, to which an allowance is made by the Government for their support. It is of course desirable to secure such aid, and the missionaries, all of whom claim to be pressing forward the knowledge of the English language as fast as possible, have this great incentive to bring the work wholly into the English language and thus receive help. Would it not, therefore, be a far wiser policy for the Government to say to purely missionary schools, "You are now relying wholly upon your own support because you feel the importance of using the vernacular languages which the government cannot approve. Do this according to your own judgment; but understand that as soon as you shall bring these schools under the strict rule of using the English language, the usual allowance will be made for their support." This arrangement, as it seems to us, would accomplish the object which the Government has in view far more effectually and rapidly than the stringent orders which have been issued on the subject.

Last April a young man, named Laffin, a member of the Broome Street Tabernacle, New York, joined Bishop Taylor's missionaries who were sailing for Africa. Some of his letters, published in the little *Tabernacle Monthly*, are full of interest. This young man, an Australian by birth, is but little more than twenty-one years of age. His zeal seems truly apostolic. In a letter written May 10, off the Ashantee coast, he says:

We called at fourteen or fifteen different places along the coast, and were much encouraged by what we saw. Bishop Taylor has arranged for seventeen new stations to be opened in Liberia and among the Kroos, and he wants the same number of young men, with their wives. The natives here are as destitute of clothing and of a knowledge of God as at

Kimpoko (Upper Congo). I am convinced that they have fine material in them. They are only waiting development; but rum won't do it, and they get more of that than of the gospel. Our ship is carrying fifteen barrels of rum to every missionary on board. The devil's people are working harder than the followers of Christ. But still the King reigns.

Of the readiness of the natives to welcome and assist the missionaries, he says:

The terms which they offer are these: they will give all the land you want, clear it and plant the first year's crop, will build a mission house on piles five feet high, build a school and cook house, all free, if you will only give them the right kind of men and women.

Mr. Laffin thinks that married men can accomplish most. He says:

Men can only work among men; women can work among both, and they generally show more stability than men. It makes me feel humble to say this, but it is a fact, and facts are stubborn things. It is of no use for any to think of coming here with any other purpose than the salvation of souls and the glory of God. We need people whose religion is as good when they are alone and when everything is against them as when they have the approbation of good men and the sympathy of fellow saints. No use of approbation Christians coming, no use for them, would not stay a year, don't want them. Send us good men and women, and support us all with your prayers.

The opening up of mission work among the aboriginal tribes of Hainan is full of promise. Messrs. Gilman and Jerimiassen have been encouraged to find around the interior station of Nodoa, ninety miles from the seaport, a tribe known as the Mian Lois, who worship one God, the creator of heaven and earth. These people are a branch of one of the aboriginal tribes of China proper, and have thus far resisted the polytheistic mixtures of Tauism and Buddhism which exist in China. They afford another of the many instances in which traces are found of that primitive monotheism from which all polytheistic systems are departures and apostasies, thus bearing evidence which corroborates Paul's doctrine that all the Gen-

tile nations have, in their ancestry at least, known the true and only God, but have put away the knowledge of him, not wishing to retain it in their hearts.

There seems to be an exceptionally good opportunity in Hainan to reveal to the Mian Loïs the real character of that unknown God whom they ignorantly worship. Through this tribe other aboriginal tribes might undoubtedly be reached. The good soil seems to be unencumbered by the rubbish of old and inveterate systems. The pride of Confucianism, the plausible speculations of the Buddhists and the attractive but debasing materialism of Taoism are wanting with the Mian Loïs. Having a belief in the real Creator of heaven and earth, they only need to be acquainted with the relationship between God and man, and to be quickened by the renewing power of the Holy Ghost. The Presbyterian Church has a fine and promising field among the aborigines of Hainan.

The success of Dr. Happer in securing contributions toward the Canton Christian College during the last year has occasioned much gratification to many in the Presbyterian Church. Warm sympathies and desires for success have gathered about the enterprise on all sides. The friends of the new college will be glad to know that fifty applications have been made already for admission as students; but it is a mortification to think that while such numbers are seeking admission, only twenty-five can be received with the present accommodations. Further endowments are needed in order that a full corps of instructors may be provided, and funds for suitable buildings should also be contributed. Dr. Happer is no longer among us to present his personal appeals; but it seems desirable that those who are familiar with his long and successful work in China should come forward now and aid in establishing on a permanent basis this crowning enterprise of his life. It is a matter of thanksgiving that Mrs. Happer, who for a time was in a critical state of health, has measurably recovered.

Among those who have been appointed to attend the London Missionary Conference are a goodly number of professors in the various theological seminaries of different denominations. Whatever of inspiration and impulse or of extended knowledge may be gathered by these will inure to an increase of the missionary spirit in our theological training-schools, and in the preparation of more men for the great work of missions. It is painfully apparent to those who are seeking for recruits for the various missions, and those who are struggling with an ever-growing work upon the different fields, that the response on the part of active and earnest young men is exceedingly inadequate. The Presbyterian Board has been unable to find more than about two thirds of the number of candidates for which it made specific and definite call some months ago. There can be no doubt that the efforts which have been made within the last two or three years to arouse a missionary spirit among the undergraduates of our educational institutions have called forth a good degree of interest, and of purpose on the part of hundreds to carry forward these good impulses until they shall ripen into a firm conviction of duty and a definite proffer of service to the various missionary boards and societies. Much effort will still be needed.

In a village called Mao Chia Yuan there was only one Christian. He owns a small farm, but during the winter months works at his trade of mending baskets. He showed me his kit, which consisted of two large trays attached to the ends of a flexible pole, which he carries upon his shoulder. He has made a small drawer in the bottom of one of the trays, which he keeps full of tracts and small Christian books, so that as he plies his trade, going from village to village and working with his own hands, he also preaches the gospel to those who will hear. He has thus spread broadcast much seed, and is widely known in his locality. There are several inquirers here, but I thought it best to admit but one at present. This is the old father of our Christian; he is a sweet-tempered old man, over seventy years of age and rather feeble. When I questioned him about his faith, he replied in a feeble and faltering voice,

"I am an old man now, and I have never learned to read. I know very little about books; but my son has told me about the gospel, and I believe it. I know now that the idols in the temple are not real, neither hearing nor seeing. I pray to the true God. I believe in Jesus, that he can forgive my sins." And then, after a pause, he added, "Sometimes, when my back pains me at night and I cannot sleep, I pray out aloud. Some of my neighbors heard me one night and said that I was not in my right mind, but I knew what I was doing. I only believe Jesus; I only believe Jesus."—*Rev. Paul D. Bergen.*

A little incident occurred in a recent trip made by Rev. Paul D. Bergen of Chinanfoo, which is worthy of remembrance by all missionaries everywhere and by all Christian people, in their contact with those who have no hope, but for whom nevertheless Christ has died. One of the men who trundled the wheelbarrow, which was Mr. Bergen's only conveyance in passing from village to village, and who had listened while he preached the gospel to the people that gathered about him, said one day in Chinese, "Mr. Bergen, is there a chance for men like us to know about this doctrine?" Of course he was not only encouraged but instructed, but the incident may be instructive to all of Christ's laborers in whatever land. The relations which one and another may sustain to us as employes should rather increase our sense of duty. Too often they are put simply upon their services and their wages, and that too, perhaps, even though they are employed to facilitate our work among others.

The question of a color line in the Christian church is really broader than the geography of our own country with its northern and southern states. It cannot confine itself to the distinction between white and black. There are intermediate grades of color. There are many races of a dusker hue than the Anglo-Saxon. There are questions of race distinction which will arise sooner or

later in all the great mission fields. Rev. Dr. Blyden has said in effect (and his words seem to have been taken advantage of largely by those who are either hostile or at least lukewarm on the subject of missions) that "we first convert the African and then snub him or hold him at a distance, while Mohammedans, after securing his conversion, extend to him the right hand of fellowship and brotherhood; and that for this reason, Islam has better promise of success in gaining over the Dark Continent than Christianity can ever have, though representing great and powerful nations." Mazoomdar, author of "The Oriental Christ," has charged upon Anglo-Saxons that they have made their Christ "an Englishman," and he asserts that an Oriental Christ is called for if the races of India are to be won to the Christian standard. There lies, therefore, at the very foundation of the missionary enterprise which the Christian church has undertaken, this great and broad question, whether the gospel and the institutions of Christianity are sufficient to override all distinctions of color or race prejudice and make all men one in Christ, looking upon no man after the flesh, but seeing in every man a new creature in him who is head over all.

The plan of using barrels for missionary contributions in the Sabbath-school, and perhaps to some extent in the family, seems to be popular. Although last year's Christmas offering has past, the schools are still calling for barrels. Now it so happens that the barrel-manufacturing interest is inexhaustible. All schools can be supplied. It is a grand education of the young to have a depository in which savings of what otherwise would go for mere selfish enjoyment can be laid aside for his service. Would that the call might become so great in the land for these little receptacles that other kinds of barrels might be supplanted. When that state of things is reached the millennium will be at the dawn. Let all the schools send on their applications.

MONTHLY CONCERT.

SUBJECTS FOR MONTHLY CONCERTS.

JANUARY.—General summary in connection with week of prayer.

FEBRUARY.—China.

MARCH.—Mexico and Central America.

APRIL.—India.

MAY.—Siam and Laos.

JUNE.—Africa.

JULY.—Indians, Chinese and Japanese in America.

AUGUST.—Papal Europe.

SEPTEMBER.—Japan and Korea.

OCTOBER.—Persia.

NOVEMBER.—South America.

DECEMBER.—Syria.

AFRICA.

We are verily guilty concerning our brother, in that we saw the anguish of his soul, . . . and we would not hear; therefore is this distress come upon us (Gen. 42:21).

MISSIONS IN WESTERN AFRICA.

LIBERIA MISSION.

MONROVIA: Rev. Frank B. Perry.

BREWERTVILLE:

GLIMA: Rev. Thomas W. Roberts.

CAREYSBURGH: Rev. Robert A. M. Deputie.

CLAY-ASHLAND: Rev. Philip F. Flournoy; Mr. Albert B. King.

SCHIEFFELIN:

GRASSDALE: Mr. Robert D. King.

GIBEAH, on the Farmington River: Mrs. Sophia E. Nurse.

GREENVILLE, Sinoe: Rev. David R. Frazier.

GABOON AND CORISCO MISSION.

BENITA: on the mainland, 53 miles north of Corisco; occupied as a mission station, 1864; Rev. and Mrs. Cornelius De Heer and Mrs. Louise Reutlinger. *Outstations*: Batanga, Evune, Bata, etc.; Rev. Frank S. Myongo; fourteen native assistants.

CORISCO: 55 miles north of the equator and from 15 to 20 miles from the mainland. *Along*: occupied as a station, 1850; Rev. Ibia J. Ikenje; one native licentiate preacher. *Outstation* at Mbiko, on the mainland opposite Corisco; three native assistants.

GABOON: *Baraka*, on the Gaboon River, near the equator, 10 miles from the sea: occupied as a station, 1842; transferred to the Board, 1870; Mr. Joseph H. Reading, Mr. Peter Menkel. *Outstation* at *Rembwe*, on the Gaboon River; Rev. Niaka Truman.

ANGOM: above Nengenenge, on the Gaboon River; occupied as a station, 1881; Rev. and Mrs. Arthur W. Marling and Mrs. T. Spencer Ogden.

In this country: Rev. and Mrs. William C. Gault.

KANGWE: on the Ogoe River, 165 miles from the sea by the river, or 90 miles direct; occupied as a station, 1876; Rev. and Mrs. Adolphus C. Good;

Miss Mary L. Harding; one native licentiate preacher; two native helpers. Five *outstations*; one native licentiate and seven native assistants.

TALAGUGA: on the Ogoe River, 50 miles above Kangwe; occupied as a station, 1882; Rev. Robert H. Nassau, M.D.; Miss Isabella A. Nassau.

THE SITUATION IN WEST AFRICA.

It will be remembered by the readers of THE CHURCH AT HOME AND ABROAD that a year ago the Board was contemplating a withdrawal from at least a part of the territory occupied by the Gaboon and Corisco mission. The step appeared to be necessary on account of the restrictive policy pursued by the French government in closing our mission-schools unless the instruction there should be conducted in the French language. This was impossible. The schools, therefore, were little by little disbanded, and all prospect of our teaching the children to read the Scriptures in their native tongue and of training a native ministry was destroyed. In this situation of affairs the Board applied to the French Society of Evangelical Missions, whose headquarters are in Paris, asking whether it would be in their power to assume the West Africa field. The French hesitated to enter this field, inasmuch as their resources were limited and their attention had already been specially called to new work on the Congo River. They have, however, very kindly and promptly given their assistance in securing competent teachers of evangelical views and of a missionary spirit to labor in connection with our own missionaries in the Gaboon and Corisco mission. Three missionary teachers and one mechanic have already been sent by them. Our own Board feels that it is scarcely more than just that we should defray, in large part at least, the expense of these reinforcements, which we have little doubt will prove to be of the highest assistance to our brethren.

The French Society may do yet more for this mission. A deputation sent by them to



MISSION HOUSE AT KANGWE, OGOE RIVER.

visit the Congo region proposes to visit also the Gaboon and Corisco field, and it has been intimated by them that the report of this deputation may be such as to induce the French Society to assume that part of the work of our own Board which now lies within French territory. This will completely cut the Gordian knot which has occasioned so much trouble and such painful suspense, both to the Board and to all the missionaries, for several years.

KANGWE.

At Kangwe, where Mr. Good had contrived to open a French school, with thirty or forty boys in attendance, the French authorities had expressed themselves as being completely satisfied, and had ceased from their opposition to our mission work.

A very remarkable revival was reported as in progress at Kangwe on the Ogoe a year ago. This still continues. The spiritual interest among the people in this region has been very marked throughout the entire year. It is the custom of our missionaries to have an inquiry class formed of those

who expect to unite with the church. These are generally kept under special instruction for the period of one year. Ninety-three new inquirers were enrolled in this class at the March communion, and by the end of June the number had risen to 117. The aggregate number of these inquirers for the year reached 379. Meantime, from those admitted previously to the class, 44 were received into full membership with the church, making the number of such accessions through the year on confession of faith, 91. Mr. Good writes in one of his letters, "We have striven to raise the standard of piety in the church, and in order to do this we have been more than usually strict in exercising discipline. The general spiritual tone of the church, though leaving much to be desired, is improving."

At Kangwe the usual congregation in the church on the Sabbath is from 50 to 150; while at the quarterly communions as many as three or four hundred attend, bringing their own food with them, and availing themselves of such shelter as is at hand.

Miss Harding at this station has continued

her work as usual, journeying from town to town along the river with a boat and Fangwe crew, and at every place conversing with and teaching the people. She writes: "It has been a great pleasure to me to visit towns during this cheering revival year, when the people are eager to hear God's message and drink in the words of their spiritual teacher with avidity. On Sundays I have a large class of Fans, sometimes numbering twenty, so that we are beginning to reach that large and interesting tribe."

TALAGUGA.

Farther up the Ogove River, some 215 miles from the sea, lies Talaguga, the second station of the mission upon that great stream. It was hoped that the Ogove would prove a highway to the interior regions lying between its head-waters and those of the Congo. If this part of our field shall be in the future assumed by the French Missionary Society this hope may yet be realized. There would seem to be a peculiar fitness in such an entrance of the gospel into these regions through the influence of evangelical laborers from France, since it was one of the most noted of French explorers, Count Di Brazza, who first opened this mighty river to the knowledge of the world, displaying the highest courage and endurance in his journeys of exploration, and it was largely on the basis of his discoveries that the French government took possession of this part of Africa. Talaguga is the home of those patient and courageous missionaries, Dr. and Miss Nassau. Here for long years this devoted brother and sister have labored in one of the loneliest points in the dark heathen world. From among the forests and river villages they have already won a few converts to Christ, have put into their rude language the first lessons of gospel truth, and there every Sabbath day, in the midst of the all-surrounding heathenism, may be seen an humble little chapel, with its clay floor and bamboo walls, filled with worshippers.

ANGOM.

At Angom, the new station on the Gaboon River opened by Mr. Marling since his re-

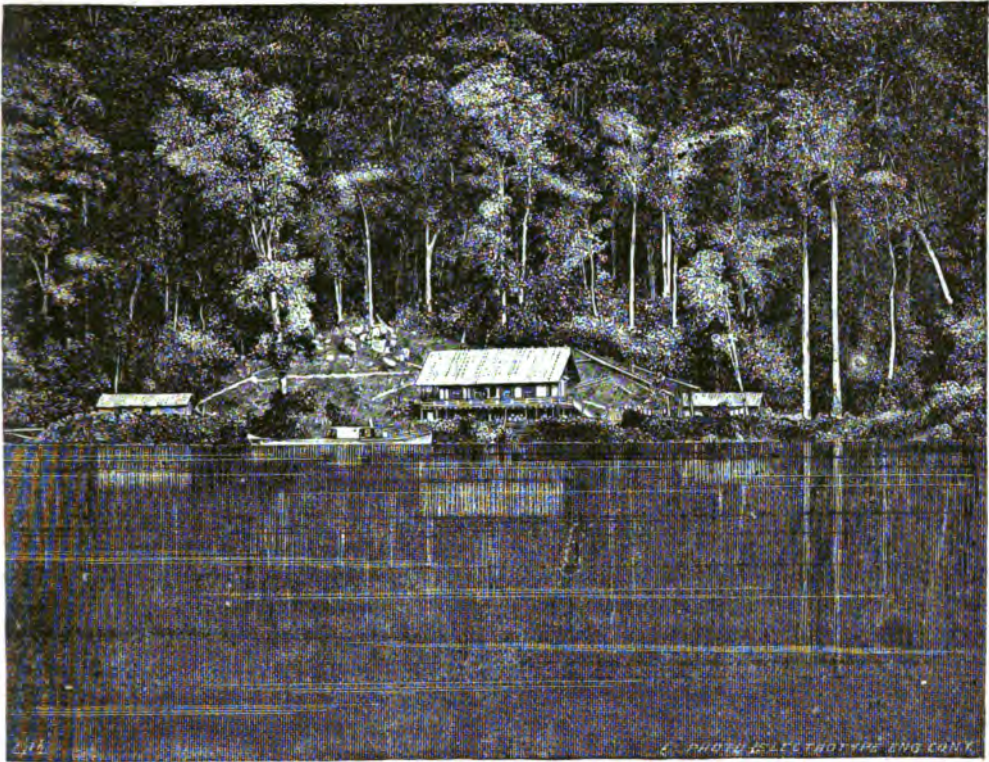
turn, very little outward encouragement has been given to our solitary laborer. He writes, however, in no tone of discouragement. He is at work both among the Fangwes and the Mpongwe-speaking natives around him. His trips to other towns in that part of the Gaboon district have been frequent, and in one of his tours into the interior he visited six towns into which no white man had ever entered before. During these tours he found more than fifty persons who had some acquaintance with the teachings of the gospel and declared themselves persuaded of its truth. The mass of the people, however, are still sunken in the depths of utter heathenism.

BARAKA.

At Baraka also, the oldest station in the Gaboon district, there has been very little to encourage the missionaries during the past year. There have been no additions to the church, and the customary services have been very poorly attended. The difficulties of maintaining spiritual influences at this point are beyond all question greatly increased by the fact that this is the great centre of the commerce of the region. The missionary residing here must of necessity give a very large part of his time to the receiving and shipping of goods for all other points within the mission field. This work, for which any intelligent Christian layman would be abundantly competent, has often sadly interfered with the more appropriate labors of our ordained missionaries there. The necessity for such work on their part, however, has been absolutely unavoidable. At the same time the general concomitants of trade and the influence of foreigners are almost invariably at these ports utterly hostile to Christian morality, to say nothing of spiritual religion.

BENITA.

At Benita and Corisco, the northern stations of the West Africa field, there has been very much more to cheer our brethren. At the last communion season of the year at Benita, 17 were added to the class of inquirers, which now numbers 50. Five adults have been received into the church on con-



TALAGUGA, OGOVE RIVER.

fession of faith, and a very general religious interest is manifest. Mrs. Reutlinger has been compelled by her failing health to ask a furlough,—a request which was granted without hesitation by the Board. In her impaired health, and now in her absence, it has been necessary to suspend for a time the girls' school at Bolondo. The boys' school, however, has been maintained, and Mr. De Heer writes that the number of pupils has rapidly increased. "Half of each day is occupied by the school-boys in manual labor, including their own washing and ironing. About 40 had been in attendance during the year, most of them boarding scholars. None but Christian teachers are employed." In this school Christian instruction is constantly given in the vernacular. The English language is also carefully studied. A somewhat novel method has been hit upon here for impressing upon the minds of the children the Christian truth which they hear. "The scholars take their slates to church

with them and take notes of the sermon; these notes to be read or repeated on Sabbath evening and then copied on Monday and put into the hands of Bible-readers and other Christians, who use them in turn at their religious meetings."

Mr. De Heer has recently completed a translation of Dr. Archibald Alexander's "Bible Truth," which, together with "Questions on the Confession of Faith and Form of Government," has been printed in one volume. After referring to other stations, the report mentions Mr. De Heer's labors at Bata, a church organized only four years ago, but whose members now number 114.

SHALL HE BE SAVED OR RUINED ?

Our illustrations convey a lesson which it is not easy to misunderstand or contradict. The Basuto lad riding to school belongs to the tribe amongst whom the laborers of that admirable body, the Société des Missions Évan-

gélignes, of Paris, have been at work for many years. Now that these French brethren are in a kind of alliance with our own



BASUTO BOY ON HIS WAY TO NIGHT SCHOOL.
SOUTH AFRICA.

Board, we are freshly interested in all their work.

The Basutos number about 170,000. Their home is a territory of nearly equal area with New Jersey, lying west of Natal and north of Cape Colony. No more fruitful or well-managed missions are to be found in Africa than these in Basuto-land, conducted by the French Protestants. They found the natives savages, without a written language and with all the vices of heathenism. They have given these people a written tongue, in which is now found the whole Bible and a Christian literature of the highest value. Best of all, they have patiently and success-

fully instructed them, more than two thousand being now in their schools. The open adherents of Christianity among them number twelve thousand, and nearly five thousand are communicants in their churches. This includes the stations on the Zambesi conducted by the same society associated with this mission. A number of the converted, educated Basutos are engaged in carrying the gospel to their fellow countrymen. More than a hundred are in various ways aiding the missionaries in their work.

Our second illustration presents to the eye the fruit of such Christian missions among the once savage South Africans. If these three converted youth have lost something of the picturesque appearance of the boy astride his steer, we may be sure that they would be found far more agreeable persons in actual life. Intelligence, Christian morals, pleasant homes, all learned from the lessons of God's word and from the example of educated missionaries, have transformed unlettered savages into self-reliant and useful men, and put an unmistakable refinement on their outward life.

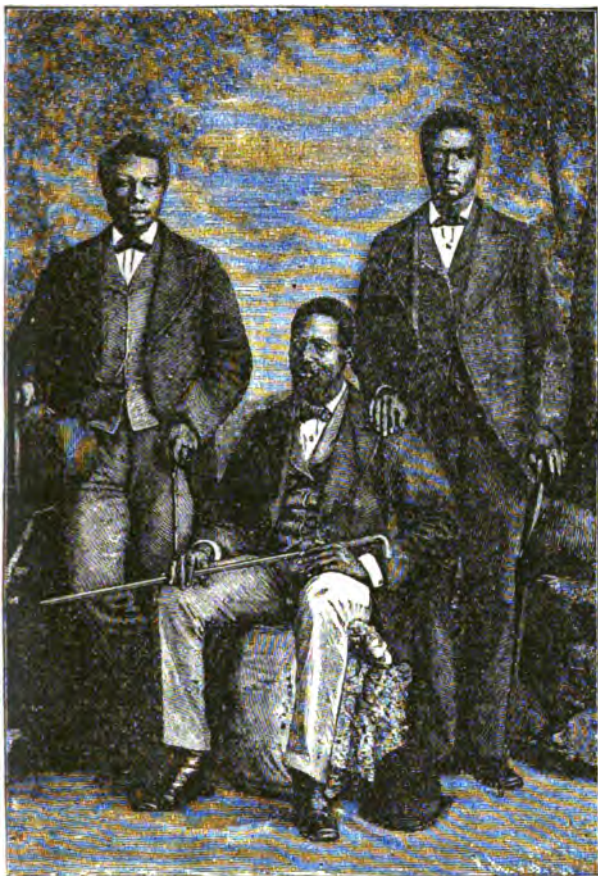
The melancholy thought as one looks on the Basuto boy is that so many thousands like him in Basuto-land will never find their way to the Christian school. They will be reached by a far different influence—the emissaries of “commerce,” with the rum bottle. Brandy is the bane of the Basutos, as of every other south African tribe. Rev. Wardlaw Thompson, fresh from a journey of four thousand miles in mule cart and ox wagon up and down the districts of south Africa, reports that “in all the tribes of south Africa bad brandy is the curse of the natives. The brandy keg does far more harm than the powder barrel. . . . In Basuto-land in the old times the import of brandy was forbidden. Since the late war, however, liquor has been introduced freely. As a result, half the chiefs in Basuto-land are dipsomaniacs. They drink morning, noon and night, and many of their absurd actions are attributable not to the inherent folly of the Basuto nature, but to the baleful influence of the white man's beverage.”

Mr. Mabile, of that mission, wrote a few

years since to his society that he had to wage a constant war against brandy; that the crimes of the people and the oppression

to break loose from this dreadful snare. But no thanks are due to us. The deliverance has come from the vigorous temperance exertions of the chief Paulus Mopeli, brother of their chief Moshesh.

What words can describe the guilt, the cold-blooded cruelty, of the trader who can approach the unsophisticated Basuto lad and deliberately ply him with temptations to drink, enticing him away from the missionaries who would save him, and debauching and destroying him body and soul!



CHRISTIAN HERBIROS, SOUTH AFRICA.

of the chiefs were largely for the simple purpose of enabling them to buy brandy. Manhood and womanhood are destroyed by this awful curse. Among the Kaffirs and Hottentots the mortality produced by drink is appalling. The tribes are actually perishing under this blight.

Dr. Clark, as quoted by Canon Farrar, declares that on the south coast of Africa also the people are terribly demoralized by this infernal traffic. "The traders would sell a bottle of gin for sixpence, and he had seen thousands of girls lying drunk around the traders' wagons." The Basutos have lately roused themselves again, under the leadership of the Christians among them,

and rum was made from the refuse of the sugar-mills. What was to be done with it? It was not good enough for European markets, and Madagascar 'was made the receptacle for the damaged spirit of the colony!' They received the curse in their simplicity, and it produced frightful havoc. '*The crime of the island rose in one short year by leaps and bounds to a height too fearful to record.*' The native government was seized with consternation, and the able and courageous king, Radama I., paid the duty, and ordered every cask of rum to be staved in on the shore, except those that went to the government stores.

"The merchants of Mauritius complained,

MADAGASCAR'S WOE.

Canon Farrar, in writing of the liquor traffic in Eastern Africa, says, "Turning to Eastern Africa we are faced by the tragic story of Madagascar—a story which the Rev. H. W. Little, once a missionary on the island, calls 'without parallel for pathos and consuming interest in the history of the world.' In 1800 the Malagasy were a nation of idolaters; now, thanks in great measure to the London Missionary Society, they are a nation of Christians. They loved, they almost adored, the English, who had done so much for them. Unhappily, however, Mauritius became a sugar-producing colony,

the English officials interfered, and from that day the 'cursed stuff' has had free course, and deluged the land with misery and crime."

A CONTINENT IN ONE VIEW.

REV. P. F. LEAVENS.

The year before Martin Luther exposed his theses to public gaze, Charles, just then become king of Spain and soon to be the grand emperor, performed an act of state, novel in kind and slight in appearance, which was fraught with momentous consequences. He granted to one of his Flemish favorites the right to supply four thousand negroes annually for servitude in the Spanish colonies. It was the charter of the slave-trade. Full three hundred years it flourished. It was not exterminated till well into the present century. It is but sober truth to say that *millions* of human beings were wrung from the wilds of Africa by means of war, theft, deception and every species of robbery to be carried across the seas. For Christianity in its relation to that country it was the period of SHAME. That the few attempts at missions prior to the approaching close of the slave-trade withered as if blighted of God is no cause for surprise. "Doth the fountain send forth from the same opening sweet water and bitter?"

As soon as an earnest movement for the abolition of the slave-trade was pressed in England, say from 1790 to 1808, missions were permitted to be devised. Slow and painful was their course. Up to Stanley's descent of the Congo in 1877 may be called the period of EXPERIMENT. Africa was the "Dark Continent," the "*terra incognita*."

The last eleven years have been the dawn of a new era. Africa is comprehended. Plans are assuming outline and shape to implant the gospel at the points of vantage, the radiating centres, the heads of currents from which it will flow to every corner.

It is proposed here to catch as quick a view as we can of the continent in its wholeness.

MOROCCO.

Morocco is governed by a despotism perhaps the most absolute on the globe. The popula-

tion may be five millions, and the indigenous Berbers are nearly the half. Resentful of subjection, they are the intractable, violent, desperate element. The mastery is exercised by the pure Arabs, who are generally Bedouins and perhaps a million in number. The Moors, a mixture of Berber and Arab, are the industrious, commercial and office-holding class. The Jews are numerous, and, though squalid and detested, have the money. The negroes are slaves and are marketed like cattle. Though the finest of climates, it is for Christianity a field hard as flint. The English Presbyterians began a mission, in 1886, to the Jews at Rabat on the Atlantic coast.

ALGERIA.

Algeria is administered as an outlying district of France. Under military rule until 1871, and since then under a civil governor-general, it is divided into three departments and subdivided into twelve arrondissements. It possesses thirteen hundred miles of railway, steamship lines and submarine telegraph making close connection with France, a thrifty development of agriculture, a school system, and other requisites of civilization. There are understood to be ten thousand Protestants with twenty-five places of worship among the one fourth million of Frenchmen. The Paris Society instituted a mission among the Kabyles or Berbers in 1886. The first Presbyterian church of Algiers was dedicated last year. It is an edifice of stone erected through the liberality of Sir Peter Coats, and accommodates a congregation of moderate dimensions made up of English-speaking residents and transient visitors.

TUNIS.

The regency of Tunis, under the suzerainty of Turkey from 1575, liberated from tribute 1871, brought under the protectorate of France 1882, may have one and a half millions of people. They are Bedouin Arabs and Kabyles, with the inevitable crossing of races and a sprinkling of Jews and negroes. Since the occupation, Carthage has been erected into a Roman Catholic see, to which has been accorded the primacy of all Africa. The ecclesiastical administration is by the Archbishop of Algiers.



Tripoli is a vilayet of the Ottoman Empire, the last that remains of Turkey in Africa. The area is vast, the population a sparse million. Christianity has no light there.

EGYPT.

The fealty of Egypt to the Ottoman Empire is barely nominal. The administration is now carried on by native ministers subject to the ruling of the khedive and under the supervision of England. The southern boundary since 1884 has been fixed at Wady Halfa, eight hundred miles up the Nile. Within this line resides a population of six and three fourths millions, of whom ninety-one thousand are foreigners. They enjoy the advantage of eleven hundred miles of railway and three thousand miles of telegraph. The United Presbyterians of America maintain a vigorous mission.

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AFRICA.

It was begun in 1854, and has expanded so as to occupy points from Alexandria to the upper Thebaid on the river and out to Cossais on the Red Sea. Distributed into seven districts, there are seventy-nine stations with twenty-three organized congregations, numbering two thousand communicants. There are native pastors and schools to raise up a succession of ministers. The Church Missionary Society maintains a foothold in Egypt, and the Wesleyans are opening a mission exclusively for Moslems.

EGYPTIAN SOUDAN.

It brings sorrowful reflections to look away toward the sources of the Nile and see what ground, once held, has apparently been lost. Says *L'Afrique*, "From 1879 to 1883 the valley of the Nile, from the mouth of the river to its source, saw European civilization developing at rapid strides. Means of communication multiplied, the telegraph took messages to Famaka on the Blue Nile and nearly to the capital of Darfour. Steamers made regular trips even to the Albert Nyanza. Letters were mailed at fixed dates. Europeans, established at Khartoum, furnished supplies for expeditions to the interior. Agriculture adopted European processes and the soil produced more abundantly than before. The natives husbanded the crops which formerly had been left to perish. The slave-traders were discountenanced, their victims were set at liberty and themselves were answerable to the courts." Since the death of General Gordon this fabric of civilization has fallen to ruin. Chaos and anarchy have returned. An immense region suffers from this melancholy recoil.

ABYSSINIA.

Abyssinia belongs to the column of retreat rather than of advance. A land attractive to missionary aspiration on account of its ancient Christianity, it has been blessed with the presence of men who "would have gathered its children together" with the tenderness of Christ toward Jerusalem. Beginning as early as 1829, missionaries like Gobat, Isenberg, Krapf and the brethren of St. Crischona have sought opportunity in Abyssinia. If they have been welcomed sometimes, the capricious country has soon turned and expelled them. At the present time there is a small company of faithful Swedes at Massouah reaching out toward the Galla country, where they have perhaps a few native evangelists. But there is no Macedonian call: there is rather a Lystran repulse.

SOMALI-LAND.

The sea is not touched by Abyssinian territory. The coast in both directions from Cape Guardafui to a great distance is awaiting a positive owner. Along the Red Sea and the

Gulf of Aden the Italians are at Massouah and Assab, the French are at Obock, and the British are at Zella and Berbera. The German East African Society is understood to be negotiating with a view to extending its protectorate up the ocean coast to the cape. It is to be anticipated that rival claims and interests will be adjusted by friendly means, and soon the entire shore will be placed under the flag of one or another civilized nation. When so much is accomplished these fine regions, especially Somali-land, may be open to Christian influences. The Church Missionary Society has reconnoitered the field with peculiar care. The British post of Aden affords a favorable point for observation.

ZANZIBAR.

Zanzibar is the centre in these days of an interesting game in which Germany and England are the players. By a convention between these powers the scope of the sultan of Zanzibar has been defined. He is to have the island on which he lives and the neighbor islands. He is to control, if he will, a strip of coast ten marine miles in depth, reaching from the mouth of the Tana to the mouth of the Rovuma, and embracing nearly ten degrees of latitude. The vast territories behind this fragile littoral are then divided into English interests and German interests. The former stretch up to the Victoria Nyanza and perhaps to the Egyptian Soudan; the latter sweep away to Lake Tanganyika and the rear line of the Congo Free State. The next step is to form a "British East African Society." The sultan is easily persuaded to concede to this company, for fifty years, the administration of all that coast line which forms the front of the territory assigned to British supervision. Thus the English get control of three hundred and fifty kilometres of African shore, including the port of Mombas and the old historic port of Melinda with an indefinite depth toward the interior. On the other hand the German East African Society is not idle. It is erecting mission buildings. The sultan gives for this purpose the stone from a palace left unfinished by his brother. A suitable hospital edifice has been acquired, and two deaconesses from Germany have been installed.

Mombasa is the base of the Church Missionary Society's activity, which proceeds to the region of Mount Kilima Ndjaro and onward to Uganda. It is the sphere of Bishop Parker, the successor of Bishop Hannington. Near by is the work of the United Free Methodists, who have been on the ground nearly thirty years. Zanzibar has been the point of departure for agents of the London Society bound for Lake Tanganyika, but a route requiring less land travel will probably be preferred. It is the base of the interesting Universities' mission, active since 1860, whose line runs across the country to Lake Nyassa. Bishop Smythies is in charge.

PORTUGUESE DOMAIN.

From the Rovuma river to Delagoa Bay the coast is under Portuguese control. It includes the estuary of the Zambesi, one of the grandest inlets to Central Africa. By this passage access is had to Lake Nyassa, where the churches of Scotland have established Livingstonia, an unique settlement at once industrial, commercial and missionary. Several steamers now ply on the beautiful waters. A portage of two or three hundred miles takes the traveller to Tanganyika, within reach of the London Society's mission vessel and stations. A second portage carries him to Nyangwe on the Congo, where he may hope to meet means of transport to the Atlantic. This seems likely to be the first trans-African route to be achieved by steam. Were the boats now rotting on the upper Nile to be restored, it would be doubtful whether the adventurous tourist entering by way of the Congo would choose to emerge at Alexandria or Quillimane. Either way, or in both ways, there are great possibilities of opening up the country.

The fringe of Portuguese control brings us to Zulu-land, where again the British have a protectorate.

SOUTH AFRICA.

To obtain a view of South Africa we pass forward to begin with the *colony of the Cape of Good Hope*.

Founded by the Dutch, 1652; taken by the English, 1796; restored to the Netherlands, 1803; reoccupied by the British, 1806—such in

brief is the chronology. The limits are the Orange river on the north and the Kei on the east, yet the colony has a sort of jurisdiction in the Trans-Kei or Kaffraria. The population is one and one fourth millions, of whom three hundred thousand are whites. The blacks are Kaffirs in the east and Hottentots in the west. The Dutch predominate among the whites. The colony has eighteen hundred miles of railway and forty-five hundred of telegraph.

Beyond Kaffraria, on the Indian coast, lies *Natal*, a colony since 1856, with half a million people, one ninth being white.

Inland we reach the *Orange Free State*, founded by the Boers in 1836. It is an African Mesopotamia, the Orange and the Vaal inclosing it. Of the people, numbering one hundred and thirty thousand, there are seventy blacks to sixty whites. Bloemfontein, the capital, is in telegraphic connection with the outer world, and the locomotive is not far off.

The *South African Republic*, or Trans-Vaal, owes its existence to the Boers, who would never endure the sovereignty of the British crown. The population may be three hundred thousand, of whom one sixth are white. Three fourths of the whites are Dutch. The eastern frontier fails to touch salt water, but it is only forty miles from Delagoa Bay. Fifty miles of railway are open on the route to connect Pretoria, the capital, with the port of Lorenzo Marquez.

Basuto-land occupies a niche at the angles of the Cape Colony, the Orange State and Natal; a fine country with one hundred and seventy thousand inhabitants, protected by Great Britain.

Bechuana-land, reaching away to the Zambesi, the home of half a million people, is a British protectorate.

The mother colony of the cape has been the base of all missionary operations on its side of the Tropic of Capricorn. The Moravians began 1787, withdrew under compulsion 1748, resumed 1792, and have now twelve thousand people in charge, of whom three thousand are communicants. The London Society opened in 1799 by the agency of Dr. Vanderkemp, and after sowing generously for others to reap has pushed forth to spheres of great usefulness in

Bechuana-land. It has had the honor to give to Africa such men as Dr. Moffat and Dr. Livingstone. The Wesleyans have reached the point where they have been able to set off their great constituency into an independent conference of South Africa. The Church of England groups its adherents into seven dioceses: Cape Town, 1847; Grahamstown, 1853; Maritzburg, 1853; Bloemfontein, 1863; Zulu-land, 1870; Kaffraria, 1873; Pretoria, 1878. The churches of Scotland have the famous institution of Lovedale, the ripe product of well-tilled fields. It furnished spiritual seed for Livingstonia. The American Board has its honors in the Zulu churches, ministered to by Zulu pastors, from a complete Zulu Bible—attainments since the work began in 1834 among tribes without a letter. The Berlin Society began in 1834, and has an arc of forty-eight stations sweeping from the Cape to the Limpopo river. They are arranged in six synodical circles, and count eighty-five hundred communicants. The Hermannsburg men are erecting solid industrial missionary communities in and beyond Natal. The Norwegians are in Natal. The Paris Society has possession of Basuto-land, and prosecutes a mission of unrivalled excellence. It has drawn its bow and has shot an arrow that has alighted a thousand miles away on the upper Zambesi, where it promises to take root and produce another garden of the Lord. The Rhenish Society has adhered to the western side and pressed northward beyond the Orange. The Dutch Reformed Church is widely spread throughout South Africa. Of late years it prosecutes missions among the neighboring blacks, and now has solicited the privilege of contributing to the Scottish work on Lake Nyassa.

ANOTHER GERMAN PROTECTORATE.

The German protectorate in southwestern Africa extends from the Orange to Cape Frio or the Cunene river. The region is named Namaqua-land and Damara-land, and is the peculiar field of the Rhenish Society. If the Germans will secure order and guarantee safety to the missionaries, they will be benefactors to our immense territory from the Atlantic to Bechuana-land.

PORTUGUESE CONTROL.

Portuguese control prevails from the Cunene to the Congo. The Portuguese are sinister toward evangelical missions; yet have they cheerfully opened their lines at Benguela, and allowed the American Board to pass to their well-chosen site at Bihe and Bailunda. Angola is one of the places chosen by Bishop Taylor for his enterprise. A railroad has been begun, to push its way eastward from Loanda.

THE CONGO FREE STATE.

The Congo Free State comes next. With a mere privilege on the coast, it expands in the interior to an empire of one million square miles, embracing probably twenty-five millions of people. The administration is becoming settled. A flotilla of small steamers navigate the Congo and its endless affluents. The English Baptists, the American Baptists and Bishop Taylor have the vanguard of missionary adventure.

FRENCH DEPENDENCIES.

The French then take up a large allotment. It extends northward beyond the equator, absorbing the Ogove river and the Gaboon district. This unfurls the flag of France over the missions of the Presbyterian Board—missions so interesting in themselves and so sacred in their history. In anticipation of the future, it cannot be denied that both the French and the projectors of the Congo State are opening paths to the heart of the continent in a wonderful manner.

CAMEROON.

Germany holds the Cameroon region as far as the river Rio del Rey. Here the Basle Society is reorganizing the missions made over to it by the English Baptists. The Bible in the Duala speech is one of the legacies.

THE NIGER PROTECTORATE.

The Niger protectorate of Great Britain there takes control through four degrees of longitude to the river Benin. The administration is by the Royal Niger Company, chartered in 1886. It covers the missions of the United Presbyterians of Scotland at Old Calabar. Here also is the gate to the enormous Niger valley, the sphere of the Church of England

missions under Bishop Crowther and his corps of native assistants.

LAGOS.

The colony of Lagos is only the island of that name on the slave coast, but its protectorate embraces four degrees of longitude, throwing a shield around the noble plant of the Church Missionary Society, which sends its roots into the Yoruba country. The Baptists from the southern states of America are here also.

GOLD COAST.

The British colony of the Gold Coast comes next, if we overlook a mere post held by Germany in Togo-land. It appropriates three hundred and fifty miles of shore. It takes in the delightful mission of the North German Society in Ewe-land. Farther to the west it covers those works of the Basle Society which reap the blessings, long delayed, but due to the Moravians who perished there in the eighteenth century. This mission penetrates to Ashanti-land.

France has lately assumed authority at points farther along the coast toward Cape Palmas. We should not leave these parts without recalling the activity of the Wesleyans throughout Guinea.

LIBERIA.

Liberia has an ample coast of four hundred miles. The colonies on either flank, being well supported by civilized nations, probably divert prosperity from her; yet the republic is said to have the natural route to the interior Niger region. Of her large million of people, only eighteen thousand are reported as Americo-Liberians.

SIERRA LEONE.

The British colony of Sierra Leone, though of limited area, is a stronghold of Christianity. Out of sixty thousand people, forty thousand are Protestant Christians. Here are well-established and self-governing Christian institutions.

SENEGAMBIA.

France seems to be unchallenged in her assumption of authority over unrestricted area along the two rivers Senegal and Gambia.

Last year she extended her protectorate so as to touch the Niger. The Paris Society maintains a promising work in this field.

A small British colony at Gambia completes the circuit, for the desert then fills the space to our point of departure.

REVIEW.

This survey is altogether too rapid to give a proper conception of the providential plans for Africa. A glance at a print leaves no suggestion of the countless strokes of the engraver's tool. Patient study would disclose how a host of explorers have blazed paths for the gospel to pursue; how the healthful situations have been distinguished from the pestilential; how the obstacles have been confronted and estimated; how the protest has been raised to an unanimous outcry against the East African slave trade; how the denunciation is rising against the importation of intoxicating liquors, next to the slave trade the second scandal and crime of Christian lands toward Africa; how languages have been brought to writing and compared until there is an African philology, a branch of science by itself; how the wide diffusion of Arabic in the north may be designed after all not for Islam, but for the gospel's use; how by long experiment the proper combination of the industrial, the educational and the evangelistic to compose a successful African mission has been arrived at, like a formula reached by unwearied trial; how churches which may serve as models have been gathered in most of those lands which have fallen under our eye; how training-schools have been placed on firm footing, and are already supplying qualified natives for pioneer and progressive work; how the true has been sifted from the spurious, the prudent eliminated from the visionary, and the grounds of courage set in concrete. All this and much more is in the picture, evincing that God is master of the situation and ordering events. When, one midnight, by and by, the steeple bells, with unusual clangor, are ringing out the nineteenth century and ringing in the twentieth, a church will hesitate to stand up and call itself a great church if it be not then the patron of a great mission in Africa.

GENERAL ARTICLES.

THE JAPANESE BIBLE.

REV. GEORGE WILLIAM KNOX, TOKYO.

The completion of the Japanese translation of the Bible is an event worthy of more than passing comment. It is the completion of one great department of missionary work, but it is far more than the successful conclusion of long continued intellectual and spiritual labor. Men who are little in sympathy with direct missionary effort are quick with their appreciation of the value of this contribution to the new life of new Japan; for it requires only a knowledge of history to lead honest men to acknowledge the prodigious influence for good that this unique book has always exerted when it has come into close contact with a people's life. And men who have small faith in spiritual Christianity freely admit that the West can make no more precious gift to the East than this Oriental book. But to us it is far more than the promoter of civilization and the teacher of good morals: it is the power of God unto salvation, it is spiritual life and light, it is the power that shall, with God's Spirit, regenerate the individual and the empire.

Protestantism and Romanism show their fundamental difference most clearly in their respective treatment of the word. In the sixteenth century the Roman Church won its great victories in Japan. All men agree to admire the heroic Xavier, and no one will deny the self-sacrificing labors of his followers. It is not surprising that success crowned persevering and devoted effort. For fifty years the priests labored, and there is no record that during all that period they sought at all to give the people the word of God. They gathered converts by hundreds of thousands, and organized congregations in many parts of the empire, and built their churches and were zealous for all their ceremonial, but they did not translate the Bible. When the great persecutions came priests and converts proved that they could suffer and die for their church. History gives no account of a bloodier persecution, and it ceased only with the apparent extermination of the professors of the faith. But

hundreds of years afterwards, when Japan again was open to the West, a remnant was found who had kept that faith. They knew that they had a god named Mary, and retained a few like remnants of their creed. Had they carried during those centuries the word of God, in their oppression had they feasted on that living truth, though without sacrament or priest or outward form, they might have preserved the truth, and in God's providence have become the beginning of the salvation of their countrymen. Their devotion and perseverance were wonderful; but in spite of heroism and tenacious faith, they are not an appreciable religious force in Japan to-day.

On the other hand the earliest Protestant missionaries showed that their reliance was in God's word. Even men like Doctors Gutzlaff, Bettelheim and S. Wells Williams, who only saw the land from afar, attempted its translation as the foremost missionary duty. Their work is evidence of their faith and zeal. When Protestant missionaries were fairly in Japan they turned to this work at once. But the obstacles were very great. The language must first be explored and mastered, and that was the hard work of many years. The suspicions of the people must be conquered, as all shrank from the sound of Christian words. The opposition of the government must be overcome, since it made the sale and even the possession of Christian books a criminal offence. The missionaries of our Board, with brethren of the Reformed and the Episcopal churches, reached Japan in 1859. At the first they could not get the services of any one as teacher of the language. There were no grammars or dictionaries. But by and by teachers were obtained and work began. In 1867, Dr. Hepburn published the first edition of his dictionary, and by that date several missionaries had made sufficient progress to begin in earnest the translation. The first obstacle was overcome.

At the beginning of their residence the missionaries were the objects of special suspicion. All foreigners were looked upon with dislike, but these non-traders were suspected most of

all. Only by years of Christian living was the prejudice overcome. The proposal to translate the Scriptures at an early date had been followed at once by the frightened withdrawal of the native teacher. A large part of missionary work for ten years was the living down these false impressions. Gradually this obstacle also was removed.

The government prohibition continued to be displayed until February, 1873, and in that year the governor of Kobe told a missionary that no native should be permitted to sell the Bible; indeed, in that year a Japanese died in prison for his Christian faith. This third obstacle disappeared, however, and the way was open for all forms of mission work.

In 1872 a convention of Protestant missionaries organized a committee, representative of all Protestant missions, for the energetic prosecution of the work of translation. Before that time, in spite of all obstacles, several of the missionaries, in particular Drs. Hepburn and Brown, had made tentative translations of the gospels, which became the basis of the standard translation. The committee had various members; but until the completion of the New Testament, in 1870, Dr. Hepburn, of our mission, Dr. Brown, of the Reformed mission, and Dr. Greene, of the American Board of Commissioners for Foreign Missions, were the principal workers. Of the Japanese, Mr. Matsuyama had the largest share in giving the literary form. Since 1880 the translation of the Old Testament has been in progress. In this also Dr. Hepburn has been indefatigable. He is the only missionary who has had a large share in the entire work, and to him more than to any other man are the thanks of the Japanese, of the missionaries and of the Christian world due. Dr. Verbeck, of the Reformed Church, and Mr. Fyson, of the Church of England, have also given their best time and strength for years on the Old Testament translation. Mr. Takahashi and Mr. Matsuyama, with Mr. Okuno, have represented the scholarship of the Japanese.

Certain questions of style occupied much attention and demanded much careful thought. The Japanese colloquial differs widely from the literary language. Two sets of grammars

and of dictionaries are needed, and have been in part prepared. The colloquial has never been used in literature. That is a misfortune, for the Bible cannot be translated into the words of home and common life. It is not likely to touch the people as do the translations of Luther and King James. But books in the colloquial are stamped with vulgarity, and so the tongue will continue to be despised until some genius shall arise who will make the people's speech the literary vehicle of thought. But that is an impossible task for foreign scholars, who must take the language as they find it. Accepting the literary form for the translation, only a beginning was made in the difficult question of style. Japanese literature has always been dominated by the Chinese. The Chinese classics have been the models of literary expression. Highly-educated men read and write the pure Chinese, and books in that tongue have always been most esteemed. From the high Chinese the various styles descend, until at last low novels and vulgar books are found in the colloquial. Here was the difficult task, to find a style acceptable at once to the educated and intelligible to the common people. The translators, aided by the Japanese scholars, made the happiest possible choice. The style has literary form and merit—even the most highly educated accept it as the work of scholars—and yet it is far removed from the "high" and pedantic Chinese style. It is at once simpler and more scholarly than the style adopted by the press and by the writers of popular books. It is sometimes criticised as antiquated—and it is true that the style is not now popular—but this criticism has little weight, and will have in the future less and less as a correcter taste shall demand literary style that partakes of the native soil. Some of the enthusiastic Japanese desire that this be made the characteristic style for the expression of Christian thought.

Turning from the style of the translation to its matter, we may find more occasion for criticism. The Japanese was hardly ready to bear at once the whole burden of Christian thought. The choice of words was a perpetual difficulty. Sometimes the Christian word seemed to have no equivalent; sometimes the

equivalent was full of a Buddhist and false significance. The controversy concerning the word for God, undetermined in China after a generation of debate, has not been imported into Japan. The Japanese word for God is doubtless inadequate to express the Bible doctrine, but there was no other choice. The term for Spirit is open to grave criticism, and many missionaries think it teaches heresy; but here the translators followed Chinese precedent, and have the weight of opinion, foreign and Japanese, upon their side. Again, the word used for "hell" is Buddhist, and open to serious objection on that score, while the terms for love, righteousness, hope, and many other such ideas, are all too inadequate. The truth is that these terms must be Christianized, and only as Christian thought becomes predominant will the language become the sufficient instrument for its expression.

The language is said to abhor pronouns, using personal pronouns sparingly, and having of relatives none at all. It may roughly be said to employ neither gender nor number. Imagine the difficulty of literally translating the highly-developed Greek into such a tongue. Possibly the translation is too literal for the genius of the language; certainly, *e. g.*, the repetition of personal pronouns in many passages is to Japanese ears perplexing—almost uncouth. But the difficulty could be avoided only by a freer paraphrase than the translators felt at liberty to adopt. Take some of the paragraphs of the apostle Paul and turn them into other forms, dropping all of his relative pronouns, and the difficulties of translating parts of the Bible literally into Japanese will be apparent. It is impossible here to do more than indicate thus briefly some of the greater difficulties.

On the whole the difficulties have been overcome to a surprising degree. The work is unequal. Some of it is remarkably satisfactory, the thought is expressed clearly, simply, with fine literary form. There is much that it is a pleasure to quote in public discourse. But again, there are passages open to serious criticism, and enough of them to make a partial revision necessary at no distant date.

It must be remembered that the translation

is the work of different men—not only of different degrees of scholarship, but of differing notions of the principles of translation. Many questions were settled by majority votes in committees, and that, of course, involves, in some cases, the choice of the less satisfactory alternative, and often compromises that do not prove satisfactory to either party. Then, too, the work has been carried on for fifteen years, and we may reasonably suppose an advance in scholarship during that period.

But besides all this, the Bible, with its wide range of thought and style, is difficult beyond measure to translate; we should need Japanese poets, prophets, lawgivers and logicians, were all the books to find equal expression. Naturally then the original itself offers great obstacles to a translation of even excellence, and in the Japanese standard translation there is much inequality.

The Japanese are not wholly dependent on this translation for their knowledge of God's word. The Chinese translations have wide circulation, and it is not unusual to find scholarly men, long trained in the Chinese, who find them more intelligible than the Japanese, as men long ago preferred Latin to their native English. And the younger men in increasing numbers use the English versions. The Chinese and English will thus supplement the Japanese version.

We may highly congratulate the scholarly translators upon the completion of their work. However much we may be inclined to criticise certain passages, we are quick to acknowledge that no men could be found among the missionaries who could have produced, on the whole, a better translation. This standard translation represents the best of our missionary scholarship and the persevering labor of almost twenty years. And it will endure. Parts of it may remain in their present form, and all of it will form the basis of future translations. As the English Bible is the work of different generations of translators and yet retains through all substantial identity, so will the Japanese Bible as it is now put into our hands remain the foundation of all the forms through which it may pass. The thorough revision and permanent form must be the

future work of Japanese scholars, who will bring to their work competent Greek and Hebrew learning united with the mastery of their native tongue.

A MISSIONARY TOUR IN SHANTUNG.

REV. PAUL D. BERGEN, CHENANFOO.

We were a party of three—two stout barrow-men and myself, a missionary of four years experience. The conveyance was the ordinary two-ended barrow of Shantung, very strong and fairly comfortable. Books, bedding and camp cot all being stowed away and the good bys said, the barrow-men knocked the ashes

this place and the sea. We crossed without delay, and passed westward along the north bank, where ruined villages, dead orchards, absence of harvests, and greater or less reaches of stagnant water, told of the desolation wrought through successive years by the floods.

We stopped for the night in a small mud hovel upon the edge of the inundated region, expecting to take passage early in the morning. The tug of war was in driving a bargain for our boat. Negotiations were continued far into the night, with no appreciable result.

The next morning the barrow-men hauled the barrow to the landing place in a bad humor, as the recollections of the huge, obsti-



A FARM SCENE.

out of their pipes, put on their harness, and we were off.

Through city and suburb, and out past broad acres of vegetable gardens, we bent our way, until we fairly entered the real farming country, still bearing the scars of disastrous floods. The farmers were hard at work. The threshing-floors were everywhere full of grain. The cattle, blindfolded, were hauling a stone roller about, crushing the straw and shaking out the grain, as in the ancient days.

In the course of half a day's journey we reached the bank of the Yellow River, whose flood rolled turbulently eastward, bearing penury and disaster to millions of farmers between

nate boatman and the ill success of the previous night were still rankling in their hearts. However, through the intervention of an outsider a bargain was finally made, the cash paid, and our little company was safely aboard the boat. By the way, the outsider was one of the results of medical missionary work. I did not recognize him, but he knew me, saying that he had been cured at our dispensary, that he was very grateful, and that he wanted to know more of us and our doctrine. He invited me to drink tea with him, and was very cordial every way. I had a few words with him, left him a book or two, promised to visit him later, and we then proceeded on our way.

All day we sailed, pushed or poled our way over the apparently limitless expanse of water, which covered the country to a depth of from one foot to ten.

DISTRESSING OUTLOOK.

Farmers were seen here and there wading in the mud and water waist deep, gathering the miserable remnants of a harvest which promised well before the water came rushing over their fields—a widely different phase of farm life from that to be seen elsewhere. In this section of the country, where the people live in their water-soaked mud houses, where their streets are stagnant canals, and where their corn-bins are empty, it becomes a terrible problem often how to support life, and disease reigns in many forms. Fevers in all shapes are very common. Old people and infants especially have succumbed in great numbers from disease and exposure. I drew a breath of relief when, after a journey of twenty miles in the old scow, we were at last landed on comparatively dry ground at 9.30 P.M. In the course of an hour we found an inn in a neighboring town, where we rested over night. Some interesting young men received me respectfully, and bought several books, the Gospel of Mark, a small Catechism and others.

Through the forenoon I preached and sold books at a neighboring market, and on the whole was fairly satisfied with the attention manifested. After noon we were again trundling on our way, reaching the first station, Cheng Li Tien, before evening.

HOUSE OF WORSHIP.

The Christians received me joyfully, and literally dragged me into a house which had lately been built by one of their number, and dedicated to the worship of the true God. They also used it as a guest-room, and here I stayed during the five days of my visit. The walls were decorated with Christian calendars, tracts and small Bible pictures. Though the entire structure was built of mud, it seemed strikingly neat and clean in comparison with the slovenly, dirty rooms of the inns where I had spent the two previous nights. The house was in an isolated court, which was full of old-fashioned flowers, most of which the readers

of THE CHURCH would be well acquainted with, such as cockscomb, marigold, dahlias, etc. The season we spent at this station was delightful. On Sabbath we celebrated the Lord's Supper, and all our hearts were refreshed by the sacrament and gladdened with the pleasure of receiving two into the number, upon profession of their faith in Christ.

At night, after the day's work was done, neighbors from villages near often dropped in, and many an hour was spent explaining over and over again in the plainest and simplest language at our command the fundamental doctrines of our faith. Many who had heard before had their memory of previous conversations refreshed, and some now listened for the first time, gradually gaining some little insight, I hope and pray, of the unspeakable significance of the gospel.

A NIGHT SCENE.

Here is one of the night scenes in this humble house during our half-school, half-worship exercises. A square Chinese table on which is set a lamp, its small wick coiled up in a shallow cup of bean oil, and sending forth a small and flickering light. Gathered around the table are several Christians, middle-aged men, one of them old, learning to sing. They read hesitatingly, and so we select the hymns they are more familiar with at first. Intense earnestness is written in the lines of every face. They could not be careless at such a moment if they would, for their very ignorance compels them to be earnest or they could follow neither the character nor the tune. Some of their wives are also looking eagerly on, wrinkling their eyebrows and contorting their faces into such a look of anxiety to learn, that it would be ludicrous if it were not pathetic. Thickly clustered about are the village children, a dozen or more, boys and girls ranging from four to twelve, while back in the corners of the room we see glowing the bowls of eight or ten pipes, which means that the neighbors are sitting there quietly listening and thinking about what they hear.

The songs which rise from that little room are oftentimes as incorrect in time and tune as they could possibly be. In all probability, if some of the musicians of America heard that

little cluster attempting "Rock of Ages," they would have extreme difficulty in detecting the grand old tune, lost in the discordant notes of the learners. But they make better work of such simple child hymns as "Jesus loves me." They all know and love this hymn. The children's voices join in sweetly as we sing this hymn, and children of heathen parents join in the refrain. An evening like this is the reward of a missionary, who too often has to walk in solitude and pain though he be surrounded by thousands of his fellow men.

I left our brethren here reluctantly, and yet with a soul refreshed because of the good spirit of brotherly love and of progress in the faith which was visible.

A FAMILY WELCOMED.

In a neighboring village five more were received into the church, all of one family—one old man and his wife, their son and their two grandchildren.

Thence our course lay north about fifteen miles to a village called Mao Chia Yuan, where we spent three days pleasantly and I hope profitably.

There was only one Christian in this village. He owns a small farm, and during the winter months works at his trade of mending baskets. He showed me his kit, which consisted of two large trays attached to the two ends of a flexible pole. Thus the trays balanced each other, weighing probably about fifty pounds. He had made a small drawer in the bottom of one of the trays, which he keeps full of tracts and small Christian books, so that as he plies his trade, working with his own hands, he also preaches the gospel to those who will hear him. He has thus spread broadcast much seed, and is widely known in his locality.

The next Sabbath was spent at the house of a Christian named Chen, who has been connected with the Peking church for many years. I found him a bright young man, well versed in the Scriptures, and delighting to speak to others.

I cannot close without paying a tribute to my barrow-men, who served me faithfully and heartily. Always willing, always ready, always respectful, seldom in ill humor toward any one,

never toward any of our Christians or toward me, working like horses in the traces, and yet with a great deal of mother wit, and one of them a man of some degree of education, I feel that they, usually much neglected and little thought of, deserve to some extent at least our respect, and to any extent our prayers. My front man toward the end of the journey came into my room at the inn, and standing there in a very embarrassed manner said, "Mr. Bergen, would it do for me to learn this doctrine?" I hope he knows now that for such as he Christ died, yea for all of us. How contemptible seem the distinctions of class or rank when looked at from the lofty standpoint of the gospel! The barrow-man, filthy and unkempt though he be, is a brother man, as proved by his question pointing to a new-born aspiration.

THE LAST WORDS.

A peculiar sacredness attaches to the last words of those we love. With bated breath we bend over the couch of the dying to catch the faintest whisper which may escape their lips. We would know the thoughts which are uppermost in their minds as they launch into the unseen world, and we stand ready at any sacrifice to fulfill their last wish or obey their last command. Surely it is not too much to expect that the importance which in our estimation attaches to the last words of those we love should belong in an eminent degree to the last words of him who is the Beloved of the soul. New Testament history records two last utterances of our divine Lord, which, taken together, have a deep significance. As he hung upon the cross and breathed out his soul to his Father his last words were, "It is finished." What was finished? The work of redemption. Shadow had given place to substance; type had given place to antitype; the work of atonement was complete. There remained no more sacrifice for sins. With this dying utterance connect our Lord's last words before his ascension. When the forty days after his resurrection had been fulfilled, he led his disciples out as far as to Bethany, and, just before he was parted from them, he said, "Ye shall be witnesses unto me

both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Witnesses to what? To his resurrection certainly; but to that also of which his resurrection was at once the culmination and the seal. They were to be witness-bearers to the divine efficacy of his blood, publishers of the glad tidings that the work of redemption was finished. It is surely not without significance that the very first and last recorded words of Jesus of Nazareth had to do with his mediatorial work. How distinctly he announced his mission to his sorrowing mother when she found him in the temple discussing with the doctors of the law: "Wist ye not that I must be about my Father's business?" Just before he went out to Gethsemane and Calvary, in anticipation of his completed work he poured out his heart to his Father in the words "I have finished the work which thou gavest me to do." Now the work which the Father gave the Son to do, the work which the Son finished on the cross, and which was sealed by his resurrection from the dead, is the work which the church is commissioned to proclaim. But where? In the great centres of population in Christian lands with their teeming multitudes in palace and tenements? Certainly. "In Jerusalem," the order reads, and we shall misread it at our peril. Shall the finished work of Christ be published throughout the length and breadth of Christian lands, in every hamlet and pioneer settlement on the very confines of civilization? Surely, for Judea and Samaria were not to be overlooked. But the *very last* words of our divine Lord have a wider sweep still: "UNTO THE UTTERMOST PART OF THE EARTH." To stop short of this is to be guilty of disobedience; it is to fail to grasp the true spirit of the gospel, and to appreciate the significance of our Lord's last words and the obligation which they lay upon us. To the utmost of their ability the apostles and their co-laborers fulfilled *every part* of their commission. Jerusalem was not left without the gospel while the infant church spent its strength in evangelizing Judea and Samaria. As little were these inviting home fields overlooked while

Christian beneficence and energy sought an outlet in the regions beyond. All parts of the work were undertaken and vigorously prosecuted as the Lord opened the way. With reference to his own ministry Paul makes this abundantly evident in his defence before Agrippa: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Let the last words upon the cross—"It is finished"—ever be the church's message; and let the last words before the ascension be the church's guide in publishing the message: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and UNTO THE UTTERMOST PART OF THE EARTH."

"THESE WERE THE POTTERS."

1 CHRON. 4: 23.

REV. D. N. LYON, SOOCHOW.

How many people as they pass through the beautiful paradise of Fifth Avenue, New York, and admire the piles of granite and marble wrought into noble forms of architecture, think of the plodding workmen away in the quarries, cleaving the huge blocks from their native bed, and of the wear and tear of muscle and patience expended on each block before it reached its proper place in the millionaire's palace? How many connoisseurs of decorated pottery stop to think of the vast amount of dirty, unpleasant work contributed to produce these fine wares?

Most of what the world admires in art, literature and architecture has been wrought out by obscure workmen who have had the grace of patiently persevering without the stimulus of the world's praise. The king's workers are not all in the palace. "These were the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work." This text has been suggested to my mind while thinking of the relation of our native brethren to the work of Christian missions going on here in China. I wish to speak a word for the

pottery. Too often the foreign missionary gets all the praise before the world for doing the work of which he has had only the casual oversight. The hard, laborious work of dragging people out of the filth of heathenism and instructing them in the rudiments of Christian living has been done by the native brethren. The missionary places the seal of his approval on the work by baptizing the convert and gets all the credit, while the obscure native helper is unknown and unheard of, or only mentioned to be criticised.

ONE OF THE POTTERS.

Our little church here has recently lost a valuable man in the person of Tsiang kyin-tzai. Though not the very first convert in Soochow, still he may be regarded as among the first fruits of the work in this region. According to his own story, he was brought to the knowledge of the truth through some Christian tracts distributed by Dr. Edkins, while on a trip in the Great Lake. Tsiang read these books, and, being interested, made a visit to Shanghai for further inquiry. He was instructed by Dr. Farnham and others at the South Gate.

Being a confirmed opium-smoker, he was told that before he could unite with the church he must break away from this pernicious habit. He first tried the medicine-cure without success. At last, realizing his utter helplessness, he fell on his knees and prayed to Jesus, saying, "Lord Jesus, help me or my case is hopeless." From that time he was able to forego the habit entirely.

He always ascribed this happy result to divine grace. He was baptized and returned to his home in Great Lake, and told his friends that he had joined the Church of Christ. On hearing this news, his brother was so enraged that he came at him with a knife and was going to kill him, and was only deterred by the intervention of friends.

He was afterwards employed by our mission as a native assistant, and served as teacher, preacher and general adviser for some fifteen years before his death. He was especially valuable to us, and to all the missionaries in Soochow, in the matter of negotiating mission property. His advice in all dealings with offi-

cials was much sought after by all of us, and it was a remarkable fact that in so far as we followed his advice we avoided trouble. Having been at one time a petty official, he knew the "ins" and "outs" of yamen-business thoroughly. He knew when to yield and when to stand firm, and seldom failed to gain the point he thought to be just.

THE PRESS.

The venerable Dr. Trumbull, of Valparaiso, in urging the wider dissemination of the truth in Chile by means of the printed page, writes:

The press should become one of our chief reliances. The government is teaching the nation in secular branches with enterprise, and we must take advantage of these facilities. Here is a letter just received from a society of working men in Santiago about a semi-monthly tract I put out with a sermon in Spanish, called the *Aurora*. "We make it our best duty to give you our best thanks in the name of our society. Our statutes do not allow the discussion of religion or politics while in session, but afterwards, adjourning, your periodical is read and each offers his remarks upon it. Your holy mission is ere long to be seen crowned with the unfading laurels of peace and prosperity . . . and the faith will shine forth in all its brilliance, not obscured by ignorance nor by fanaticism. Progress and knowledge are advancing rapidly, and are waking up minds that have been asleep. Sons of the common people, we from our youth have been educated in the practices of Romanism, and they who know the truth pure and spotless are very few; hence it is necessary that those who try to make it known should be unfaltering in their use of the press in bringing out their publications. Hoping that you will continue sending to us your periodical, we are your obedient servants, J. G., *Secretary*."

The Rev. Justin Perkins, D.D., the pioneer missionary of Persia, when on his death bed, being asked what his views of missionary work were as he looked back upon it, replied, "The most glorious that can engage the heart and hand of a mortal; but I would have it kept on the high plane of labor to lead souls to Christ."

CHATE RAM AND HIS FOLLOWERS.

REV. C. W. FORMAN, D.D., LAHORE.

About twenty-eight miles below Lahore, and on the other side of the river Kaver, is the town of Bochokee, where is the grave of Muhboob Shah, a Mohammedan saint, who died several years ago. He seems to have been as much Christian as Mohammedan in belief. Among his followers was Chate Ram, a Hindu. This Chate Ram declares that Muhboob Shah appeared to him after his death in the middle of the night, awoke him out of sleep, and commanded him to get up and follow him. After the saint had led him some distance, he told him he must build a church near his grave and place a Bible in it. This injunction has been carried out, and there is now at Bochokee, where Chate Ram lives, and near Muhboob's grave, a diminutive church, about six feet by ten, with a table, chair and Bible (or Testament) in it.

Chate Ram has now about two hundred disciples scattered about in the villages on both sides of the river, and begging from place to place. They are not all mendicants, but many of them are. Two of them are respectively the head men of their villages. They are of all castes—Hindus, Mohammedans and Chuharas. When they beg, they do so in the name of Christ, saying, "*Isa ke nam men kuchh deoge?*" (Will you give something in the name of Jesus?) When Chate Ram moves about, he has a placard carried before him, on which are written the first three verses of the Gospel of John—"In the beginning was the Word, and the Word was with God, and the Word was God," etc.

WELCOMING THE MISSIONARY.

I have just returned from a tour among these villages, and was everywhere well received by his followers. The first place I stopped at was the large town of Surrukpore. In the evening about sixty persons came out to the house in which I was staying, with a drum and two brass instruments playing, and a lad reading at intervals from the eleventh chapter of John's Gospel, about the raising of Lazarus. After letting off a few fireworks, they settled down in the veranda to listen. I asked all of them who

believed that Jesus was Lord to hold up their hands. About twenty-two did so. A Mohammedan, wishing to weaken this testimony, said, "We all believe Jesus. He was a prophet." "Yes," I said, "some believe him according to the Koran, and some according to the Gospel; but I don't wish to discuss this question now." He soon retired, and we had a quiet time; and after reading and prayer, they all went away. It seems impossible to give them too much of the pure gospel, and one is often interrupted in reading by expressions of delight.

The next morning a son of Chate Ram accompanied me on horseback to Mungre Taru, twenty-four miles, and back again twelve miles to Bochokee. Chate Ram was far away from home, but a horse was sent for him, and he came in the evening. I remained with him that night, he and I and another fakir, my horse and servant all occupying the same room. This I should hardly have consented to if I had not seen that the doors were made of reeds, and could not shut out much of the air. I should have been glad, however, if they could have kept out the jungle dogs, which they did not. I was hospitably entertained; and when I offered Chate Ram three rupees to help him entertain his guests, it was declined.

In the evening a man arrived from the Lodi-ana district, one of the followers of Hakim Singh, who believe the gospel, join in Christian worship, but decline baptism. He had read the Pilgrim's Progress, and was telling Chate Ram of its beauties. The latter said he must get a copy, and I am to send him one.

Next day I came across the river to Kamas, the head man of which is a "Chate Ramia." He received me very heartily, and I spent the night at his house. He has given a little piece of land for a church and school, and begs for a teacher, and asked particularly for Yusuf (Joseph), who was with me, and who read the gospel to him and others in the evening.

Surely this is an open door through which we should not be slow to enter. Here are many villages in which there are people who acknowledge Christ as God and the gospel as the word of God, and who are ready to welcome any one coming to teach them more about the true way.

LETTERS FROM THE FIELD.

UNITED STATES OF COLOMBIA.

BIBLE-SELLING CHALLENGED.

BOGOTA.

REV. J. C. CALDWELL:—On the 17th of January Alexander, Willie and I started on a two-weeks mule ride to the north for the purpose of selling Bibles, books and tracts, and to preach where possible. We started early, and soon began to offer books, and met with some success. At breakfast I sold a Bible. All day we trotted along on our little mules offering the precious Word wherever an opportunity occurred. Late in the evening we arrived at Sopo, and asked for lodging and dinner. We stopped at a large house and were refused. At the next place we were told that there was sickness in the house, and that we could not stay. Again we tried, but the woman of the house evidently knew us, and stared at us with horror, and of course declined to accommodate us. Then we marched in procession to another place, and there also we were refused admission. I told the man that we would not ask dinner nor beds, but only shelter where we might sleep or pass the night. Then he agreed to give us a dirty room in which we found an old billiard table and plenty of rubbish. We were thankful to get even that, and began to make our beds out of saddle-cloths, water-proofs and such things as we could collect. Fortunately I had one blanket and a sheet. We slept on top of the table. Next morning, after prayers, we started out to sell, and had about finished our work when I was called to see the "alcade" (mayor). I knew what he wanted, but went calmly to meet him. He stood in front of his office in presence of a large group of men. I addressed him respectfully, and handed him my passport. After glancing over it he said that he had received a representation from the people asking him to forbid the sales of the Bibles. I then courteously appealed to my passport from the Secretary of State of Colombia, and asked him if in the light of that document he would prohibit the sale of the books. He then acknowledged that I had a lawful right to sell, but that if anything should occur he would not promise me any protection. Later some ruffians met Alexander, and as they are always more furious against him than against me because he is a native, they threatened to use violence. We quietly arranged our business, and, after taking

breakfast where we had secured some dinner the night before, we continued our journey, selling as before, and indeed had very good success.

VIRGIN WORSHIP DISAPPROVED.

The next day we arrived at a large town, very tired. We were told that the people of the house wanted to see us in the store connected with the boarding-house. I thought I would prefer going to bed, but a second message came to ask us to go to the store. We went, and met an old grandmother and a young lady with a number of other people. The old lady in a few words explained that she was from Bogota, and that she wanted to hear me talk; and the young lady said she had lived just across from the "Colegio Americano," and spoke appreciatingly of the beautiful hymns we use in our worship, and of the reverence in time of prayers. I then took a text and preached a practical sermon. The people listened with profound attention, and at the close the old lady as well as others manifested their pleasure in what they had heard; but, said the old lady, "You said nothing about the virgin." I replied perhaps that might offend some one present; but all said, "No, no! Speak! speak!" So I took up the subject of adoration of the virgin and prayers to the saints, and at the conclusion received many expressions of appreciation and satisfaction.

ROUGH EXPERIENCES.

Next day we crossed a high, bleak and cold mountain, and then began to descend. We went lower and lower until the soft spring air began to fan our faces, and we saw fruits of the warmer climates, oranges, bananas, etc. That night we sought lodging where a priest had once lived. They had no beds for us nor dinner to give us, so we were thankful to get chocolate and bread, and make up our beds as best we could. The night was pleasant, but we got up feeling rather ill. That day we reached a large town surrounded with a beautiful country, and began our sales. It was Saturday, and we had resolved to stay at a place called Zenza over Sabbath, but had been told that the people were "very religious" and fanatical, all conservatives. One man, a liberal, told Alexander that they would drive us out with sticks. Another liberal told me that we could not get any

place to stay in that town, at least with any accommodations. The road to Zenza was long and very steep. Down, down we went; the shades of night came on, and still we crept down the steep, rocky road in the darkness. At last we arrived at the town, and Alexander inquired for lodgings at a drinking establishment. A tall, rough-looking fellow came out and said we might stop there, so we entered the house back of the saloon, glad to get any place to sleep, and after disposing of our beasts asked for dinner, and sat down to talk to curious people who began to gather about us. Next morning, Sabbath, when we came to take our chocolate and bread we found our host with other gamblers seated at the dining-room table gambling. That day we rested and read and observed the habits of the people. I never saw such a "religious" place. Every little while the bells would ring for mass; people from all directions flocked from the surrounding country to the Catholic church. Between one mass and the next one the people spent the time either drinking and chattering or quarrelling in the big square in front of the church, whilst our host with many others among the principal men of the place spent the time in gambling, at least we found them thus engaged when from time to time we had occasion to return to the dining-room, a miserable, filthy gambling-room. We had hoped to go farther, but as one beast was lame and another tired, we concluded to take the shortest road for Bogota. On our return we passed through several new towns, and sold many books. We were absent eleven days and made a total of three hundred and seventy-two sales. We found a great deal of fanaticism, and in some places it was very difficult to sell anything.

PERSIA.

THE GOSPEL AMONG MUSSULMANS.

TABRIZ, November 18, 1887.

REV. S. G. WILSON:—During a recent tour in the southern portion of our field, I was impressed with the manifestations of the power the gospel is exerting upon Mussulmans. Our first stage brought us to a village of Ali-Allahis, a sect so heterodox as to be almost outside the pale of Islam. They always give a ready ear to Christian teaching. We have a convert here who belongs to the priestly family. His father was chief priest of the sect, but consented to put his son in our

Tabriz school, where he received the truth. The son might have inherited the office if he had not rather chosen to suffer affliction with the people of God. He was known to all as a Christian. Last spring the school was reopened under his charge. He had offers of employment as teacher in their mosque with a good family if he would teach from their books, but he was desirous of doing the Lord's service. His instruction is largely from distinctly Christian books. After awhile the mujteheed (chief mollah) of Tabriz, who has the village tax for his perquisite, sent a demand that he give an account of himself for teaching from "American books," and the mollah who was instrumental in closing the Mussulman department of our school in Tabriz came to vex him; so that he has scarcely been able to keep his school together, and many of the people have broken off intercourse with him.

AN EARNEST INQUIRER.

At our next stopping place lives an earnest inquirer. He is a man of some means, who sought for the truth in various sects of Islam, but was still without peace. In a dream he saw himself directed to Christ. He sought the Armenians of the place, and inquired of them. One of them brought him to Tabriz to receive instruction. He returned, and studied the Bible. One day the words about hiding one's light under a bushel impressed him with the duty of witnessing to others. He began to read the Bible to his family and friends. It was not long before opposition arose, his Gospel was seized, and his life threatened. In fear he fled to Tabriz in the night, and cast himself at my feet, imploring protection. I persuaded him to conquer his fears and return home. While we were in his city he did not venture to come to us, but waited for us by the roadside, and joyfully received a Testament instead of one taken from him.

A DERVISH PENITENT.

In Kurdistan I met a very intelligent and apparently sincere inquirer. He is owner of three villages and the chief of a band of "Dervish penitents," while at the same time a descendant of Mohammed. His near relatives hold the chief religious offices in the district. He has long been a reader of the Bible, and has had much intercourse with preachers and missionaries. He is a frequent attendant at preaching, and has the name of being a Christian in the community. His rel-

atives neglect and oppose him, and the boys in the street use his name as they would the devil's. Once he had the names of the apostles on a paper in his pocket, and it accidentally fell out in the courtroom. One of the judges picked it up, and with others began to assail him for his opinions. He boldly maintained the divinity of Christ, and with such ability that they were unable to answer him, and closed the discussion, saying, "Let him go; he is an infidel." At another time he and some Armenians were caught in a fierce snow-storm, and were greatly alarmed. The Kurd was heard by the Armenians to cry out, "Eli, Eli, lama sabachthani?" The Armenians, not recognizing the prayer, thought he was becoming demented; but he chided them for their ignorance of their own Scriptures. He says that three times in distress he has prayed this prayer and been delivered.

A FEARLESS WITNESS.

It was our pleasure to meet that earnest and fearless Sayis, an account of whose conversion and work was printed in *Woman's Work for Woman*. He is carrying on his work testifying for Christ with zeal and devotion. Not long ago he met his elder brother from Ispahan, to whom in conversation he spoke of the Lord Jesus. The brother said angrily, "You call Jesus Lord, do you?" and, raising his cane, he gave him such a blow as to knock out a number of his teeth. He had taught his seven-year-old boy the Lord's Prayer, and the boys in the street used to have him repeat it for fun. The little fellow, not knowing they were in sport, would reverently kneel, take off his hat, and repeat the words. One day some bigoted boys became enraged at him, and, attacking him, broke his arm. Thus they suffer for the name of Christ.

These leaves from my journal show that in regard to Mussulman work we have reason to feel encouraged. We are about to employ two or three special evangelists to push the work of village evangelization and reach the multitude.

WORK AMONG THE JEWS.

HAMADAN.

MRS. DR. ALEXANDER:—Mission work among the Hamadan Jews is truly work among a down-trodden, ignorant and superstitious people, speaking of the great majority; while we are glad to notice that there are a few who stand high above the general average, having considerable wealth and Oriental culture. The greater part of the

medical work of this section of country is in the hands of this people. No matter how harshly and contemptuously the proud Moslem treats a Jew, when ill he sends to him for treatment. In a population of 3000 there are not less than 100 doctors and surgeons, and as many more druggists. Many of the Jews are merchants on a very small scale, men and women acting as "dillolls" (peddlers) for their more fortunate brethren. Poor and ignorant as most of them are, they are capable of caring for themselves if unmolested by more favored people. We have been trying ever since we came here to reach the Jews with the gospel, but the time has not come for our reporting any great success. Still we are not without hope, for we believe that our Father loves these poor persecuted ones of his own chosen race and that his Spirit is able to bring the wanderers home. There are many obstacles in the way. Jews are taught from infancy to hate the name of Christ, and, if one is led by the Spirit to confess his holy name, he is subjected to a double persecution; first from his own people, and also from the Moslems who see in this act another chance for persecuting the Jew. Hard as the work is, we are not without encouragement here in Hamadan. We reach these children of Abraham in four or five ways. The most direct is by the services in the quarter in the house of Pastor Shimon. These services are held Saturday evenings, when we generally expect the best attendance of adult Jews, being their Sabbath and a regular holiday for them. The attendance is by no means uniform, there being but one or two on whom we can really depend. The audience is mostly composed of the pastor's family and the boys of the boarding department of the high school. Services are again held Sabbath morning at 10.30 o'clock, when the audience consists of the school children, boys and girls. Earlier in the morning school-girls are gathered for Sabbath-school, studying the regular lessons. Sabbath evening the boys of the boarding department assemble for the study of the Bible.

CHINA.

A TOUR IN HAINAN.

MACAO, February 10, 1888.

REV. FRANK P. GILMAN:—Soon after Mr. Jerimiassen reached Nodoa on his visit last November, he wrote out planning that I should visit him, but we did not feel then that it would be safe

to leave, and I delayed till about the 10th of December, when as we held undisputed possession of our land for three months, it was decided I could probably leave for a short visit. I reached Nodoa four days after starting, and found Mr. Jerimiassen well and busy overseeing the completion of his hospital. The land for this hospital was given by the mandarin whose soldiers Mr. Jerimiassen treated so successfully last summer. He also gave money for the erection of two cheap buildings, and we have added enough from the mission funds to make one of the buildings a permanent structure. The amount necessary was \$600, which secures for us a building which can be used for a hospital and residence, and perhaps in time we may need it for a school or chapel. It was not built without opposition from the former persecutors of the Nodoa Christians; but being under the protection of the official whose soldiers were cured, they could effect nothing to prevent the building. Mr. Jerimiassen is still at Nodoa, for he does not feel that it is best to take a vacation from his hospital just yet. He is arranging to get a Chinaman, a graduate of Dr. Kerr's hospital in Canton, to take his place while he is away from Nodoa.

THE ABORIGINES.

My trip to the interior lasted three weeks. I spent one Sunday in Nawfung, where I baptized the first convert, a young man whom we yet hope to see a preacher and teacher among the Lois, whose language he in part understood. We then visited two villages of the Mian Lois. In one of them we had a teacher stationed last summer. They are the aborigines of the mainland, and worship one God, the maker of heaven and earth, under the name of Pan-ku. We spent three days with them, and after becoming acquainted with them left on our return to Nodoa, promising to send them another teacher as soon as possible.

FIRST FRUITS.

At Nodoa on the following Sunday I dispensed the communion and baptized five adults on their profession of faith in Jesus. Three of them were the first converted through the influence of our work in Kiungchow, one the first convert in connection with the chapel in Dam Cin, and one the first woman baptized in connection with our services.

From Dam Cin I returned alone to the city, walking ninety miles in three days and a half. On

my return I found that Dr. McCandliss had been well and undisturbed, and was entertaining an agent of the American Bible Society, Mr. Wells, who had come to Hainan during my absence on a trip across the country from Canton. He staid with us over three weeks, and I went with him several days on trips into the market towns near Kiungchow, where we sold several hundred gospels and tracts. These were my first experiences of travelling in the interior, and it was very enjoyable, though not without its discomforts. I am now looking forward to much more of the same kind of work during the next few months.

CONTRARIETIES.

It is true that Persians and other Orientals do many things in a way just the opposite of Americans. They mount their horses on the left side. They turn to the left when they meet. The women in knitting begin the stocking at the toe. Joiners, instead of standing at a bench, sit down and hold their work with their feet. They churn their milk, and not cream, to make butter. The driver of a team rides on the yoke, and looks backward. The plow is driven a few rods, and then turned about, and the field is thus plowed in patches, instead of seeking a furrow from end to end of the field, the object being to rest the team by frequent turnings.—*Missionary Annals.*

The Rev. C. DeHeer, one of our missionaries in Benita, West Africa, in speaking of the boys in the school under his charge, writes:

On the Sabbath those who can read bring their slates to church, and take notes of the sermon during its delivery, which they read or repeat at the evening hour allotted to that exercise. These portions they copy on Monday, and they are valued by the Bible-readers and Christians who use them in their meetings.

Christianity is the summary of all civilization. It contains every argument which could be urged in its support, and every precept which explains its nature. Former systems of religion were in conformity with luxury, but this alone seems to have been conceived for the region of civilization. It has flourished in Europe while it has decayed in Asia, and the most civilized nations are the most purely Christian.—*Chenevix.*

MINISTERIAL NECROLOGY.

[Information respecting deceased ministers should be sent to the Rev. W. H. Roberts, D.D., 960 Gilbert Ave., Cincinnati, O.]

BROWN, HUGH—born, Guinness, county Down, Ireland, May 6, 1810; graduated, Belfast College; studied theology in Scotland; ordained, Glasgow Presbytery of Original Burgher Seceders, September 6, 1841; pastor, Caryduff, Presbytery Belfast; in America, November, 1848; member of Associated Presbytery of New York; pastor, Southwark, Philadelphia, 1849; stated supply, Spencerville, Canada, 1857; received by U. P. Presbytery of Cambridge; pastor U. P. church, East Salem, 1858-67; received into Presbytery of Troy from U. P. Presbytery of Vermont, June, 1873; pastor of Stillwater 1st, 1874-76; blind for twelve years before his death; H. R.; died from disease of the liver, Shushan, N. Y., March 19, 1888. Married, Miss Margaret Walker, 1856, who survives him with three sons and three daughters.

MCKINNEY, SILAS—born, Binghamton, N. Y., November 2, 1818; graduated at Union College, 1842, Auburn Theological Seminary, 1846; ordained by Presbytery of Tioga, October, 1846; missionary in Natal, S. Africa, from 1847-63;

resided in Vineland, N. J., until 1869; preached in Hunter, N. Y., 1869-70; S. Boston, Mich., 1870-75; Tuscarora, N. Y., 1875-79; Junius, N. Y., 1879-83; resided in Fairport, N. Y., 1883-85; moved to Auburn, N. Y., 1885; died, April 21, 1888. Married, first, to Miss Fannie M. Nelson, of Cortland, N. Y.; second, to Miss Mary C. Burt, of Binghamton, N. Y., who survives him. Four children by the first marriage also survive him.

PRATT, RUFUS—born, Sauquoit, N. Y., April 23, 1798; educated in the common schools as pupil and teacher; ordained, Utica Presbytery, June 18, 1840; stated supply, Jefferson and Lenox, O., 1836; Marshall, N. Y., 1837-38; Cassville, 1839-42; Kirkland, 1842-45; Fairfield and vicinity, 1846-48; Russia and Deerfield, 1848-57; Madrid, 1857-64; honorably retired, Dorset, Vt., 1865-88; died of old age, January 26, 1888, at Dorset, Vt. Married, July 16, 1821, Miss Bethiah Loring, of Sauquoit, who died July 15, 1876. Two of their three sons survive—Rev. P. S. Pratt, of Dorset, Vt., and Deacon S. Brainerd Pratt, of Boston, Mass.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR SUSTENTATION, MARCH, 1888.*

BALTIMORE—*Baltimore*—Baltimore 1st, 50; 2d, 5 80; 12th, 8; Abbott Chapel, 2; Cumberland, 10; Deer Creek Harmony, 13; Fallston, 2; Frederick City, 4 75; Grove, 3; Granite, 10 cts.; Hampden, 1; Havre de Grace, 2; Mt. Paran, 10 cts.; New Windsor, 15 cts.; Taneytown, 18 21. *New Castle*—Dover, 7; Forest 1st, 5; Green Hill, 9; Snow Hill, 2; White Clay Creek, 20; Wicomico, 3 50; Wilmington Hanover St., 20 26; West, 20. *Washington City*—Darnestown, 11 36; Manassas, 1; Washington Assembly, 10; Metropolitan, 10; Unity, 3; Western, 20 44; 1st, 5 55; New York Avenue, 20 50; Georgetown West St., 10; Hyattsville, 85 cts. 282 57
COLORADO—*Boulder*—Valmont, 4 cts.; Timnath, 1. *Denver*—Denver Central, 10 35; Idaho Springs, 2. *Pueblo*—Canon City, 3; Pueblo, 4. *Santa Fe*—Albuquerque, 5; Las Vegas, 4; Las Cruces Spanish, 8; Palmito, 1; Yuma, 5. 38 39
COLUMBIA—*Oregon*—Ashland, 2; Astoria, 4. *Puget Sound*—Ellensburg, 5. 11 00
DAKOTA—*Central Dakota*—Madison, 2; Miller, 1. *Southern Dakota*—Canistota, 1; Mitchell, 1; Parker, 4; Scotland, 2; Sioux Falls, 2; White Lake, 2. 15 00
ILLINOIS—*Alton*—Blair, 2; Carrollton, 42 cts.; Jerseyville, 1; Lebanon, 5; Litchfield, 6. *Bloomington*—Bloomington 2d, 20; Clinton, 4 78; Danville, 5; Wenona, 2. *Carbondale*, 2 65; Du Quoin, 8 60; Golconda, 3; McLeansboro, 1.

Chicago—Chicago 1st, 100; 2d, 82 60; 4th, 25; Jefferson Park, 11 53; Westminster, 5; Glenwood, 1; Homewood, 2; Joliet Central, 15; Lake Forest 1st, 93 77. *Freeport*—Rockford Westminster sab-ech., 7 15. *Mt. Zion*—Morrisonville, 3 40; Taylorville, 1. *Ottawa*—Aurora, 4 60; Waterman, 4. *Peoria*—Peoria 1st, 10 13; Yates City, 6 45. *Rock River*—Aledo sab-ech., 25 cts.; Alexis, 10; Ashton, 1; Franklin Grove, 1; Fulton, 1. *Schuyler*—Chili, 3; Hersman, 1; New Salem, 1. *Springfield*—Macon, 1; Pisgah, 1 08; Unity, 35 cts.; Rev. W. L. Tarbet and wife, 1 28. 469 00
INDIAN TERRITORY—*Cherokee Nation*—Tahlequah, 3. *Muscogee*—Nuyaka, 6. 9 00
INDIANA—*Crawfordsville*—Oxford, 1; Thorntown, 4 60. *Fort Wayne*—Elkhart, 7; Warsaw, 1; Waterloo, 1. *Indianapolis*—Indianapolis 12th, 3; Tabernacle, 10 97. *Logansport*—Logansport Broadway, 2; South Bend 2d, 1. *Muncie*—Muncie, 4 34; Walash, 1 24. *New Albany*—Walnut Ridge, 1. *Vincennes*—Graysville, 2; Petersburg, 3; Sullivan, 3; Terre Haute Central, 15; Moffat St., 9 08. *White Water*—Liberty, 2. 72 23
IOWA—*Cedar Rapids*—Cedar Rapids 2d, 24; Lyons, 6; Wyoming, 54 cts. *Council Bluffs*—Creston, 3; Maivern, 3 25; Mt. Airy, 3; Woodbine, 1. *Des Moines*—Allerton, 3; Humes-ton, 70 cts.; Knoxville, 5; Newton, 6; Plymouth, 2. *Dubuque*

* The receipts of the Board of Publication and Sabbath-school Work in March, and of all the boards in April, are to appear in the July number.

Lake, 2; Vail, 9 44. *Iowa*—Birmingham, 2 50; Mediapolis, 23 cts.; Middletown, 10 cts. *Iowa City*—Muscatine Ger., 1; Oxford, 3; Sugar Creek, 2; Washington, 25 cts.; Wilton Junction, 4; Union, 3 25. *Waterloo*—La Porte City, 117 27
KANSAS.—*Emporia*—Belle Plaine, 2; Emporia Welsh, 4; Eureka, 3 50; Marion sub-sch., 6; Peabody, 3; Sedan, 1. *Highland*—Hiawatha, 5; Marysville, 1; Nortonville, 10. *Larned*—Hutchinson, 31. *Neosho*—Carlyle, 2 35; Chanute, 7 59; Columbus, 5; Paola, 1. *Oskaloie*—Grainfield, 1; Phillipsburg, 3. *Solomon*—Abilene, 4; Clyde, 4; Culver, 1; Minneapolis, 8 43; Salina, 15 64; Solomon, 1. *Topeka*—Lawrence, 10. *Leavenworth* 1st sub-sch., 10; Palmyra, 1. 141 51
KENTUCKY.—*Eden*—Ashland, 47 47; Lexington 2d, 78; Mt. Sterling, 3 50. *Louisville*—Olivet sub-sch., 1; Owensboro' 1st, 5; Penn Run, 1; Plum Creek, 95 cts. *Transylvania*—Danville 2d, 10. 141 92
MICHIGAN.—*Detroit*—Detroit 3d Ave., 3; Westminster, 48 36; Milford, 3; Stony Creek, 8 30. *Grand Rapids*—Big Rapids Westminster, 11 12. *Kalamazoo*—Martin, 1; Schoolcraft, 5. *Lansing*—Homer, 1; Marshall, 4 84. *Monroe*—Coldwater, 2; Erie, 1; Monroe, 1. 89 62
MINNESOTA.—*Mankato*—Delhi, 1 50; Madella, 5. *Red River*—Moonhead, 1. *St. Paul*—Duluth 2d, 1; Hastings, 2; Litchfield, 5; Minneapolis 5th, 5; Bethlehem, 4 41; Highland Park, 2; Westminster, 5; Shakopee, 2; St. Cloud, 1 60; St. Croix Falls, 1; Taylor's Falls, 2; White Bear Lake, 1; Willmar, 1; Rev. D. E. Wells, 5. 45 51
MISSOURI.—*Osark*—Carthage, 14 40; Lockwood, 1; Ozark, 2; White Oak, 1. *Platte*—Akron, 1; Parkville, 10. *St. Louis*—Bethel Ger., 1; Salem Ger., 1; St. Louis Glasgow Ave., 2; Washington Ave., 15. 48 40
NEBRASKA.—*Kearney*—Kearney, 28. *Nebraska City*—Pawnee City, 8; Tecumseh, 1. *Omaha*—Blue Ridge, 1; Fremont, 9 74; Omaha Southwest, 11 40; Stromsburg, 1. 58 14
NEW JERSEY.—*Elizabeth*—Westfield, 15 92. *Jersey City*—Jersey City Scotch, 10; Paterson 1st, 14. *Newmouth*—Cranbury 2d, 5; Matawan, 11 33; Plumstead, 3 45. *Morris and Orange*—German Valley, 5; Madison, 71 cts.; Orange 1st, 60. *Newark*—Lyon's Farm, 18 85; Newark Calvary, 1 01. *New Brunswick*—Kingston, 5. *Newton*—Knowlton, 2; Mansfield 2d, 1; Sparta, 2; Wantage 2d, 15. *West Jersey*—Cold Spring, 4. 174 27
NORTH DAKOTA.—*Fargo*—La Moure, 1; Lisbon, 1. *Pembina*—Arlville, 1; Bethgate, 1; Bethel, 2; Hamilton, 1; Osnabrock, 1. 8 00
OHIO.—*Athens*—Nelsonville, 3 37. *Bellevue*—Bucyrus, 40 cts.; Crestline, 2 51; Spring Hills, 15 cts.; Upper Sandusky, 4; Urbana sub-sch., 6 10; West Liberty, 10 cts. *Chillicothe*—Chillicothe 1st, 20. *Cincinnati*—College Hill, 12 61. *Cleveland*—Akron, 3; Cleveland 1st, 17 13; Case Ave., 65 87; Milton and sub-sch., 1; Northfield, 2; Willoughby, 5. *Columbus*—Central College, 1; Columbus 1st, 47 85; 5th Ave., 7; Westminster, 5. *Dayton*—Dayton 4th, 10; South Charleston, 9 22. *Huron*—Fremont, 33; Milan, 5 80. *Lima*—Celina, 2; Lima, 8 28; Main St., 4; North Baltimore, 14 cts.; Van Wert, 37 cts. *Mahoning*—Alliance 1st, 6. *Marion*—Berlin, 1; Bethel, 1; Hopkinton, 3 68; Lansing 1st, 4 25. *Fort Dodge*—Callope, 5; Manning, 2; Meriden, 5; Sac City, 6 08; Spirit

Delaware, 10; Liberty, 2; Ostrander, 4 58. *Mauvee*—Toledo 1st Ger., 2. *Portsmouth*—Hanging Rock, 2; Mt. Leigh, 3; Portsmouth 1st, 19 95; 1st Ger., 4; 2d, 14 50. *Steubenville*—Steubenville 1st, 4 04; Old, 4; Yellow Creek, 6 50. *Wooder*—Ashland, 7 88; Chester, 2; West Salem, 2. *Zanesville*—Chandlersville, 2 65; Duncan's Sale, 3 10. 872 38
PACIFIC.—*Bentley*—Petaluma, 7. *Los Angeles*—Glendale, 1. *Sacramento*—Carson City, 2; Chico, 6; Elk Grove, 1; Red Bluff, 5; Sacramento 14th St., 6. *San Jose*—San Jose, 10. *Stockton*—Woodbridge Bethel, 1. 39 00
PENNSYLVANIA.—*Blairsville*—Harrison City, 6; Irwin, 7 52. *Butler*—Allegheny, 1; Centre, 51 cts.; Grove City, 1 29; New Salem, 2 65; North Washington, 2; Sunbury, 8. *Carlisle*—Carlisle 1st, 23 92; Gettysburg, 4 50; Harrisburg Market Square, 16; 7th St., 10; McConellsburg, 2 85; Middle Spring, 5. *Chester*—Avondale, 4 40; Chester 3d, 12; Coatesville, 23 53; Darby 1st, 1; New London, 8. *Erie*—Concord, 1; Cool Spring, 3 44; Union, 1. *Huntington*—Martinsburg, 5; Port Royal, 41 cts. *Kittanning*—Bethel, 2; Cherry Run, 2; Cherry Tree, 2; Freeport, 6; Kittanning 1st, 2; Mechanicsburg, 1; West Glade Run, 11; Worthington, 10. *Lackawanna*—Franklin, 19 cts.; Herlick, 2; Langley, 5. *Lehigh*—Port Carbon, 10; South Bethlehem, 1; Summit Hill (sub-sch. No. 1, 24 cts. sub-sch. No. 2, 5 cts.), 69 cts.; Tamaqua (sub-sch., 2), 8 11; "W. S." 10 cts. *Northumberland*—Briar Creek, 1. *Philadelphia*—Philadelphia Greenwich St., 1. *Philadelphia Central*—Philadelphia Bethesda, 17 28; North, 24 20; Temple, 23. *Pittsburgh*—Chartiers, 1 50; Monongahela City, 27 50; Pittsburgh Lawrenceville, 8 73; Shady Side, 12. *Rodds*—New Providence (Rev. J. McClintock, 5), 10 50; Tent, 4. *Washington*—Washington 2d, 5. *Wellsboro'*—Wellsboro', 79 cts. *Westminster*—Centre, 6; Christians, 2 50; Donagay, 2; Lancaster, 12; Lebanon, 10; Memorial, 1; Little Britain, 4 45; Stewartstown, 615; Wrightville, 4. *West Virginia*—Bethel, 3 15; Elizabeth, 1 75; Hughes River, 1 20; Parkersburg 1st, 12 98. 430 83
TENNESSEE.—*Holston*—Jonesboro', 1; St. Marks, 1. *Union*—Knoxville 2d, 4; Westminster, 2 20. 8 20
TEXAS.—*Austin*—Brownwood (L. M. S., 4 cts.), 44 cts.; Galveston Ger., 2; New Orleans Ger., 1; San Antonio Madison Square, 8; Lipse Springs, 6 cts. 6 50
UTAH.—*Utah*—Parowan, 2 00
WISCONSIN.—*La Crosse*—Bangor, 2; North La Crosse, 3; West Salem, 3. *Lake Superior*—Iron Mountain, 10; Marinette, 25. *Madison*—Kilbourne City, 2 29. *Milwaukee*—Pike Grove, 7 15. *Winnebago*—Merrill, 2. 54 44

Total received from churches, March, 1888..... \$2635 13

MISCELLANEOUS.

Mrs. M. M. Gunn, Owassa, Iowa, 1; "E. M. S.", 1; "S. R. M.", 109; Rev. R. H. Nassau, Gaboon, W. A., 1; Rev. T. Williston, Ashland, N. Y., 1..... 104 00

Total received for Sustentation, March, 1888..... \$2739 13

O. D. EATON, Treasurer,

Box L, Station D.

53 Fifth Ave., New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND, MARCH, 1888.

Albany—Albany 1st, 1 50; 2d, 250; 4th, 25; 6th, 2; Ballston Spa, 20 78; Batchellerville, 10; Jerminal Memorial, 50 54; Johnstown, 50; Mariaville, 8; Saratoga Springs 2d, 1 55; Schenectady East Ave., 3 30; Stephentown, 6 40. *Binghamton*—Binghamton 1st, 23 32; North, 13 09; West, 40; Conklin, 10; Nichols, 2; Union, 8. *Boston*—Boston 1st, 17 23; St. Andrews, 25 cts.; Lonsdale, 4; Lowell, 2; South Boston, 5; Woonsocket, 1. *Brooklyn*—Brooklyn Cumberland St., 1; 5th Ger., 7 17; Hopkins St. Ger., 5; Memorial, 61 88; Siloam, 1; Trinity, 10. *Buffalo*—Buffalo 1st, 10; Covenant, 1; North, 78 44; Wells St., 1; West Side, 5; Westminster, 18 97; Connewago, 2 25; Dunkirk, 7; East Aurora, 15; Jamestown, 41; Silver Creek, 7; Allegany 1st, 5. *Cayuga*—Auburn Calvary, 19; Westminster, 3; Port Byron, 5. *Champlain*—Fort Covington, 21; Moores, 10; Peru, 1. *Cheung*—Elmira 1st, 1 29; Presbyterian, 50. *Columbia*—Centerville, 5; Spencertown, 5; Windham, 7 70. *Genesee*—Batavia, 34 07; Elba, 7; Leroy, 23 50; Perry, 15. *Genesee*—Canandaigua, 10 35; Oak's Corner, 2; Phelps, 6 37. *Hudson*—Amity, 3; Centerville, 10; Chester, 41; Clarkstown Ger., 10; Florida, 12 38; Good Will, 56 cts.; Goheen, 30; Greenbush, 3 62; Haverstraw Central, 42; Liberty, 3; Livingston Manor, 5; Middletown 1st, 21 72; 2d, 17; Milford, 3; Monroe, 5; Nyack, 3 47; Ger., 1; Pailsades, 19 50; Fort Jervis, 49 80; Rockland 2d, 1; Scotchtown, 26 70; Washingtonville 1st, 12; West Town, 1. *Long Island*—Amagansett, 20; Cutchogue, 20; Moriches, 35; Sag Harbor, 45; Southampton, 75. *Lyons*—Galen, 2; Lyons, 1; Newark, 55 55; Ontario, 7; Palmyra, 66 95. *Nassau*—Astoria, 3; Babylon, 7; Islip, 15; Jamaica, 65 31; Smithtown, 2; Springfield, 2. *New York*—New York 1st Union, 13 22;

Brick Church Chapel, 7; Harlem, 38 44; Mt. Washington, 42 15; Puritans, 7 79; West 23d St., 25; Bethany (sub-sch., 5), 27 75; Knox, 5. *Niagara*—Holley, 11 06; Lewiston, 2. *North River*—Amenia, 12; Bethlehem, 16; Cold Spring, 15; Highland Falls, 14; Newburg 1st, 56; Calvary, 11 81; Wappinger's Creek, 10. *Otego*—Colchester, 7; Hobart, 11; Milford, 7; Shavertown, 3; Springfield, 42 81. *Rochester*—Avon Central, 1; Brighton, 9 78; Honeoye Falls, 8; Lima, 11 71; Mt. Morris, 8 35; Nunda, 1 40; Ogden, 74 cts.; Olean, 1 50; Pittsford, 4; Rochester 1st, 60; Central, 88 68; St. Peter's, 10; Westminster, 11; Victor, 5. *St. Lawrence*—Adams, 23; Gouverneur, 11 53; Oswegatchie 1st, 65. *Steuben*—Arkport, 6 cts.; Canisteo, 7; Canaseraga, 4; Corning, 81 cts.; Hornellsville, 1; Rushford, 4. *Syracuse*—Baldwinsville, 10; E. Syracuse, 15; Hannibal, 12; Liverpool, 11 25; Marcellus, 18 17; Oswego 1st, 35; Skaneateles, 7 38; Syracuse 1st, 81 15; Memorial, 5. *Troy*—Lansingburg 1st, 39 96; Malta, 5; Stillwater 1st, 10; Troy 1st, 150; 2d, 55 08; 9th, 50; 2d Street, 150; Waterford, 23 34. *Ulster*—Augusta, 2; Boonville, 12 63; Forestport and Alder Creek, 6; Martinsburg, 35; New Hartford, 30; Rome, 70; Utica Bethany, 19 52. *Westchester*—Darien, 9; Katonah, 2; New Rochelle, 30; Patterson, 3; Peekskill 1st, 32 75; Port Chester, 38 cts.; Southeast, 2; South Salem, 12; Yonkers Westminster, 20; Dayspring, 5.

Total received for New York Synodical Aid Fund, March, 1888..... \$3483 77

Box L, Station D.

O. D. EATON, Treasurer,
53 Fifth Avenue, New York.

RECEIPTS FOR EDUCATION, MARCH, 1888.

ATLANTIC.—*Atlantic*—Salem, 1. *Cape Fear*—Ebenezer, 1; Chadburn, 1; Friendship, 50 cts.; Allen's Chapel, 55 cts.; Mt. Olive, 45 cts.; Wilmington Chestnut St., 2. *East Florida*—Jacksonville 3d, 3. *Fairfield*—Ebenezer, 1; Goodwill, 4. *A'nez*—Ebenezer (Rome), 1; Woman's Miss. Soc. of Macon Washington Ave., 1; Medway, 2. *South Florida*—Eustis, 3. *Yaddis*—Ebenezer (A. S. Billingsley, 1 81), 3; Mocksville 2d, 1.

25 50
BALTIMORE.—*Baltimore*—Annapolis 1st, 6; Baltimore 1st, 500; Baltimore 2d, 15; Baltimore 12th, 6; Baltimore Abbott Chapel, 2; Baltimore Central, 7 50; Baltimore Knox, 2; Baltimore La Fayette Sq., 6 75; Baltimore Light St., 4; Baltimore Madison St., 5; Baltimore Westminster (sub-sch., 14 12), 19 77; Granite, 50 cts.; Havre de Grace, 2; Mt. Paran, 50 cts.; New Windsor, 75 cts.; Paradise, 3; Zion, 1. *New Castle*—Drawyer's, 6; Green Hill, 16; Newark 1st, 10; Snow Hill, 3; White Clay Creek, 12 06; Wicomico, 10; Wilmington 1st, 10; Wilmington Central, 106 54; Wilmington West, 25. *Washington City*—Albright, 2; Ballstona, 5; Falls ch., 5; Georgetown West St., 50; Hyattsville, 4 25; Manassas, 1; Washington 1st, 10 85; Washington 4th, 75 30; Washington 6th, 10; Washington Covenant, 25; Washington 15th St., 1; Washington Metropolitan, 40 50; Washington New York Ave., 315 35.

1324 62
COLORADO.—*Boulder*—Boulder, 2; Fort Collins, 15; Olla, 1; Timnath, 1 75; Yalmont, 21 cts. *Denver*—Brighton 1st, 5; Denver Central, 43 25; Golden, 2; Idaho Springs 1st, 5. *Pueblo*—Canon City 1st, 115; Durango, 4; Pueblo 1st, 7; Trinidad, 5. *Santa Fe*—Las Vegas 1st, 2; San Cruces Spanish sub-sch., 2.

210 21
COLUMBIA.—*Idaho*—Davenport, 1; Joseph, 1; Spokane Falls, 6; Summerville, 2. *Oregon*—Ashland, 2; Astoria, 4; Independence Calvary, 1; Lebanon, 5; Pleasant Grove, 3; Portland St. John's, 2; Tualatin Plains, 3; Yaquina Bay, 2.

32 00
DAKOTA.—*Aberdeen*—Aberdeen, 4; Wilmot, 1. *Central Dakota*—Altoona, 1 25; Miller, 1; Pierre, 2. *Dakota*—Yankton Agency, 1. *Southern Dakota*—Lemmon 1st Ger., 8; Tyndall, 1; White Lake, 1.

20 25
ILLINOIS.—*Alton*—Carrollton, 2 10; Collinsville, 5; Lebanon, 3. *Bloomington*—Bloomington 2d, 25; Onarga, 10; Pontiac, 5; Rossville, 4; Wellington, 2. *Carthage*—Carthage, 5 50; Du Quoin, 6 50; Enfield, 5; Harrisburg, 2; McLeansboro, 1; Tamaroa, 1 50; Wabash, 4. *Chicago*—Austin, 6 50; Chicago 1st, 100; Chicago 2d, 50 10; Chicago 3d, 284; Chicago 4th, 87 75; Chicago Fullerton Ave., 7 79; Chicago Holland, 2; Chicago Jefferson Park, 30 65; Chicago Scotch, 14 20; Glenwood, 1; Homewood, 2; Joliet Central, 45; Lake Forest 1st, 10; Wheeling Zion Ger., 5. *Freeport*—Freeport 1st (sp. for student), 20; Galena 1st, 19 55; Galena South, 35 55; Oregon, 1 15; Rockford 1st, 21 25; Rockford Westminster, 22. *Mattoon*—Arcola, 2; Bethel, 2; Pana, 4 cts.; Paris, 5. *Ottawa*—Morris 1st, 5; Paw Paw, 10; Plato 1st, 2; Waltham, 2. *Peoria*—Astoria sub-sch., 1; Farmington, 8 05; Peoria 1st, 15 20. *Rock River*—Aledo, 1 25; Ashton 1st, 3; Franklin Grove, 2; Fulton, 1; Rock Island Broadway, 3 25; Rock Island Central, 9 45. *Schuyler*—Appanoose, 1; Burton Memorial, 3; Bushnell, 3; Camp Creek, 10; Carthage, 10; Liberty, 2; New Salem, 2. *Springfield*—Decatur, 40; Farmington, 5; Jacksonville Westminster, 25; Pligah, 1 62; Unity, 52 cts.

1018 77
INDIANA.—*Crawfordsville*—Attica, 1; Benton, 2; Bethany, 18; Fowler, 1; Lafayette 1st, 5; Oxford, 2; Thorntown, 10 45; Waveland, 10 75; Williamsport, 2. *Fort Wayne*—Fort Wayne 1st, 94 30; Warsaw, 3 80. *Indianapolis*—Bethany, 3 70; Greenwood, 4 05; Indianapolis 7th, 25; New Pisgah, 2. *Logansport*—Logansport 1st, 15; Michigan City, 7; South Bend 2d, 4; Valparaiso, 7. *Muncie*—Elwood, 1; New Cumberland, 4 22; Shiloh, 1; Union City, 2 20; Wabash, 1 20. *New Albany*—Jeffersonville 1st, 11 85; Leavenworth, 2; Madison 2d, 8 35; Mitchell, 3; Vevay, 3; Walnut Ridge, 1. *Vincennes*—Oakland City, 1. *White Water*—Lawrenceburg, 5; Liberty, 4.

259 97
INDIAN TERRITORY.—*Cherokee Nation*—Tablequah, 3 00
IOWA.—*Cedar Rapids*—Anamosa, 1 99; Atkins, 2 22; Bethel, 3 80; Clarence, 2; Delmar, 3; Onslow, 6; Scotch Grove, 2; Wyoming 1st, 2 70. *Council Bluffs*—Alton 1st, 5; Clarinda, 2 25; Creston 1st, 5; Emex, 2 50; Griswold, 5; Malvern, 3 28; Menlo, 4; Shenandoah, 5 12; Sidney, 4. *Des Moines*—East Des Moines, 6 55; Humeston, 60 cts.; Laurel, 2; Newton, 17 45. *Dubuque*—Dubuque 1st, 10; Independence Ger., 3; Pleasant Grove, 3. *Port Dodge*—Alta, 1; Calhoun, 6; Cherokee, 8; Churdon, 3; Fonda, 2; Fort Dodge, 5; Jefferson, 12; Sioux City, 5; Spirit Lake, 2. *Jones*—Keokuk Westminster, 4 27; Middlebury, 1 15; Middletown, 50 cts.; Ottumwa, 18 47; St. Peter's, 3; Union, 2. *Jones City*—Brooklyn, 7 50; Cedar Valley, 1; Mt. Union, 1; Muscatine Ger., 1; Oxford, 4; Sugar Creek, 2; Washington, 1 25; Wilton, 3. *Waterloo*—Clarville, 2; East Friedland Ger., 7 93; Toledo, 4 22; Union Ger., 3; Rock Creek, 2; Waterloo, 3.

216 74
KANSAS.—*Emporia*—Arkansas City, 20; Brainard, 5; Burlington, 5; Caldwell, 5; Emporia 1st, 30; Emporia 2d, 4; Pe-

otone, 1; Potwin, 4; Wellington, 5; Wichita 1st, 23 25; Winfield 1st sub-sch., 10. *Highland*—Effingham, 1; Hiawatha 1st, 14; Huron, 1; Irving, 1; Lancaster, 3; Nortonville, 1 50. *Larned*—Anthony, 1; Great Bend, 1; Medicine Lodge, 1. *Neosho*—Carlyle, 1 64; Chanute, 6 85; Colony, 1 50; Columbus, 4 58; Osage 1st, 7 50; Paola, 1; Weir City, 3. *Osborne*—Grainfield, 3; Oberlin, 1; Osborne, 3; Phillipsburg, 3. *Solomon*—Abilene, 5; Beloit, 7; Cheever, 2; Clyde, 8; Concordia, 13 44; Culver, 2; Solomon City, 5. *Topeka*—Clinton, 5; Idana, 1; Lawrence 1st, 25 10; Oak Hill, 1; Palmyra, 2; Riley Centre Ger., 2.

251 36
KENTUCKY.—*Ebenezer*—Augusta, 5 31; Falmouth, 5; Flemingsburg, 30 85; Maysville 1st, 4 60; Mt. Sterling 1st, 3 65; New Concord, 18. *Louisville*—Cloverport, 2; Louisville Central, 55 75; Olivet Chapel, 1; Plum Creek, 95 cts.; Princeton 1st, 10 50; Shelbyville 1st, 12. *Transylvania*—Concord, 1; Danville 2d, 100.

250 61
MICHIGAN.—*Detroit*—Ann Arbor, 25; Detroit 3d Ave, 41; Detroit Central, 20; Detroit Fort St., 89 41; Detroit Memorial, 6 60; Detroit Union, 14; Howell 1st, 20; Milford, 10 50; White Lake, 5. *Grand Rapids*—Muir, 1. *Kalamazoo*—Allegan, 18 22. *Lansing*—Battle Creek, 15 85; Homer, 7; Lansing 1st, 1; Marshall, 11 05; Mason, 10; Tekonsha, 3. *Monroe*—Adrian 1st, 30; Coldwater 1st, 4; Erie, 2. *Saginaw*—Midland City 1st, 5; Morrice, 6; Sand Beach, 1.

346 63
MINNESOTA.—*Mankato*—Amboy, 10; Blue Earth City, 5; Madelia, 3; Pipestone, 1; St. James 1st, 3; St. Peter's Union, 7 25; Westminster (Worthington), 12 33; Winnebago City, 1. *Red River*—Red Lake Falls, 1. *St. Paul*—Duluth 1st, 13 11; Eden Prairie, 3; Hastings, 2; Howard, 2 50; Howard Lake, 1; Litchfield, 5; Minneapolis 5th, 5; Minneapolis Bethlehem, 7 42; Minneapolis Stewart Memorial, 5; Minneapolis Westminster sub-sch., 10; Oak Grove, 1 50; Shakopee, 2; St. Cloud, 8 02; St. Croix Falls, 1; St. James, 2; St. Paul 9th, 10; St. Paul Dayton Ave., 51 90; Taylor's Falls, 2; White Bear Lake, 2; Winsted, 1. *Winona*—Kasson, 2; Preston, 2; Winona Ger., 1.

184 03
MISSOURI.—*Osage*—Clinton, 5; Jefferson City, 5; Kansas City 4th, 7; Kansas City 5th, 6 05; Osceola, 7. *Osark*—Ash Grove, 1; Lockwood, 1; Ozark, 5; Springfield Calvary, 36 25; White Oak, 1. *Pulaski*—Kirksville, 6 82; Knox City, 1; Millard, 2 50; Pleasant Prairie, 1. *Platte*—Akron, 1; Grant City, 5; Hackberry, 1; St. Joseph Westminster, 82. *St. Louis*—Cote Brillante, 10; Cuba, 2; Laketon, 1 50; Nazareth Ger., 2; Rolla 1st, 3; Salem Ger., 2; St. Louis 2d, 100; St. Louis Glasgow Ave., 7; St. Louis Lafayette Park, 49 06.

351 17
NEBRASKA.—*Hastings*—Hansen, 3; Hastings 1st, 35; Hastings Ger., 5; Republican City, 2. *Kearney*—Burr Oak, 2; Gibbon, 1; Plum Creek, 2; Shelton, 2; Wood River, 2. *Nebraska City*—Burchard, 2; Table Rock, 4 01; Tecumseh, 1. *Omaha*—Black Bird Hills, 1; Blue Ridge, 1; Stronaburg, 1.

64 01
NEW JERSEY.—*Elizabeth*—Clinton (sub-sch., 10), 10 85; Duncellen, 6 10; Elizabeth 1st Ger., 10; Lamington, 16 36; Pluckamin, 10 89; Rahway 1st, 35; Rahway 2d, 30; Roselle, 10 86; Springfield, 20. *Jersey City*—Hoboken 1st, 5; Jersey City Bergen 1st, 48 30; Jersey City Claremont, 5; Jersey City Scotch, 10; Norwood, 3 79; Passaic 1st sub-sch., 3 54; Paterson 1st, 5; Paterson 1st Ger., 5; Paterson Church of the Redeemer, 50; Paterson Broadway Ger., 3; Rutherford 1st, 18 49; West Hoboken, 20; West Milford, 3. *Monmouth*—Barnegat, 3; Bordentown, 6 92; Burlington, 51 85; Columbus, 4; Cranbury 2d, 15; Farmingdale, 25; Freehold 1st, 28 43; Jamesburg, 20; Keyport, 2; Manchester, 10; Matawan, 14 74; Ocean Beach (sub-sch., 1), 4; Plattaburg, 2; Plumstead, 4; Providence, 2 50; Red Bank, 10; Shrewsbury, 10; Tuckerton, 2; Whiting and Shamong, 1. *Morris and Orange*—Flanders, 10; German Valley, 5; Madison, 126 72; Mine Hill, 4; New Vernon, 5; Orange 1st, 10 70; Orange 2d, 40; Parsippany, 10; Pleasant Grove, 5; Rockaway, 12 50; Schooley's Mountain, 1; South Orange 1st, 10 70; St. Cloud, 6; Whippany, 1. *Newark*—Caldwell, 30; Montclair 1st, 91; Newark 1st, 49; Newark 2d, 18 63; Newark 3d, 5; Newark 6th, 5; Newark Bethany, 2; Newark Calvary, 7 09; Newark Central, 25; Newark High St., 44 05; Newark South Park, 123 53. *New Brunswick*—Alexandria 1st, 4; Anwell 1st, 2; Bound Brook, 12 75; Dayton 1st, 6 81; Ewing, 12 54; Frenchtown sub-sch., 3; Hamilton Square, 5; Hopewell 1st, 2 60; Kingston, 10; Kingwood, 1; Lawrenceville, 20; New Brunswick 2d, 10; Princeton 2d, 10 13; Princeton Witherspoon St., 1; Trenton 1st (sub-sch., 3 80), 195 63; Trenton 3d, 100; Trenton 4th, 40. *Newton*—Branchville, 13; Deckertown, 6; Delaware, 5; Knowlton, 2; Mansfield 2d, 2; Phillipsburg 1st, 8; Phillipsburg Westminster, 1; Stillwater, 5; Wantage 2d, 12. *West Jersey*—Billingsport, 1; Cape Island, 21; Cedarville 1st, 8; Cold Spring, 5; Deerfield, 10; Elmer, 3; Gloucester, 2; Hardonfield (sub-sch. special scholarship), 27 50; Jericho, 50 cts.; May's Landing, 2; Merchantville sub-sch., 10; Pittsgrove, 16; Salem 1st, 55; Swedesboro, 2; Vineland, 13; Wenonah, 30; Williamstown, 8 32; Woodstown, 10.

2012 05
NEW YORK.—*Albany*—Albany 4th, 100; Albany 6th, 2;

Albany State St., 31 46; Amsterdam 2d, 41 50; Charlton, 7; Jermian Memorial, 38 60; Johnstown, 15; Northampton, 1 35; Northville, 1 65; Princetown, 7 50; Sand Lake, 2 02; Saratoga Springs 2d, 8 75; Schoenectady East Ave., 14 97; West Galway, 1. *Binghamton*—Binghamton 1st, 32 65; Binghamton North, 4 66; Conklin Station, 6 50; Coventry 2d, 6; Nineveh, 28. *Boston*—East Boston 1st, 10; Lowell, 5; Manchester Westminister, 2; Newburyport 2d, 20; Providence, 3; South Boston, 10; St. Andrews, 1 25; Woonsocket 1st, 2. *Brooklyn*—Brooklyn 1st Ger., 7; Brooklyn 5th Ger., 8 86; Brooklyn Ainslie St., 5; Brooklyn Cumberland St., 3; Brooklyn Green Point, 10; Brooklyn Hopkins St. Ger., 6; Brooklyn Memorial, 27 36; Brooklyn Siloam, 2; Brooklyn South 3d St., E. D., 10; Brooklyn Tabernacle, 131 74; East Williamsburg Ger., 3. *Buffalo*—Allegany, 2; Buffalo 1st, 125; Buffalo Calvary, 40; Buffalo Wells St., 2; Buffalo West Side, 3; Buffalo Westminister, 37 47; Connewago, 14; East Aurora, 10; Fredonia, 4; Jamestown, 127; Olean 1st, 11; Sherman, 32; Silver Creek, per Dr. Cheeseman, 10; Tonawanda, 7 83; Westfield, 37 51. *Cayuga*—Auburn 2d, 27 44; Auburn Calvary, 16 30; Genoa 3d, 60 cts.; Ithaca 1st sab-ech., 58 76. *Chemung*—Burdett, 5 75; Elmira 1st, 20 84. *Columbia*—Ancram Lead Mines, 1; Catakili, 85; Centreville, 3 50; Hudson, Young Men's Miss. Soc., 18; Hunter, 8 75; Jewett, 18; Spencerstown, 3; Valatie, 10. *Genesee*—Batavia, 25 31; Byron, 13; East Pembroke, 3 83; Perry, 20; Warsaw, 36; Wyoming, 5 17. *Genesee*—Canandaigua 1st, 9 65; Phelps, 19; Waterloo, 20. *Hudson*—Amity, 10; Centreville, 1; Clarkstown Ger., 4; Good Will, 2 80; Haverstraw 1st, 13 71; Hempstead (Spring Valley), 2; Liberty, 4; Middletown 2d, 121; Milford, 1; Monroe, 6; Nyack 1st, 1 85; Nyack Ger., 1; Ridgebury, 33 cts.; Scotchtown, 16; West Town, 3. *Long Island*—Cutchogue, 6; Greenport, 9 75; Middletown, 7 68; Sag Harbor (Ladies' Ed. Soc., 26 50), 31 80; Setauket, 14 41; Southampton, 11 07; Southold, 15. *Lyons*—Fairville, 3; Galen, 8 64; Junius, 2; Marion, 3; Ontario, 2; Palmyra, 26 17. *Nassau*—Smithtown, 5; Springfield, 3. *New York*—New York 1st Union, 10 41; New York 13th St., 36; New York 14th St., 56; New York Mt. Knox, 2; New York Madison St. Ger., 50; New York Mt. Washington, 41 25; New York Puritans, 38 95; New York Redeemer, 2; New York Sea and Land, 10; New York Spring St., 5; New York Washington Heights, 18 81. *Niagara*—Albion 1st, 8. *North River*—Amenia, 7 64; Amenia South, 22 90; Bethlehem, 16; Fine Plains, 7. *Oswego*—Cooperstown, 39 25; Delhi 1st, 34; Delhi 2d, 13; Milford, 6; Otego, 1; Worcester, 1. *Rochester*—Avon, 4; Avon Central, 1; Brighton, add'l, 4 54; Emmanuel, 60 cts.; Genesee Village, 30; Honeyoe Falls, 6; Mt. Morris, 4 75; Nunda, 10; Ogden 1st, 3 74; Pittsford, 3; Rochester 1st, 60; Rochester 3d, 51 25; Rochester Central, 34 74; Rochester St. Peter's, 30; Rochester Calvary, 3; Springwater, 2. *St. Lawrence*—Adams, 6; Brownville, 2; Gouverneur, 17 44; Oswegatchie 1st, 10; Ox Bow, 4; Watertown 1st, 109 50. *Steuben*—Andover, 3; Corning, 4 05; Hammondsport, 3; Hornellsville, 6 33; Prattsville, 5; Rushford, 2. *Syracuse*—Baldwinsville, 6; Canastota, 5 78; East Syracuse, 2; Fayetteville, 3 45; Fulton, 25; Hannibal, 5; Marcellus, 2 11; Oswego Grace, 37 62; Syracuse 1st Ward and Jas. Van Vleet, 4; Syracuse Memorial, 10. *Troy*—Averle, 3 90; Cohoes, 25; Green Island, 7 50; Hebron, 1; Sandy Hill, 50 cts.; Stillwater 1st, 7; Troy 1st, 42; Troy 2d, 56 08; Watford 1st, 7 29; Whitehall, 9. *Utica*—Clinton, 44; Holland Patent, 16; Lowville, 10; Oneida, 21 51; Saugquoit, 10 71; Turin, 4 07; Utica 1st, 47 26; Utica Bethany, 12 04; Verona, 6 37; West Camden, 3; Wolcott Memorial, 13. *Westchester*—Bethany (sab-ech., 6), 17; Darien, 9; Huguenot Memorial, 4; Katonah, 1; Mahopac Falls, 10 50; Port Chester, 1 91; Rye, 45; South East, 2; Tremont, 20; West Farms, add'l, 1; Yonkers Day-spring, 5. 3044 09

NORTH DAKOTA.—*Fargo*—Hillsboro', 1; Kelo, 1; La Moure, 1; Lisbon 1st, 3; Tower City, 1. *Pembina*—Ardoch, 1 90; Bathgate, 2; Bethel, 2; Hamilton, 1; Osnabrock, 1. 14 90

OHIO.—*Athens*—Athens, 6 45; Logan 1st, 30; Marietta 4th St., 3 35; New England, 2 30; Warren, 4. *Bellevue*—Bucyrus, 2; Galion, 10; Kenton, 19 05; Spring Hills, 73 cts.; Urbana 1st sab-ech., 5 72; West Liberty, 45 cts. *Chillicothe*—Bourneville, 5; Chillicothe 1st, 50; Frankfort, 2; Greenfield 1st, 50; New Petersburg, 10; Piquah, 5; Washington C. H., 7 04. *Cincinnati*—Batavia, 4; Cincinnati 2d, 296 40; Cincinnati 4th, 5; Cincinnati 5th, 5; Cincinnati 6th, 19; Cincinnati Poplar St., 3; Goshen, 2; Linwood, 4; Morrow 1st, 13; New Richmond, 4 15; Pleasant Ridge, 5 23; Reading and Lockland, 10 45; Somerset, 1. *Cleveland*—Akron, 8; Cleveland 1st, 85 65; Cleveland 2d, 160; Cleveland Beckwith, 7 83; Cleveland Miles Park, 7; Cleveland Woodland Ave., 100; Milton ch. and sab-ech., 3; Orwell, 2; Rome, 1. *Columbus*—Columbus 1st, 100; Columbus Westminister, 9. *Dayton*—New Paris, 2; Yellow Springs (sab-ech., 1 82), 3. *Huron*—Bloomville, 4; Elmore, 4; Milan, 5 90; Republic, 3 35. *Lima*—Blanchard, 6; Bluffton, 1; Celina, 4; Findley, 10; Lima, 8 27; McComb, 5; North Baltimore, 71 cts. *Mahoning*—Brookfield, 1 50; Canton 1st, 17 85; Champion, 4; Coltsville, 6 24; Ellsworth, 9; Hubbard, 3; Massillon 2d, 24 21; Mineral

Ridge, 4; Newton, 5; New Lisbon sab-ech., 3 65; Niles, 4; North Jackson, 6; Salem, 22 48; Vienna, 1; Warren, 11 25; Youngstown 1st, 24 01. *Maumee*—Defiance, 10; Eagle Creek, 2; West Bethesda, 6. *Portsmouth*—Buena Vista Ger., 1; Georgetown, 5; Hanging Rock, 6 70; Manchester, 7; Mineral Springs, 50 cts.; Portsmouth 1st Ger., 7; Portsmouth 2d, 28 75; Winchester, 4. *St. Clairsville*—Bealsville, 6; Bellaire 2d (Miss M. Cummings, 10), 15; Bethel, 5; Buffalo, 5 46; Coal Brook, 2 43; St. Clairsville, 25. *Steubenville*—Amsterdam (sab-ech., 2), 5; Bakersville (Rev. J. H. Blackford and family, 10), 14 20; Bethesda, 3; Buchanan Chapel, 2; Cross Creek, 5; Del Roy, 12 16; Denuison, 10; East Liverpool, 17 40; Harlem, 5; Kilgore, 5; Linton, 2 75; New Philadelphia 1st, 8; Oak Ridge, 5 50; Ridge, 2; Steubenville Old, 7; Two Bridges, 2; Waynesburg, 6; Yellow Creek, 6. *Wooster*—Belleville, 4 10; Congress, 3 18; Creston, 3 75; Holmesville, 3; Jackson, 10; Millersburg, 8 88; Orange, 2; Shelby, 2. *Zanesville*—Chandlersville, 4 71; Duncan's Falls, 4 70; High Hill, 2 40; Martinsburg, 2; Mt. Zion, 4; Muskingum, 2 73; Newark 2d, 24 28; Putnam, 6; Pataakala, 4 09; Warraw, 4; Zanesville 2d, 22 71. 1638 49

PACIFIC.—*Benicia*—Arcata, 5; Mendocino, 23; Petaluma, 5; San Rafael (sab-ech., 18 20), 47 75; Tomales, 2; Ukiah, 2; Vallejo (Young Ladies' Beulah Soc., 5), 15. *Los Angeles*—Glendale, 1 16; Los Angeles 1st, 225; Los Angeles Boyle Heights, 6. *Sacramento*—Anderson, 3; Chico, 5; Red Bluff, 20; Redding, 3; Sacramento 14th St., 1. *San Francisco*—San Francisco 1st, 25; San Francisco Howard St., 15. *San Jose*—Cayucas, 8 60; Gilroy, 2. *Stockton*—Bethel, 3. 412 45

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 53 32; Allegheny 1st Ger., 6 90; Allegheny North, 38 36; Beaver, 35; Bethel, 9; Cross Roads, 4 50; Emsworth, 10 60; Hillandale, 8 07; Natrona, 3; Pleasant Hill, 2; Sharpsburg, 27 62. *Blairsville*—Congruity, 12; Derry, 11 65; Ebensburg, 6; Laird, 11; Latrobe, 10; New Alexandria (sab-ech., 4), 11 31 04; Union, 3 20; Unity, 16; Verona, 2. *Butler*—Allegheny, 3; Centre, 2 56; Clintonville, 3; Concord, 6 92; Grove City, 6 44; North Butler, 2 62; North Liberty, 2 61; Scrub Grass, 9. *Carlisle*—Big Spring (Newville), 24 38; Carlisle 2d, 60 16; Chambersburg Central, 11 08; Dauphin, 5; Duncannon, 10; Green Castle, 10; Harrisburg Market Sq., 27; Harrisburg Seventh St., 10; Millersburg, 6; Newport, 9. *Chester*—Ashmun, 15; Chester 1st, 10; Chester 8d, 29 12; Darby 1st, 5; Fairview, 5; Media, 3 88; New London, 14; Phoenixville 1st, 8; Ridley Park, 6 90. *Clarion*—Brookville, 10 12; East Brady, 2; Elkton, 3 20; Emlenton, 12; Greenville, 3; Piquah, 4; Reynoldsville, 5. *Erie*—Concord, 1; Corry, 4 50; Erie 1st, 35 17; Erie Central, 15; Harbor Creek, 4; North East, 10; Pleasantville, 2 50; Union City, 8; Waterford, 4; Westminster (West Mill Creek), 6 55. *Huntingdon*—Alexandria, 12; Altoona 2d sab-ech., 6 52; Bellefonte, 41; Birmingham, 21 64; Curwensville sab-ech., 5; Du Bois 2d, 10; Duncanville, 4; Houtsdale, 2 06; Huntingdon, 2; Lewistown, 9 50; Logan's Valley, 8; Mapleton, 3; Martinsburg, 3; Mervetown, 4; Mt. Union, 3; Newton Hamilton, 2; Penfield, 6; Pine Grove sab-ech., 2 25; Port Royal, 2 05; Spring Creek, 10; Williamsburg (sab-ech., 2), Ladies' Miss. Soc., 2, 13. *Kennett*—Bethel, 5; Brady's Bend, 1; Cherry Run, 4; Clarkburg, 15; Concord, 8; Crooked Creek, 3; Currie's Run, 25; Ebenezzer, 18; Harmony, 2 22; Mahoning, 3; Mechanicsburg, 1; Middle Creek, 3; Midway, 1; Mt. Pleasant, 2; Plumville, 3; Rockbridge, 3 25; West Glade Run, 12. *Lancaster*—Ashley, 15; Barclay sab-ech., 1; Bernice, 1 10; Franklin, 97 cts.; Nicholson, 2; Scranton Ger., 3; Shicklany, 1; Troy, 22 55; West Pittston, 60; Wilkesbarre Covenant, 2; Wyoming sab-ech., 1 67. *Lehigh*—Audensheld, 10; Catasauque 1st, 10; Easton 1st, 21; Port Carbon, 10; Pottsville 2d, 14 50; Reading 1st (Cyrus Shick), 37; Reading Washington St., 6 50; Shawnee, 5; Shenandoah, 2; South Bethlehem, 1; Stroudsburg, 5; Summit Hill (sab-ech., No. 1, 1 19, sab-ech., No. 2, 26 cts.), 3 42; Tamaqua 1st (sab-ech., 2), 4; Weatherly, 5. *Northumberland*—Erie Creek, 2; Buffalo, 3; Grova, 15; Lycoming, 5; Lycoming Centre, 7; Montgomery, 1; New Berlin, 4 13; Northumberland, 3 60; Shiloh, 6; Sunbury, 49; Williamsport 1st, 15. *Philadelphia*—Philadelphia 1st, 195 68; Philadelphia B. A. J. Soc. of Clinton St. Immanuel sab-ech., ap'l sch'p, 50; Philadelphia Evangel, 16; Philadelphia Grace, 10; Philadelphia Greenlawn, 10; Philadelphia Lombard St. Central, 5; Philadelphia Tabernacle (sab-ech., 45 15), 180 45; Philadelphia Tabor, 18; Philadelphia Walnut St., 587 78; Philadelphia Wharton St., 25. *Philadelphia Central*—Philadelphia Arch St., 189 41; Philadelphia Bethlehem, 32; Philadelphia Beacon, 5; Philadelphia Covenant, 15; Philadelphia Gaston, 27 48; Philadelphia Green Hill, 16 22; Philadelphia Mantua, 3; Philadelphia Memorial, 74 20; Philadelphia North, 43 20; Philadelphia Patterson Memorial, 1; Philadelphia Princeton, add'l, 5; Philadelphia Susquehanna Ave., 12; Philadelphia Temple, 40; Philadelphia Trinity, 5; Philadelphia West Park, 10. *Philadelphia North*—Chestnut Hill, ap. for student, 27 50; Frankfort, 18 13; Germantown 1st, 328 82; Germantown 2d James T. Young, 20; Huntingdon Valley, 6; Jeffersonville, 5; Leverington, 17; Lower Merion, 3; Mt. Airy, 32 50; Neshaminy Warrminster, 23 87; Norristown 2d, 2; Roxborough, 6. *Pittsburgh*—Bethany, 5; Char-

tiers, 7 50; Forest Grove, 4; Hazlewood, 13 50; Millvale, 5 36; Monongahela City, 35; Mt. Carmel, 3; Pittsburgh 2d, 7 53; Pittsburgh 6th, 2; Pittsburgh Bellefield, 16 66; Pittsburgh Central, 6; Pittsburgh East Liberty (sab-sch., 48 47), 98 73; Pittsburgh Lawrenceville, 16 87; Pittsburgh Park Ave., 21 79; Pittsburgh Shady Side, 64. *Redstone*—Brownsville, 5; George's Creek, 4 25; Leisenring, 12 38; McClellandtown, 8; New Providence, 15 50; Pleasant Unity, 5 60; Round Hill, 5 60. *Shenango*—Mt. Pleasant, 10; New Castle 2d, 13 80. *Washington*—Allen Grove, 2; Bethlehem, 2; Cross Roads, 6; Lower Buffalo, 5; Moundsville, 8; New Cumberland, 20; Upper Buffalo, 35; Washington 1st, 16; Wellsburg, 10 25; Wheeling 1st, 28. *Wellsboro*—Wellsboro' 1st, 3 96. *Westminster*—Centre (sab-sch., 8), 11 77; Donegal, 4; Lancaster 1st, 13; Lancaster Memorial, 1; Leacock, 6 39; Peques, 6; Stewartstown, 7 55; Strasburg, 4; Wrightsville, 3; York Westminster, 8; York Calvary, 82 39. *West Virginia*—Grafton, 5; Morgantown, 5; Parkersburg 1st, 7 25; Shilohville, 2.

4107 46
TENNESSEE—Holston—Jonesboro', 7; Mt. Bethel, 1; Oak-land, 10; Re-m's Creek, 1; St. Marks, 1. *Union*—Knoxville 12, 12; Madisonville, 1; Mt. Zion, 1; New Providence, 5 94; Washington, 1 50. 41 44
TEXAS—Austin—Brownwood (L. M. S. 23 cts.), 2 20; Galveston St. Paul Ger., 2; Lips Springs, 30 cts.; New Orleans Ger., 1; San Antonio Madison Sq., 3. *North Texas*—Beymour, 2; Throckmorton, 1 50. 12 00
UTAH—Montano—Anaconda, 2. *Utah*—Ephraim, 3; Logan, 5; Manti, 5; Mt. Pleasant, 2; Parowan, 5. 22 00
WISCONSIN—La Crosse—Hixton, 2; Mauston Ger., 2. *Lake Superior*—Iron Mountain, 9; Iron River, 2; Pioneer, 10; St. Ignace, 3. *Madison*—Beloit Ger. (sab-sch., 1), 5; Madison 1st, 20; Madison St. Paul's Ger., 1 25. *Milwaukee*—Milwaukee Perseverance, 5 10. *Winnebago*—Keshena, 1; Stevens Point (sab-sch., 9 75), 24 92. 85 27

Receipts from churches in March to
April 15, 1888.....\$15,569 49
Receipts from sab-sch. in March to
April 15, 1888.....385 53
\$15,955 02

LEGACIES.

Estate of Mary K. Lyle, Freeport, Ill., 729 48; Estate of William Storer, Hillsboro, Ohio, 500; Estate of Sarah B. Majors, Carlisle, Pa., 93 21; Estate of James E. Brown, Kittanning, Pa., 558 28.....1,890 97

INTEREST ON PERMANENT FUNDS.

Interest on Beebe Mortgage, 21 75; Interest from Patterson Estate, 130 70.....162 45

REFUNDED.

Rev. R. R. Marquis, 5; Rev. G. Burlingame, 15.... 20 00

MISCELLANEOUS.

Special scholarships—50; 50; 25; C. T. Klesan and wife, 27 50; Mrs. B. W. Raymond, 50; Geo. W. Kimberley, 125; C. H. K. Curtis, 37; Mrs. Lucy J. Grimes, 41 66; Geo. T. Gould, 27 50.—M. A. Sackett, 5; Rev. T. J. Shepherd, D.D., 10; Rev. W. J. Haslett, 4; "Tithe Fund" Oakland, Cal., 4; A friend at Lansingburg, 5; Rev. M. L. P. Hill, 15; Frank L. Janeway, 282 75; Rev. W. L. Tarbet and wife, 1 86; C. Pa., 2; "X." 2; "A friend, for special cases," 500; Rev. C. H. Beebe, 2; D., 10; A Home Mission teacher, 2; "Ark, Pine Bluff" 1; "H. F. F." 5; Rev. Clark Salmon, 5; "E. M. S." 1; A missionary in China, 7; Rev. Samuel Ward and wife, 75; Rev. M. F. Trippe, 2; Rev. R. H. Nassau, Gaboon, W. A., 1; Rev. W. G. McClure, Siam, 5; Rev. James B. Butler, 3; On account of note of Alexander Guy, 100; Mrs. C. H. Assay, 2; W. S., 50 cts.; Rev. D. A. Heron and wife, 5; Mrs. Mary A. Catlin, 5; Philadelphia Educational Society, 90.....1,586 77

Total receipts in March to April 15, 1888.....\$19,565 21
Total receipts from April 15, 1887.....87,497 17

JACOB WILSON, Treasurer,
1334 Chestnut St., Philadelphia, Pa.

RECEIPTS FOR FREEDMEN, MARCH, 1888.

ATLANTIC—*Atlantic*—Mt. Pleasant, 21; Olivet, 12; Salem, 2. *Orancho*—Biddleville, 5; Zion, 25 cts. *East Florida*—Jacksonville Laura St., 5. *McClelland*—Mattoon, 3. *South Florida*—Titusville, 1. *Yadkin*—Mocksville, 1. 50 25

BALTIMORE—*Baltimore*—Baltimore 1st, 104 99; Baltimore 2d, 27 50; Baltimore 12th, 6; Baltimore Abbott Memorial, 2; Baltimore Central, 85; Baltimore Knox, 2; Baltimore Lafayette Sq., 19 28; Baltimore Fulton Ave., 3; Bel Air, 1; Cumberland, 10; Fallston, 1; Govanston (sab-sch., 5), 12 21; Granite, 50 cts.; Havre de Grace, 2; Mt. Paran, 50 cts.; New Windsor, 75 cts.; Grove, 3. *New Castle*—Elkton, 13 30; Forest, 23; Newark 1st, 82; Pencader, 5; Snow Hill, 1; St. George's, 2 25; White Clay Creek, 12 06; Wilcomico, 10; Wilmington 1st, 10; Wilmington Central (sab-sch., 7 95), 76 41; Wilmington West, 36. *Washington City*—Alexandria, 11 50; Falls Church, 5; Hyattsville, 4 25; Manassas, 1; Washington 1st, 8 84; Washington 6th, 10; Washington Assembly sab-sch., 10; Washington Fifteenth St., 5; Washington Metropolitan, 16 30; Washington New York Ave., 450. 971 64

CATAWBA—*Cape Fear*—Allen's Chapel, 1 25; Chestnut St., 2; Ebenezer, 3; Fayetteville W. M. Soc., 2; Friendship, 1; Mt. Olive, 76 cts.; Shiloh, 2. 12 00

COLORADO—*Boulder*—Boulder, 3; Cheyenne, 6 55; Fort Collins, 10; Valmont, 21 cts.; Timnath, 1 75; Otis, 1. *Denver*—Denver Central, 47 15; Denver Capitol Ave., 5; Golden, 2; Idaho Springs, 8. *Pueblo*—Canon City, 64; Durango, 2; Monument, 3; Pueblo, 1. *Santa Fe*—Albuquerque, 12; Las Cruces Spanish, 5; Las Vegas, 2. 179 66

COLUMBIA—*Idaho*—Davenport, 1; Joseph, 1; Spokane Falls, 5; Sumnerville, 2. *Oregon*—Ashland (H. M. Soc., 5), 7; Astoria, 5; Crawfordville, 2 50; Independence, 1; Pleasant Grove, 6; Portland St. John's, 1; Tualatin Plains, 3; Yaquina Bay, 5. *Puget Sound*—Ellensburg, 10; Snohomish City, 1. 48 50

DAKOTA—*Aberdeen*—Aberdeen, 4. *Central Dakota*—Brookings, 6 20; Miller, 3; Pierre sab-sch., 2. *Dakota*—Yankton Agency, 3. *Southern Dakota*—Kimball, 1; Lennox 1st Ger., 4; Mitchell, 1; Parker, 4; Tyndall, 1; White Lake, 1. 30 20

ILLINOIS—*Alton*—Alton (sab-sch., 2), 18; Blair, 13 75; Carlinville, 4; Carrollton, 2 10; Lebanon, 5; Waveland, 3. *Bloomington*—Bloomington, 40; Hoopston, 6; Minook, 1; Onarga, 10; Roseville, 1; Wellington, 2. *Chico*—Carbondale, 8; Du Quoin, 5 50; Harrisburg, 1 76; McLeansboro', 1; Mt. Vernon, 13 11; Tamaroa, 10; Wabash, 1. *Chicago*—Chicago 1st, 200; Chicago 2d, 88 10; Chicago 3d, 136 01; Chicago 4th, 115 25; Chicago Holland, 2; Glenwood, 1; Homewood, 2; Hyde Park 1st, 90 48; Joliet Central, 75; Lake Forest 1st sab-sch., 15; Manteno, 19 50; Maywood, 8 55. *Freeport*—Ca-

lena, 22; Rockford 1st, 23 25; Woodstock, 14 25. *Mattoon*—Charleston (W. H. M. Soc., 1), 6 24; Hebron, 5 50; Mattoon, 7; Pana, 4 cts.; Shelbyville, 5. *Ottawa*—Morris, 4; Paw Paw, 5; Waltham, 2; Waterman, 10. *Pecora*—Astoria sab-sch., 50 cts.; Farmington, 12; Low Point, 4 50; Pecora 1st, 15 25; Salem, 3. *Rock River*—Aledo sab-sch., 1 25; Alexis, 10; Ashton, 2; Dixon, 17 13; Franklin Grove, 1; Fulton, 1; Millersburg, 5; Norwood, 2 50; Rock Island Broadway, 3 50. *Schuyler*—Brooklyn, 4 50; Huntsville, 3 04; Liberty, 1; Monmouth sab-sch., 10; Mt. Sterling, 23 65; West Salem, 1. *Springfield*—Decatur, 20; Farmington, 5; Irish Grove, 5; Piquan, 5 21; Springfield 1st, 39 92; Unity, 1 02. 1199 31

INDIANA—*Crawfordsville*—Benton, 2; Beulah, 3; Crawfordville Centre, 52 25; Fowler, 2; Lafayette 1st, 9 38; Lafayette 2d, 76 81; Newtown, 8; Oxford, 2; Rockfield, 5 36; Thorntown, 5 10; Waveland, 7 15. *Fort Wayne*—Elkhart, 12 29; Fort Wayne 1st, 44 07. *Indianapolis*—Indianapolis 1st (sab-sch., 33 31), 67 02; Southport, 3; White Lick, 7. *Lagansport*—La Porte sab-sch., 45; Lagansport 1st, 8; Monticello, 8 50; South Bend 2d, 2; Valparaiso, 12; West Union, 1. *Muncie*—New Cumberland, 7; Wabash, 1 20. *New Albany*—Hanover sab-sch., 2 65; Jefferson 1st, 11 86; Madison 1st, 8 46; Mitchell, 2; Walnut Ridge, 1. *Vincennes*—Oakland City, 1; Petersburg, 4. *White Water*—Liberty, 2; New Castle, 4; Rushville, 12. 430 08

INDIAN TERRITORY—*Cherokee*—Tahlequah, 8. *Muscogee*—Achena, 1; Nuyaka, 6; Wewoka, 14 50. 21 50

IOWA—*Cedar Rapids*—Anamosa, 3 50; Cedar Rapids 2d, 25 50; Centre Junction, 2; Clarence, 3; Mt. Vernon, 10 16; Scotch Grove, 2; Wyoming, 2 70. *Council Bluffs*—Clarinda, 2; Creston, 5; Emox, 3; Malvern, 4 64; Menlo, 4; Randolph, 6 80; Sheandoah, 9 32; Sidney, 4. *Des Moines*—Alberton, 2; Des Moines Central, 44; Dexter, 7; East Des Moines, 6 55; Garden Grove, 6 75; Hamstead, 50 cts.; Laurel, 2; Lineville, 2. *Dubuque*—Dubuque 1st, 55; Independence, 51 61; Pleasant Grove, 2. *Fort Dodge*—Bethel, 2; Calhoun, 5; Fonda, 2; Manning, 1 50; Meriden, 7; Skout City, 10; Spirit Lake, 2; Storm Lake, 2. *Jowa*—Keokuk Westminster, 22 80; Martinsburg, 4 50; Mediapolis, 1 15; Middletown, 50 cts.; Morning Sun, 20 60; Ottumwa, 50; Union, 5. *Jesse City*—Cedar Valley, 1; Deep River, 3; Ladora, 4; Muscatine 1st, 7; Muscatine Ger., 1; Oxford, 5; Unity, 2; Washington, 1 26; Wilton Junction, 9. *Waterloo*—East Friesland Ger., 5; Marshalltown, 4; Toledo, 5; Waterloo, 3; Rock Creek Ger., 2. 412 23

KANSAS—*Emporia*—Arkansas City, 20; Belle Plaine, 6; Caldwell, 3; El Paso, 2; Emporia Welsh, 3; Eureka, 2 50; Marion, 8; Peabody, 5; Pootone, 1; Sedan, 3; Wellington, 3; Wichita, 30. *Highland*—Edinburgh, 2 50; Highland, 50

cta.; Huron, 1 10; Lancaster, 5; Nortonville, 1 50; Troy, 2. *Larned*—Anthony, 1; Chase, 1 50; Great Bend, 1; Harper, 1; Leesburg, 2 10. *Neosho*—Carlyle, 2; Colony, 2; Columbus, 2 25; Fairview, 1 20; Paola, 1. *Osborne*—Osborne, 3; Phillipsburg, 3. *Solomon*—Abilene, 3; Beloit, 10; Clyde, 5; Culver, 2; Minneapolis, 5; Solomon, 5. *Topeka*—Clinton, 5; Lawrence, 20 10; Leavenworth sub-ech., 20; Palmyra, 1; Riley Centre Ger., 2; Wakarusa, 1. 199 25

KENTUCKY.—*Ebeneser*—Dayton, 2; Falmouth, 1 75; Maysville, 3 75; Mt. Sterling, 3 75; New Concord, 6 25. *Louisville*—Cloverport, 2; Louisville Knox, 4 50; Louisville Olivet, 1; Pewee Valley, 5; Plum Creek, 95 cts.; Princeton Ist, 3. *Transylvania*—Concord, 3; Danville 2d, 10. 45 95

MICHIGAN.—*Detroit*—Detroit Central, 20; Detroit Fort St., 197 06; Detroit Memorial, 6 80; Detroit Union, 14; Detroit 3d Ave., 21; Holly, 35. *Grand Rapids*—Cadillac sub-ech., 18 50; Ludington, 1. *Lansing*—Mason, 25. *Saginaw*—Bay City, 1; Bingham, 1; Filint, 30; Lafayette 2d, 1; Sand Beach, 2; Verona, 1. 416 16

MINNESOTA.—*Mankato*—Amboy, 5; Blue Earth City, 30; Delhi, 2; Le Sueur, 28 11; Madella, 2; Pipestone, 2; St. James, 5; St. Peter's Union, 47; Wells, 25; Winnebago City, 29 49. *Red River*—Crookston, 5; Red Lake Falls, 3. *St. Paul*—Buffalo, 8 29; Duluth Ist, 174; Duluth 2d, 29; Merriam Park, 6 90; Minneapolis Ist, 62 03; Minneapolis 5th, 5; Minneapolis Andrew, 30; Minneapolis Bethlehem, 14 84; Minneapolis Highland Park, 16 46; Minneapolis Stewart Memorial, 5; Shakopee, 2; St. Cloud, 8 02; St. Croix Falls, 1; St. Paul Central, 108 50; St. Paul Dayton Ave., 41 89; St. Paul House of Hope, 637 11; St. Paul Westminster sub-ech., 10; Taylor's Falls, 2; White Bear Lake, 2. *Winona*—Kasson, 3; Winona Ist, 5; Winona Ger., 1. 1249 64

MISSOURI.—*Kansas City*—Butler, 3; Clinton, 4; Jefferson City, 6; Kansas City 4th, 3; Kansas City 5th, 5 05; Knob Noster, 1; Nevada, 3; Osceola, 3; Salt Springs sub-ech., 10; Tecumseh, 1. *Ozark*—Ash Grove, 1; Ebeneser, 3 50; Lockwood, 1; Ozark Prairie, 3; Springfield Calvary, 33 75; White Oak, 1. *Platte*—Brookfield, 3 85; Hannibal Ist, 5. *Platte*—Akron, 1; Avalon, 2 20; Craig, 4; Dawn, 1 35; Graham, 2; Pleasant Prairie, 1; Grant City, 2 50; Mound City, 5; St. Joseph Westminster, 12; Tinco, 2 45; Kirksville, 3. *St. Louis*—Cuba, 2; Mine Hill, 1; Rock Hill, 8 25; Rolla Ist, 3; Salem Ger., 2; St. Louis 2d (sub-ech., 100), 200; St. Louis Glasgow Ave., 5. 356 10

NEBRASKA.—*Hastings*—Hastings, 41; Hastings Ger., 5; Republican City, 1. *Kearney*—Burr Oak, 1; Gibbon, 1; Kearney, 10; Shelton, 1 50; Wood River, 2. *Nebraska City*—Pawnee City, 7. *Omaha*—Blue Ridge, 1; Bellevue, 15; Black Bird Hill, 2; Craig, 7; Lyons, 5; Omaha, 4 65; Stanesburg, 1. 105 10

NEW JERSEY.—*Ortisco*—Benita, 10; Bata, 2. *Elizabeth*—Clinton, 15 21; Dunellen, 1; Elizabeth Ist Ger., 3; Elizabeth 2d sub-ech. Miss. Asso., 10; Elizabeth Sileam sub-ech., 5 50; Metuchen, 5 67; Pluckamin, 13 81; Rahway Ist, 15 44; Rahway Ist, 15; Rahway Ger., 1 50; Roselle, 10 86; Springfield, 25; Westfield, 14 90. *Jersey City*—Jersey City Clarkmont, 5; Jersey City Scotch, 10; Norwood, 3 79; Paterson Ist, 5; Paterson Ist Ger., 5; Paterson Broadway Ger., 2 50; Rutherford, 300; West Hoboken Y. Miss. Soc., 20; West Milford, 3; Rutherford Ist, 22 70; Rutherford sub-ech., 28 74; Patterson ch. of the Redeemer, 50. *Monmouth*—Barnegat, 5; Bordentown, 5 97; Columbus, 3; Cranbury 2d, 15; Freehold Ist, 13 54; Jacksonville, 2 20; Jamesburg, 10; Manasquan, 15; Matawan, 11 60; Ocean Beach, 3; Plattburg, 1; Plumstead, 1 75; Providence, 2 25; Red Bank, 5; Tennent, 2 41; Tuckerton, 3; Riverton, 2. *Morris and Orange*—German Valley, 5; Madison, 3 05; Mine Hill, 4; New Vernon, 25; Pleasant Grove, 5; Schooley's Mountain, 2; South Orange, 29 38; St. Cloud, 3. *Newark*—Newark 2d, 13 98; Newark 3d sub-ech. Miss. Band, 25; Newark 3d Ger., 5; Newark 6th, 10; Newark Bethany, 5; Newark Calvary, 5 08; Newark Central, 50; Newark Park, 50. *New Brunswick*—Alexandria Ist, 5; Amwell Ist, 2; Dayton, 6 31; Frenchtown (sub-ech., 2 56), 13 11; Hamilton Sq., 6; Hopewell, 2 11; Kingston, 7; Kingwood, 2; Lawrenceville, 15; New Brunswick Ist, 43 03; New Brunswick 2d, 62 36; Princeton 2d, 8 08; Titusville, 4 25; Trenton 2d, 62 36; Trenton 5th, 10. *Newton*—Asbury, 37; Danville, 5; Deckertown, 6; Delaware, 7; Knowlton, 1; La Fayette, 1; Mansfield 2d, 2; Phillipsburg, 8; Wantage 2d, 4; Washington, 25. *West Jersey*—Billingsport, 1; Blackwoodtown, 10; Cedarville, 2; Cedarville Ist, 9 78; Cold Spring, 5 75; Deerfield, 10; Gloucester City, 2; Swedesborough, 2; Vineland, 10; Wenonah sub-ech., 25; Williamstown (sub-ech., 7), 12; Woodstown, 11. 1345 63

NEW YORK.—*Albany*—Albany Ist, 7 50; Albany 4th, 113; Albany State St., 28 96; Esperance, 4; Jermain Memorial, 5 26; Johnstown, 15; Saratoga Springs 2d, 6 80; Schenectady Ist sub-ech., 10 25; Tribes Hill, 5; West Galway, 1. *Binghamton*—Bainbridge, 13 78; Binghamton Ist, 18 66; Binghamton North, 4 66; Cannonville, 5; Conklin, 6 50; Coventry 2d Congregational, 5; Owego, 27 27. *Boston*—Boston Ist, 14 60; Lowell, 5; Providence, 5; Woonsocket, 1; St. Andrews, 1 25. *Brooklyn*—Brooklyn Ainslie St., 5; Brooklyn Franklin Ave., 5; Brooklyn Greenpoint, 10; Brooklyn Hop-

kins St. Ger., 5; Brooklyn Memorial, 33 26; Brooklyn Rose St., 81 70; Brooklyn S. 3d St. (sub-ech., 30), 113 43; Brooklyn Mt. Olivet, 5 01; Edgewater Ist sub-ech., 25. *Buffalo*—Allegheny, 2; Buffalo Ist, 250; Buffalo Bethany, 23; Buffalo Calvary, 51; Buffalo Wells St., 5; Buffalo West Side, 5; Buffalo Westminster (sub-ech., 20), 30 43; Buffalo Ist Ger., 10; Dunkirk, 6; Jamestown, 134; Silver Creek, 8; Westfield, 39 05. *Cayuga*—Auburn 2d, 24 40; Auburn Calvary, 27 01; Cayuga, 8 10; Genoa 3d, 70 cts. *Cheung*—Elmira Ist, 11 50; Spencer, 11. *Columbia*—Catskill, 68 81; Valatie, 10. *Genesee*—Castile, 115 62; Perry, 35. *Seneca*—Canandaigua, 12 73; Seneca, 4; Waterloo (sub-ech., 10), 19 65. *Hudson*—Amity, 5; Clarkstown Ger., 2; Good Will, 2 80; Greenbush, 2; Hamptonburg, 18; Haverstraw, 12 27; Liberty, 4; Middletown 2d, 1 21; Milford, 1; Montgomery, 15; Monroe, 5; Nyack, 2 85; Palisades, 11; Port Jervis, 25; Ridgebury, 1; Scotchtown, 4; West Town, 3; Spring Valley, 1. *Long Island*—Cutchogue, 4; East Hampton, 10; Greenport, 5; Moriches, 3 69; Port Jefferson, 11; Sag Harbor, 40; Southampton, 13 81; Southold, 10; Northampton, 12. *Lyons*—Fairville, 2; Galen, 8 64; Junius, 1; Ontario, 2. *Nassau*—Astoria, 4; Babylon, 9; Huntington 2d, 8; Springfield, 2. *New York*—New York Ist, 697 62; New York 2d Ger., 1; New York 5th Ave., 1427 51; New York 13th St. sub-ech. Miss. Asso., 250; New York Central Park, 17 63; New York Morrisania, 10; New York Memorial, 2; New York Mt. Washington, 35 05; New York Puritans, 38 95; New York Spring St., 5; New York West Farm, 7; New York Knox, 5; New York Bethany, 10; New York Bethany sub-ech., 6. *Niagara*—Carlton, 2; Lyndonville, 7 50. *North River*—Amenia, 11; Bethlehem, 24; Malden, 2 16; Newburg Ist, 27 36; Pleasant Valley, 7 91; Wappinger's Creek, 27. *Oneida*—D-Idi 3d, 14 25; Milford, 10; Stamford, 12; Cooperstown, 29 34. *Rochester*—Auburn, 4; Brighton, 3 89; Lima sub-ech., 10; Mendon, 23; Moscow, 4; Mt. Morris, 6 56; Ogden, 8 74; Pittsford, 22; Rochester Ist, 157 80; Rochester Central, 85 67; Rochester St. Peter's, 22 44; Rochester Calvary, 6; Rochester Memorial sub-ech., 45; Sparta 2d, 8 85; Springwater, 3; Rochester Emmanuel, 80 cts.; Rochester Mt. Hope, friends, 20. *St. Lawrence*—Adams (sub-ech., 8), 15; Brownville, 2; Carthage, 5; Oswegatchie, 10; Ox Bow, 4. *Steuben*—Andover, 3; Cohocton, 4; Corning, 4 05; Hammondport, 10 60; Hornellville, 8 83; Prattburg, 5; Cuba, 2. *Syracuse*—Baldwinsville, 7; East Syracuse, 5; Fayetteville, 5 67; Fulton (sub-ech., 75 20), 105 30; Marcellus, 2 10; Oswego, Grace, 37 53; Ridgeville, 2; Syracuse Memorial, 5; Troy—Hebron, 11; Malta, 4; Sandy Hill, 11; Stillwater Ist, 5 50; Troy Ist, 162 52; Troy 2d, 63 13; Waterford, 7 29; Whitehall, 13. *Ulster*—Lowville, 10; Oneida Castle Cochran Memorial, 16; Utica Ist, 63 02; Verona, 7 12; West Camden, 3; Wolcott Memorial, 13 25. *Westchester*—Bedford, 5; Darien, 6; Irvington, 15 55; Katonah, 5; Mt. Kisco, 7 75; New Rochelle, 46 54; Peekskill Ist sub-ech., 20; Port Chester, 1 91; Rye, 40; Sing Sing, 36 64; Southeast, 5; Thompsonville, 16; Day Springs, 5. 5589 73

NORTH DAKOTA.— *Fargo*—Hillsboro', 1; La Moure, 2. *Pembina*—Ardock, 1 04; Arvilla, 3 64; Bathgate, 10; Bethel, 1 87; Elkmont, 4; Hamilton, 3; Inkster, 2; Osnabrock, 1; Milton, 1. 80 55

OHIO.—*Athens*—Athens, 6 44; Logan sub-ech., 3; Marietta 4th St., 18 92. *Bellefontaine*—Buck Creek, 4; Bucyrus, 3; Gallon, 10; Spring Hill, 73 cts.; Upper Sandusky, 5; Urbana sub-ech., 10 19; West Liberty, 45 cts. *Chillicothe*—Bourneville, 4; Chillicothe Ist, 37; Frankfort, 3; Greenfield, 45; Greenland, 1; Hillsborough, 32 76; New Petersburg, 25; Washington C. H., 7 92. *Cincinnati*—Batavia, 3; Bethel (sub-ech., 1 17), 6 67; Cincinnati Ist, 17; Cincinnati Ist Ger., 5; Cincinnati 2d, 524 58; Cincinnati 3d, 20; Cincinnati 4th, 5; Cincinnati 6th, 11; Cincinnati Central, 60 66; Cincinnati Cumminsville, 5 42; Cincinnati Poplar St., 3; Cincinnati Calvary, 3; College Hill, 18 02; Goshen, 2; Loveland, 10 11; Morrow, 5; Reading and Lockland, 6 56; Somerset, 1. *Cleveland*—Brecksville, 6; Cleveland Ist, 87 65; Cleveland Case Ave., 23 93; Cleveland Miles Park, 7; Cleveland Woodland Ave., 25; Rome, 1. *Columbus*—Circleville, 12 30; Columbus Ist, 26; Columbus Westminster, 12. *Dayton*—Greenville, 25; Hamilton, 27 23; Middletown, 12; New Jersey, 8 28; Yellow Springs, 18. *Huron*—Green Springs, 2; Monroeville, 2. *Lima*—Blanchard, 30; Bluffton, 1 25; Celina, 2; Delphos, 5; Findlay, 15; Lima Ist, 8 28; McComb, 20; North Baltimore, 71 cts.; Shanes Crossing, 2 50; Sidney (sub-ech., 10), 31 25; Van Wert, 3 81. *Mahoning*—Canton, 17 85; Champion, 3; East Palestine, 5; Hubbard, 2; Leetonia, 5; Massillon 2d, 46 22; Mineral Ridge, 10; Newton, 5; New Lisbon (sub-ech., 4 92), 7 07; Niles, 4; North Jackson, 4; Poland, 5; Salem, 13 64; Warren, 11 25; Youngstown, 35 12; Buffalo, 5 71. *Marion*—Marysville, 4 37; Mt. Gilead, 12 65. *Masses*—Defiance, 10; Delta, 3 50; Napoleon, 5; Toledo Ist Ger., 1. *Portsmouth*—Georgetown, 10; Ironton, 12 70; Mineral Springs, 1; Portsmouth Ist Ger., 4; Portsmouth 2d, 22 20; Red Oak, 6 50; Ripley, 7 50; Winchester, 2. *St. Clairsville*—Bellair 2d, 21; Bethel, 3; Cambridge, 6; Mt. Pleasant, 10 37; St. Clairsville, 5; Whelling Valley, 4. *Steubenville*—Amsterdam (sub-ech., 5), 10; Bacon Ridge, 7; Bethesda, 3; Buchanan Chapel, 2; Carrollton, 9; Cross Creek, 3; East Liverpool

sab-sch., 8; Harlem, 10; New Philadelphia, 8; Oak Ridge, 5 33; Ridge, 1; Steubenville 2d, 19 17; Steubenville Old, 4; Still Fork, 5; Waynesburg, 5; Yellow Creek, 13. *Wooster*—Belleville sab-sch., 3; Fredericksburg, 10; Holmesville, 4; Millersburg, 4 53; Orange, 2. *Zanesville*—High Hill, 9; Madison, 16 20; Mt. Zion, 6; Warsaw, 5; Zanesville Putnam, 10.

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PACIFIC.—*Bendola*—Arcata, 5; Petaluma, 5; San Rafael, 40; Vallejo, 5. *Los Angeles*—Glendale, 2 50. *Sacramento*—Anderson, 1; Bethel, 3; Carson City, 3 50; Chico, 5; Placerville, 4; Red Bluff, 7; Redding, 2; Sacramento 14th St., 1. *San Francisco*—Oakland 1st, 64 75; San Francisco 1st, 192 25; San Francisco Central, 10; San Francisco Howard, 50; San Francisco Westminster, 113 55; Walnut Creek, 5. *San José*—Cayucas, 3 60; Centerville, 5 25; Gilroy, 8; Los Gatos (Miss. Soc.), 16; Milpitas, 2; Pleasant Valley, 2; San José, 50.

641 40
PENNSYLVANIA.—*Allegheny*—Allegheny 1st sab-sch., 13 76; Allegheny 1st Ger., 1 77; Beaver, 55; Cross Roads, 1 50; Emsworth, 44; Glenshaw sab-sch., 3 48; Natrona, 3; Pine Creek 1st, 2 50; Pine Creek, 3 75; Pleasant Hill, 2; Sharpsburg (sab-sch.), 10, 34 79. *Blairsville*—Congruity, 10; Derry, 21 40; Ebensburg, 10; Irwin, 11; Livermore, 8; Parnassus, 15 82; Salem, 16 48; Union, 6 51; Verona, 6. *Butler*—Allegheny, 5; Amity, 2; Centre, 2 58; Clintonville, 5; Grove City, 6 45; Harlanburg, 5; Middlesex, 5; Muddy Creek, 3 75; North Liberty, 3 55; Plain Grove, 8; Prospect, 4 66; Summit, 5. *Carlisle*—Carlisle, 35 53; Chambersburg Central, 6 46; Dauphin, 10; Duncannon (sab-sch.), 6 06; 16; Great Coneyago, 1; Harrisburg Elder St., 1; Harrisburg Market Square, 113 90; Harrisburg Pine St., 190 17; Lower Marsh Creek, 6 22; McConnellsburg, 2 88; Mechanicsburg, 11 60; Mercersburg, 8 14; Middle Spring, 15; Newport, 9; Steelton, 5. *Chester*—Dorby 1st, 1; Phoenixville, 5; Ridley Park, 6 90. *Clarion*—Elkton, 5 30; Greensville, 8; Mt. Pleasant, 1; New Richboth, 7; Pisgah, 7; Punxsutawney, 6; Reynoldsville, 5. *Erie*—Belle Valley, 4 30; Concord, 1; Cool Spring, 3 49; Erie Central, 10; Fredonia, 4 36; Mercer 1st, 23; Mercer 2d, 24 35; Pleasantville, 5; Tideoute, 20; Union City, 6; Warren, 132 49; Waterford, 3. *Huntingdon*—Altoona 2d sab-sch., 7 12; Bellefonte, 42; Birmingham, 46 38; Curwensville sab-sch., 10; Duncansville, 4; Fruit Hill, 6; Gibson Memorial, 2; Houtdale, 2 05; Lewistown, 9 50; Lower Spruce Creek, 7; Mapleton, 3; Middletown, 5; Milroy, 3; Newton Hamilton, 1 50; Phillipsburg, 1; Pine Grove Mills sab-sch., 2 25; Port Royal, 2 05; Shellsburg, 2; Shirleysburg, 3; Spring Creek, 7; Tyron, 87 74. *Kittanning*—Apollo (sab-sch.), 11, 37; Brady's Bend, 1; Clarksburg, 15; Clinton, 1 60; Concord, 2; Crooked Creek, 2; Currie's Run, 32; Ebenezer, 20; Freeport, 10; Gilgal, 5; Harmony, 2 24; Mahoning, 2; Marion, 6 41; Middle Creek, 3; Midway, 1; Mt. Pleasant, 1; Parker City 1st, 5; Plumville, 3; Rayne, 1 06; Rockbridge, 3 25; Saltsburg L. H. M. Soc., 40; Grove, 4 76; Union, 2 69; Washington, 30; West Glade Run, 14. *Lackawanna*—Brooklyn, 10; Canton, 5; Franklin, 97 cts.; Hawley, 3; Langloffe, 5; Nicholson, 1; Pittston, 20; Shickelbinny, 1; Towanda, 40 39; Tunkhannock, 16 20; Wilkesbarre Covenant, 2; Wyalusing 1st, 3; Wyoming sab-sch., 1 67. *Lekhi*—Audenried, 8; Bangor, 6 10; Bethel, 10; Catasauqua, 10; Easton 1st, 53; Easton Brainerd, 43 41; Port Carbon, 5; Pottsville 2d, 14 50; Reading Washington St., 5 50; Shawnee, 4; Shenandoah, 2; South Bethlehem, 1; Stroudsburg, 8; Summit Hill (sab-sch.), 1 45; 3 42; Tamaqua (sab-sch.), 2, 4. *Northumberland*—Briar Creek, 1; Grove, 35 59; Lycoming, 31; Mahoning sab-sch., 32 55; Montgomery, 1; New Berlin, 9 46; Orangeville, 2; Renovo, 8 14; Shamokin, 4 01; Williamsport 1st, 40. *Philadelphia*—Philadelphia 1st, 81 01; Philadelphia 3d, Band, 60; Philadelphia 10th, 374; Philadelphia Calvary, 249 84; Philadelphia Grace, 10; Philadelphia Greenwich, 10; Philadelphia Lombard St. Central, 6; Philadelphia Tabor, 18; Philadelphia Walnut St., 50, sab-sch., 40 84; Philadelphia Woodland, 446 37. *Philadelphia Central*—Philadelphia Arch St., 189 41; Philadelphia Beacon, 5; Philadelphia Bethlehem, 27; Philadelphia Central, 50 84; Philadelphia Cohocksink sab-sch., 12 18; Philadelphia Columbia Ave., 11 11; Philadelphia North sab-sch. (primary class, 4), 30 22; Philadelphia Northminster, 38 78; Philadelphia Olivet, 55; Philadelphia Patterson Memorial, 1; Philadelphia Richmond, 2 40; Philadelphia Susquehanna Ave., 7; Philadelphia Trinity, 5; Philadelphia West Park, 10. *Philadelphia North*—Chestnut Hill, 80 50; Frankford, 20 37; Huntingdon Valley, 4; Lower Merion, 3; Mt. Airy, 12 56, sab-sch., 12 69; Norristown 2d, 2; Roxborough, 6; Thompson Memorial, 12 60. *Pittsburgh*—Bethany, 5; Cannonsburg 1st, 1; Centre, 25 15; Chartiers, 7 50; Forest Grove, 19; Middletown, 56; Monongahela City, 25; Mt. Carmel, 4; Pittsburgh 1st sab-sch., 56 41; Pittsburgh 2d, 40 85; Pittsburgh 3d, add'l, 1000; Pittsburgh 6th, 44; Pittsburgh Bellefield, 16 70; Pittsburgh Central, 6; Pittsburgh East Liberty, 157 15, sab-sch., 138 12; Pittsburgh 43d St., 20; Pittsburgh Grace Memorial, 6 19; Pittsburgh Park Ave., 29 06; Pittsburgh Port Breeze, 64 50; Pittsburgh Shady Side, 130; West Elizabeth, 10 80; Wilkinsburg sab-sch., 23. *Redstone*—George's Creek, 4 26; McClellandtown, 2; Mt. Vernon, 2 61; Round Hill, 5; Old Sewickley, 5; West

Newton sab-sch., 10. *Shenango*—Mahoning, 3; New Castle 2d, 15; Westfield, 37. *Washington*—Allen Grove, 3; Bethlehem, 1 85; Cross Roads, 9; Fairview, 15; Forks of Wheeling, 37; Lower Buffalo, 5; Mt. Prospect, 13 19; New Cumberland, 17; Washington 2d, 20; West Liberty, 2; Wheeling 1st sab-sch., 21 43. *Wellsboro*—Wellsboro, 3 95. *Westminster*—Bellevue, 7; Christiansa, 2 25; Donegal, 4; Lancaster Memorial, 1; Stewartstown, 3 25; Strasburg, 3; Wrightsville, 3; York Calvary, 10. *West Virginia*—Grafton, 5; Morgantown, 5; Parkersburg 1st, 8 22; Sistersville, 2; Terra Alta, 8. 6114 88
TENNESSEE.—*Holston*—Jonesboro, 5; Mount Bethel, 1. *Kingsport*—Grassy Cove, 1 85; Mt. Tabor, 5; Salem, 5; Wartburg, 1. *Union*—Baker's Creek, 2 60; Cloyd's Creek, 1 60; Knoxville 2d, 8; Madisonville, 1; Maryville 2d, 1; Mt. Zion, 2; New Providence, 5 89.

40 94
TEXAS.—*Austin*—Brownwood (W. M. S., 22 cts.), 2 20; Lipe Springs, 30 cts.; New Orleans Ger., 1; San Antonio Madison Square, 2. *North Texas*—Denison, 10; Henrietta, 1; Seymour, 1; Throckmorton, 1.

18 50
UTAH.—*Montana*—Anaconda, 2. *Utah*—Ephraim, 2; Logan, 1; Manti, 3; Mt. Pleasant, 2; Parawan, 5. 15 00
WISCONSIN.—*La Crosse*—Hixton, 3; West Salem, 3. *Lake Superior*—Escanaba, 3; Ford River, 2; Iron Mountain, 6; Pioneer, 10; St. Ignace, 2. *Madison*—Beloit Ger. (sab-sch.), 1; 4; Janesville, 12; Madison Ger., 1 25; Reedsburg, 7 90. *Milwaukee*—Barton, 3; Manitowoc, 4 40; Milwaukee Calvary, 48 19; Wheatland Ger., 1 25. *Winnebago*—Neenah, 22 54; Shawano, 2; Stevens Point, 15 17. 150 70
Woman's Executive Committee of Home Missions, 7,550 42

MISCELLANEOUS.

Rev. George S. Leeper, Gastonia, N. C., 1; Temperance Committee, for rent, 62 50; B. F. Felt, Galena, Ill., 100; A missionary in China, 7; Sarah McDowell, Oakland Mills, Iowa, 1; M. F. Tippe, Salamanca, N. Y., 1; Mrs. J. K. Templeton, Tyrone, Pa., 5; Miss Mary Armes, Pottstown, Pa., 6; Rev. Samuel Ward and wife, Walton, Kan., 75; Alexander Guy, Oxford, O., 100; Rev. E. H. Nassau, Gaboon, Africa, 3; Rev. W. Y. McClure, Siam, 2 50; John J. Turner, Lincoln, Neb., 75; Mary E. Blaine, Springfield, Mo., 6; E. E. Reed, McClellan Seminary, Chicago, 1 50; Bequest of Millie Sands, Belleville, O., 1; A friend, 45; Mrs. Amelia Raymond, Chicago, 90; Rev. Elias Riggs, D. D., Aintah, Turkey, 20; Miss M. B. Campbell, Uniontown, Pa., 5; R. S. Willis, Enfield, Ill., 5; Rev. Luke Dorland, Hot Springs, N. C., 2; Willis Bros., Enfield, Ill., 5; Joseph B. Pitzer, Zionsville, Ind., 10; Mrs. A. F. Piper, Mankato, Minn., 45; J. A. Dorsey, Dresden, O., 14 43; Mrs. Maria Wood, Unapola, O., 50 cts.; M. K. Walker, Liberty, Neb., 1; A. G. Taylor, Phoenix, Mo., 5; Mrs. A. H. Kellogg, Almyra, Wis., 5; M. M. DuBell, Phillipsburg, Pa., 1; A friend, Lansingburg, N. Y., 5; Mrs. A. L. Hubbard, Goshen, Ind., 2; Mrs. James F. Joy, Detroit, Mich., 45; Sale of property at Winooski, S. C., 1090; W. F. Miller, Vinton, Iowa, 8; Otis Smith, Almira, Mich., 1; Cash, 4; Mrs. Lydia Trimble, Rochester, Ind., 1; Caroline E. Backus, Utica, N. Y., 2; Estate of Mrs. Martha Moore, late of Cincinnati, 45; H. L. J., 25; Mrs. C., 5; Mrs. John Arthurs, Pittsburgh, Pa., 10; Pine Bluff ch., Ark., 4; Frank L. Janeway, New Brunswick, N. J., 565 50; Rev. W. L. Tarbet, 3 74; Rev. A. M. Lowry, 5; C. Pa., 7; J. B. Irvine, Fort Lewis, Col., 60; X., 2; United Pres. ch. and Congregational sab-sch., Milford, Mich., 5; A friend, 5; Miss S. M. Fanner, Wabash, Ind., 1; Choctaw Nation Public School Fund, 94 40; W. D. Morton, wife and friends, Detroit, Mich., 45; James Love, Liberty, Mo., 25; Miss Gerlie Holliday, Indianapolis, Ind., 5; Cash, 7; Charles Arbuthnot, Pittsburgh, Pa., 500; A home mission teacher, 2; H. I. Roosa, Monticello, N. Y., 1; J. W. M., 160; Cash, 1; J. E. Nourse, Washington, D. C., 2; Mrs. S. D. Whaley, Rivershead, N. Y., 10; Mrs. J. B. Strong, East Los Angeles, Cal., 1; R. Dodd, Trinidad, Col., 5; Estate of Mary D. Witter, 500; H. T. F., 5; Interest on mortgage, 183; Mrs. R. S. Marsh, Byron Centre, Mich., 50 cts.; A. V. D., 5; W. S., 50 cts.; Tuition Wallingford Academy, 196 62; Lane Seminary, 2; Interest on Scotch Fund, 244 80. 12,140 91

Total receipts in March, 1888.....\$33,722 47

By Dr. Mattoon, for Biddle University.—Slater Fund, 1200; Geo. S. Harris & Sons, Phila., 1500; Mrs. Mary D. Biddle, Phila., 400; Mrs. A. C. Brown, N. Y., 200; Estate of Wm. E. Dodge, 500; James W. Long, Easton, Pa., 100; Prof. E. Compton, Wooster, O., 20; Miss Band, Greeley, Col., 50; S. S. Brunswick, N. Y., 25; Miss H. M. Ashley, Mayville, S. C.,

17; Geo. P. Hayes, D.D., Cincinnati, 64; Home Miss. Soc., Johnstown, N. Y., 60; Home Miss. Soc., Summit, 90; Ch., Cannonsburg, Pa., 2; Judge and Mrs. J. S. L. Amareaux, Balston, N. Y., 100; Sab-sch. 1st ch., Chicago, 100; J. Armstrong, Alliance, O., 90; Waterford, N. Y., ch., 50; R. S. Nichols, Butler, Pa., 75; Haverstraw Central ch., N. Y., 25; Rev. Alex. Reid, 25; Miss C. Hart, Geneva, N. Y., 50; Mrs. Wolworth, Cleveland, O., 150; Friends, Washington, Pa., 30; Dr. Sample, N. Y., 20; J. T. Turner, Iowa City, 51; A friend, 5; White Plains, N. Y., ch., 7 14; White Plains, N. Y., sab-sch., 2 86; Mrs. Edward Gridley, Wassaic, N. Y., 3 50; Dr. McGilvary, Laos, Siam, 17 50; Wm. Thaw, Pittsburgh, 25; James Snyder, Morrison, Ill., 50; Mrs. H. A. Crane, Claverack, N. Y., 50. 4155 00

By Rev. John B. Smith, for Mary Allen Seminary.—Shady Side Ladies' Freedmen's Band, 184; Joseph Allison, Walnut St. ch., Phila., 25; T. C. Henry, Walnut St. ch., Phila., 45; Mary L. Bartlett, 10; Wilson Ave. sab-sch., Cleveland, 8 32; Mrs. Mary E. Palmer, New Brighton, Pa., 5; Master Alex. Gordon, Omaha, Neb., 15 cts.; Mrs. Gen. Le Vere, 45; Earnest Workers, Hyde Park ch., 45; Mrs. Rice, Ia., 1; Lansingburg, N. Y., 27; Mrs. Anna J. Lowrie, Phila., 100; Mt. Horr Mission Friends, Rochester, N. Y., 40; W. H. Brown, Phila., 45; Buffalo Calvary sab-sch., 45; St. Louis 2d ch. Infant class, 5; Newark Park ch. Ladies' Aid Soc., 45; Newark Park ch. Floral Aid Soc., 50; Cincinnati 5th ch., 50; Miss C. Culbert, Norwalk, Conn., 45; Mrs. H. B. Williams, 1; Mrs. Charles L. Hoff, Reading, Pa., 20; Mr. and Mrs. W. H. Forst, Clinton, Ill., 20; Miss Mary Steel, St. Paul, 5; A stranger, Minneapolis, 1; Faith Mission sab-sch., St. Paul, 10; A union meeting, Minneapolis, 22 54; Mrs. E. B. Wilson, Minneapolis, 5; Miss Alice Torrence, St. Paul, 18; Goodrich Ave. ch., St. Paul, 10 01; Mrs. D. Stevenson, Pittsburgh, 50; R. L. Meir, Schenectady, 15; John D. McCord, Phila., 100; A friend, Pittsburgh, 2; Rev. Chas. E. Edmons, Mifflinburg, 3 20; Sketches, 7 50; Ellen Bailey fund, Phila., 222 43. 1293 15

By Rev. S. Loomis, for Brainerd Institute.—Slater Fund, 533 32; Prof. Green, 45; ch. Batavia, N. Y., 7 75; ch. Genesee, N. Y., 10; Mrs. Mercer's Bible class, Doylestown, Pa., 47; Ladies' Soc. Cohoes, N. Y., 45; Young Ladies' Home, Philadelphia, 45; Young Ladies' C. A., Philadelphia, 45; Westminster ch., Baltimore, 25. 806 07

By Rev. D. J. Satterfield, for Scotia Seminary.—Mrs. S. E. Chapman, 25; Mrs. W. H. Newhard, Allentown, Pa., 10; Sunbeam Circle, Delaware, O., 10; Cincinnati 5th ch., 50; Cedar Rapids 1st ch. Band, 6 50; The Misses Thurston, Brooklyn, N. Y., 20; Alex. Guy, M.D., Oxford, O., 50; North ch., Philadelphia, H. Miss. Soc., 45; Central ch., Cincinnati, sab-sch., 32 50; Heart and Hand Soc. 3d ch. Pittsburgh, 45; sab-sch. Princeton, Ill., 20; sab-sch. Montclair, N. J., 100; E. G. Dusenbury, Portville, N. Y., 45; Deposit sab-sch., N. Y., 22 50; Beaver Falls Home Miss. Soc., 22; New Castle, Pa., 1st ch. sab-sch., 40. 543 50

By Rev. C. McCurdy, for church at Rome, Ga.—H. C. McCook, 25; Rev. L. M. Cofelt, 25; J. E. Converse, 25; Rev. S. W. Dana, 10; Rev. J. A. Henry, 10; J. D. McCord, 10; H. A. Nelson, 35; George P. Hays, 100; G. J. Miller, 5; E. N. Cuyler, 3; H. Crosby, 5; Mrs. S. J. Biddle, 25; Mrs. Benson, 25; M. J. L. Davis, 20; Cash, 7. 350 00

Miss Jennie Robb, for Hendersonville Mission.—Per Mrs. H. B. Rea, Pittsburgh, 110; Mrs. D. S. Dodge, New York, 25; Hendersonville Mission, 636; Mrs. S. E. Carson, Miss J. M. Robb, 65; Wells ch., Minn., 50. 236 36

By D. J. Satterfield, for school at Keyser, N. C.—Friends, per Mrs. M. B. Anderson, Jewett, O., 1; Little girls, per Miss Lillie J. Bell, Grove City, Pa., 2; A friend, Philadelphia, Pa., 1; Friends in Carlisle Pres., per Mrs. C. L. Bailey, Treas., 21; Friends, per Miss L. A. Rotan, Carrollton, O., 2; S. P. Canfield, McKeesport, Pa., 1; Mission sab-sch., Whitestown, Pa., 2 33; "King's Volunteers," Westminster ch., Harrisburg, Pa., 1; Mrs. E. L. Phillips, Smithfield, Fayette Co., Pa., 1; "Class 9," per Miss M. J. Cochran, Pittsburgh, Pa., 1; Mrs. D. M. Elwood, Clarksburg, Pa., 5; Friends, per Mrs. H. J. Doneber, Pittsburgh, Pa., 1; "T. C. W.," Allegheny, Pa., 1; "T. B. C.," Rochester, Pa., 2; Jane L. Park and Jennie M. Thompson, Belmont, Pa., 5; Home Circle, per Miss Jennie Baird, 7 50; Miss C. P. Townsend, New Brighton, Pa., 5; Beaver Band, 5 25; Miss Ufford, 50 cts.; Rev. H. Magill, Council Grove, Kan., 1; Mr. Andy Prentice, 50; Mr. James Penfield, 2; Miss Margaret Campbell, Hoboken, Pa., 1; Friends, per Mrs. Francis, Cincinnati, 60 cts.; Mrs. J. A., Pittsburgh, Pa., 5. 125 18

Cash received direct by Rev. W. R. Coles, for the Immanuel Presbyterian Mission of Aiken, S. C.—Mr. A. D. Lundy, Williamsport, Pa., 25; Mrs. Jonathan Sturges, New York, 20; South St. Pres. ch., Morristown, N. J., 50; Mrs. R. A. Dorman, New York, 50; Mrs. E. B. Allen, Brewster's, N. Y. (special), 5; Dr. Robert T. Wilson (scholarship), Baltimore, Md., 10; Mrs. D. H. McAlpin, New York (special), 5; Mr. William P. Humes, Bellefonte, Pa. (scholarship), 20; Mr. James W. Gaylord, South Hadley, Mass. (special), 5; "Willing Workers," Pres. sab-sch., Renovo, Pa. (scholarship), 10; Esale and Fay Larned, Lake Forest, Ill. (scholarship), 10; Through Miss E. M. Greenleaf (special)—Mrs. Henry Aushin-

closs, 5, Mrs. Samuel Collgate, 5, Mrs. Benj. Douglass, 5, Mrs. Geo. T. Vail, 5—20; Mrs. H. F. Milliken (special), Plainfield, N. J., 10; Mr. George Taylor, New York, 50; Mr. E. S. Mills, Hastings-on-Hudson, N. Y., 30; Through Mr. E. S. Mills, Hastings-on-Hudson, N. Y., 230; York St. sch., 31 80. 581 80

By Rev. E. W. Williams, for school work at Abbeville, S. C.—Mr. J. K. P. Pine, Lansburg, N. Y., 50; A friend, 1; Mrs. Nouse, Bayfield, Wis., 6 11; Mrs. Helmbold, Philadelphia, Pa., 5; 1st Presbyterian ch., Utica, N. Y., 20; Rev. James A. Ferguson, Hanover, N. J., 50 58; Alexander Band, Schenectady, N. Y., East Ave. Pres. ch., 10; Mrs. Oliver, Minneapolis, Minn., 20; Miss Annie Ferris, Minneapolis, Minn., 50 cts.; Miss Vonderburgh, Minneapolis, Minn., 25 cts.; Riverside sab-sch., Minneapolis, Minn., 52 91; Ladies' Society, Brick Church, N. Y., 12 50; Rev. T. S. Wynkoop, Washington, D. C., 5; Cash, 1; Rev. James A. Ferguson, Hanover, N. J., 45; Cash, 1; Rev. J. A. Ferguson, Hanover, N. J., 30; Presbyterian ch., Hanover, N. J., 54; 1st Presbyterian ch., Yonkers, N. Y., 50; A friend, per Rev. R. H. Allen, D.D., 20; Cheerful Workers, Hanover, N. J., 45; 1st ch., Rochester, N. Y., 25; The Misses Cook, Hanover, N. J., 15; Mrs. Green, Hanover, N. J., 25 cts.; Mrs. Susan D. Bonfoy, Minneapolis, Minn., 10; 3d Presbyterian ch., Elizabeth, N. J., per Mrs. E. W. Sanders, 5; Presbyterian ch., Elizabeth, N. J., per Mrs. E. W. Sanders, 16; Mrs. E. W. Sanders, Newburgh, N. Y., 4; Miss Minnie Farr, Minneapolis, Minn., 10; Mrs. Morris C. Jesup, New York, 25; Calvary Presbyterian ch., Rochester, N. Y., 15; Mrs. M. A. Helmbold, Philadelphia, Pa., 7; South St. Presbyterian ch., Morristown, N. J., 25 sab-sch., 25; Presbyterian ch., Ogdensburg, N. Y., 6 50; A. S. Barnes & Co., New York, 50; Rev. Jos. A. Ferguson, Hanover, N. J., 50; Lend a Hand Society, Westminster Presbyterian ch., Brooklyn, N. Y., 25; Rev. R. H. Fulton, D.D., Philadelphia, Pa., 10; Mrs. Mary Daston, Philadelphia, Pa., 10; Mr. John McGill, Philadelphia, Pa., 10; Miss M. H. George, Burlington, N. J., 10; Mrs. Nouse, Bayfield, Wis., 8 41; Rev. T. S. Wynkoop, Washington, D. C., 50 cts.; Dr. William N. Bell, Ogdensburg, N. Y., 5; Rev. James A. Ferguson, Hanover, N. J., 10; Mrs. H. M. Mulford, Madison, N. J., 5; Rev. Robert Aikman, D.D., Madison, N. J., 5; Mr. James W. Downing, Madison, N. J., 5; Mr. Wm. Wallace, Newark, N. J., 10; Westminster Presbyterian ch., Brooklyn, N. Y., 25; Mr. Ambrose K. Ely, New York, 100; Rev. D. Stewart Dodge, New York, 50; Mr. McComb, Dobbs Ferry, N. Y., 25; Rev. Dwight, Sing Sing, N. Y., 5; Mr. Heath, Newark, N. J., 10; Mrs. M. D. Ward, Afton, N. J., 5; Dr. Ketcham, Brooklyn, N. Y., 5; Mr. Robert Blake, Afton, N. J., 25; Sab-sch., Presbyterian ch., Dover, N. J., 25; Mr. Lewis Bradley, Newark, N. J., 25. 1180 51

By Rev. Lewis Johnston, for Pine Bluff, Ark.—J. B. Speers, Pine Bluff, Ark., 50; J. W. Crawford, Pine Bluff, Ark., 50; Fred Fox, 10; J. R. Westbrook, 10; R. H. McFadden, 10; J. F. Gillespie, 25; C. R. Brockbridge, 10; M. M. Dodd, 1; J. B. Alexander, 5; A. H. Shinn, 2 50; H. B. Banks, 2 50; W. C. Howell, 1; V. D. Wilkins, 10; E. L. Colburn, 5; M. J. Prigmore, 1; Per W. B. Alexander, 115 10; Per J. A. Dickson, Arkansas Congregation, 104 25; A. S. Moon, Pine Bluff, Ark., 75; Lewis Johnston, Pine Bluff, Ark., 182; Mrs. J. H. Pratt, Albany, N. Y., 25; Mrs. P. M. McClellan, Blairsville, Pa., 7 45; Mrs. Ada Wooster, Ladies' Miss Soc., Kingsboro', N. Y., 21; B. W. Knox, Pine Bluff, Ark., 5; S. M. McGhee, Pine Bluff, Ark., 1; J. T. Chambliss, Pine Bluff, Ark., 2 50; M. A. Johnston, Pine Bluff, Ark., 13; Children's Contribution, Pine Bluff, Ark., 12 40; William Stewart, Pine Bluff, Ark., 1; Howard Battles, Pine Bluff, Ark., 1; Logan Bell, Pine Bluff, Ark., 1; Alexander Hemmings, Pine Bluff, Ark., 1; Maggie Harris, Pine Bluff, Ark., 1; Hoffman Bell, Pine Bluff, Ark., 1; Rosetta Simms, Pine Bluff, Ark., 75 cts.; Minnie Buchanan, Pine Bluff, Ark., 75 cts.; Rev. T. D. Hold, Oregon, Holt county, Mo., 3; Mrs. M. A. Johnston and congregation, 89 80. 856 70

Miss Addie C. Carpenter, for Ingleside Seminary.—Woodside ch., Troy, N. Y., 30; Castleton, Decatur, Ill., 15; Sherman, N. Y., Young Ladies' Band, 10; Johnsonburg, N. Y., ch., 25; Johnsonburg, N. Y., Ladies' Miss. Soc., 25; Westminster ch., West Mill Creek, Pa., 25 65. 130 65

For Gainesville, Fla., from Mary Blake, 10 50

For F. G. Johnson, St. Helena Island, East Liberty ch., Pittsburgh, Pa., 91 00

For W. L. Johnson, Orangeburg, S. S., from Mrs. E. L. L., 19 50

By H. C. Mabry, Chadbourne ch.—Rev. C. R. Gregory, Wilkesbarre, Pa., 10; Whatsoever Miss. Band, Wilkesbarre, Pa., 20; Mrs. M. E. Garrigus, Trenton, Ill., 1; Ladies' Home Miss. Soc., Catawauqua, Pa., 50. 81 00

J. P. Crawford, for Cheraw ch., from J. P. Coulter, Farmington, Ill., 20 00

S. A. Naugh, for school Franklinton, N. C., Miss. Soc. Park ch., Streator, Ill., 5 00

J. H. Bergen, for ch. Columbus, Ga., Mrs. Elizabeth Collier, 50 00

Total received direct.....\$10,555 92
Total, including direct.....44,278 39

